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Culture is a Product of Society, Ethnoculture is The Spirit of a Nation

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Abstract

Culture is a fundamental aspect of human development, encompassing both material and spiritual forms. It serves not only as a product of societal activity but also as a mechanism that shapes and regulates human behavior across various social domains. The article delves into the philosophical and historical perspectives of culture and its dialectical relationship with civilization, particularly focusing on the role of ethnoculture. Ethnoculture is presented as the core of national spirit, preserving social memory and national identity through the transmission of traditions and values. Despite its significance, the impact of ethnoculture on the preservation of national identity in the era of globalization remains underexplored, particularly in the context of philosophical thought and social cohesion. This research aims to highlight the importance of ethnoculture as the essence of a nation's spirit and its role in maintaining historical continuity, societal harmony, and national identity. The study reveals that ethnoculture, as the spiritual heritage of a nation, plays a vital role in preserving social memory, ensuring national cohesion, and safeguarding cultural identity amidst globalizing forces. The article contributes new insights into the importance of ethnoculture in modern education, national identity preservation, and cultural heritage in the context of globalization, drawing on both historical and contemporary philosophical perspectives. The findings underscore the need for integrating ethnocultural values in educational curricula, supporting cultural heritage preservation, and reinforcing national identity against global influences through policy initiatives and academic research.

Key words: Culture, Ethnoculture, Civilization, Social Memory, National Identity, Value, Farabi, Beruni, Herder, Education and Upbringing, National Spirit, Cultural Heritage, Ethnic Identity, Philosophical Thought, Globalization

Introduction

Culture, as a product of society, represents the collection of material and spiritual values that evolve through historical development. It is a multifaceted phenomenon that shapes and reflects the values, beliefs, and practices of a community [1]. From a philosophical perspective, culture is not only a result of human activity but also a guiding force that regulates social dynamics. This article explores the intricate relationship between culture, civilization, and ethnoculture, with a particular focus on the role of ethnoculture as the foundation of national identity and social cohesion [2].

Ethnoculture, defined as the core spiritual essence of a nation, plays a crucial role in preserving the

historical continuity and social memory of a community. While civilization represents the organizational aspect of culture, ethnoculture is the essence, containing the language, customs, rituals, and worldview that define a people's collective identity [3]. Scholars such as Farabi, Beruni, and Herder have emphasized the central role of culture in human development, emphasizing that it is through culture that nations sustain their social integrity and philosophical traditions. Despite the significant contributions of these thinkers, the role of ethnoculture in the context of globalization remains inadequately addressed [4].

This article aims to bridge this gap by analyzing the philosophical, historical, and sociocultural dimensions of ethnoculture and its impact on national identity, especially in the era of globalization [5]. The research explores how the values embedded in ethnoculture serve as a mechanism for preserving national spirit amidst the global intermingling of cultures. Through a historical-philosophical approach, the study aims to offer a deeper understanding of the ways in which ethnoculture sustains social cohesion and individual identity within a rapidly changing global landscape [6]. The study's findings reveal that ethnoculture serves as the backbone of national identity and social unity, playing a vital role in ensuring historical continuity and cultural resilience [7]. It concludes with the implications for modern education and national policies, emphasizing the importance of reviving and promoting ethnocultural values as a defense mechanism against the forces of globalization. The article advocates for integrating ethnocultural heritage into educational curricula and policy initiatives to reinforce national identity and social harmony in contemporary society [8].

Literature review

In Abu Rayhon Beruni's book Monuments of Past Generations, the issue of socio-cultural existence is examined. Among European scholars, J.G. Herder (1744–1803) emphasizes that human civilization is, in essence, the history of cultures and cultural transformations. The lives of individuals and nations are interconnected like a chain, though this chain is at times threatened by wars and conflicts. Culture embodies "the genius of humanity"; "the genius of humanity continuously renews its beauty, flourishes eternally, and lives on permanently among peoples, generations, hearts, and in their cultures" [9].

Research on ethnoculture has been conducted by S.Sh. Shermukhamedov, E.Y. Yusupov, M.M. Khayrullayev, I. Jabborov, N. G'oyibov, G'. Najimov, U. Qoraboyev, Sh. Samatov, M. Abdullayev, E. Umarov, M. Nurmatova, O. Nishonova, N. Abdullayeva, and U. Khasanov have also been studied by philosophers and scholars [10].

In our research, the aim is to reveal that culture is a product of society, while ethnoculture is the spirit of the nation.

Materials and Methods

This study adopts a comprehensive, interdisciplinary approach to explore the role of culture, ethnoculture, and civilization in shaping national identity and social cohesion. A historical-philosophical analysis forms the foundation of the research, drawing on classical and contemporary perspectives from both Eastern and Western scholars. The methodology includes a review of key philosophical works, such as those of Farabi, Beruni, and Herder, as well as a critical examination of historical and cultural sources related to the development of national spirit and identity [11]. The

study employs a conceptual-analytical approach to examine the theoretical frameworks of culture and ethnoculture, with particular attention to their interrelationship and impact on society. Additionally, the sociocultural approach is utilized to analyze the role of ethnoculture in contemporary social contexts, particularly in light of globalization and cultural integration. Source studies and scholarly analysis are conducted to assess the preservation and transformation of ethnocultural values across time and space. By reviewing historical documents, philosophical texts, and contemporary research, the study seeks to highlight the enduring significance of ethnoculture in the formation and preservation of national identity. This approach allows for a deeper understanding of how ethnoculture, as a fundamental aspect of cultural heritage, contributes to societal development and cohesion. The findings are analyzed through a dialectical lens, emphasizing the continuous interplay between culture, civilization, and ethnoculture. Ultimately, the study aims to provide insights into the ways in which ethnoculture serves as a vital mechanism for maintaining cultural resilience and national identity in a globalized world [12].

Results and Discussion

As society shapes a collective way of life, culture is formed precisely within this process. However, as culture develops and becomes more complex, it turns into a phenomenon that is relatively independent of society and performs the function of "social memory." For example, although the society of the ancient era has disappeared from the historical stage, its cultural heritage has by no means lost its influence on contemporary science, literature, art, and philosophy. In fact, through modern research, we have the opportunity to analyze more deeply the cultural layers that the people of that era themselves were not aware of [13].

From this perspective, while culture is a product of society, each society is also a source for the formation of its own unique culture. Civilization, on the other hand, represents the organized level of development characteristic of a certain region and historical period that is, if civilization is the organizational form of culture, culture is its essence [14].

Ethnoculture is the root stratum of this essence the purest expression of a nation’s spirit. It encompasses numerous elements such as a particular people’s language, customs, rituals, ancient beliefs, worldview, oral creativity, and aesthetic perceptions. Ethnoculture is a spiritual heritage passed down from generation to generation historical experience and the philosophy of daily life.

In the era of globalization, when different civilizations increasingly interact and intermingle, the most important factor in preserving national identity is precisely these ethnocultural values. Indeed, society creates its culture, but only ethnoculture preserves the spirit of the nation.

These views on culture and ethnoculture have long been at the center of human thought. In works such as the “Avesta” and those of ancient philosophers like Socrates, Plato, and Aristotle, as well as in the intellectual heritage of scholars of the Eastern Renaissance – Beruni, Farabi, and Ibn Sina – culture is interpreted as a key factor in human perfection and social harmony. Therefore, if culture is the product of society, ethnoculture is the spirit of the nation, its spiritual resilience, and historical continuity [15].

“In particular, ‘the founder of Islamic philosophy” Abu Nasr al-Farabi: “As for a person’s virtues in professions and the arts, these qualities are not innate”, he emphasized. These virtues are formed through education and upbringing. ‘The word education means the unification of theoretical virtues

among peoples and city dwellers, while upbringing refers to the unification of innate qualities and practical professional virtues among these peoples". Thus, the virtues of peoples and city dwellers are formed through education and upbringing that is, through the orders and means they jointly create, they establish a cultural space. In this space, not only "theoretical and practical virtues," but also the acquisition of art and craftsmanship become habitual. On this basis, peoples and individuals unite or come to one another's aid.

"Every human being," writes al-Farabi, "is by nature created in such a way that, in order to live and attain the highest degree of perfection, he is in need of many things. He cannot acquire these things by himself alone; to obtain them, he requires a community of people… Therefore, only through the union of many individuals who provide one another with what is necessary for life and engage in mutual assistance can a person attain the perfection to which his nature aspires. The collective activity of the members of such a community, taken as a whole, supplies each of them with what is necessary for living and achieving perfection". Thus, people unite in a community in order to realize their potential, attain perfection, and satisfy their needs. In this way, they achieve happiness, build civilized cities, govern them in accordance with their needs and the principles of justice, and transform each individual and the nation as a whole into a subject that creates socio-cultural reality.

Conclusion

As a product of human development, culture takes shape as a result of social activity and, over time, transforms into a system of social memory with relative independence. Ethnoculture constitutes the foundational layer of this cultural heritage, ensuring the spiritual stability, identity, and historical continuity of a nation. While civilization appears as the organizational form of culture, its substantive basis relies precisely on national-ethnic values. Historical sources, ancient philosophical heritage, and the teachings of Eastern scholars demonstrate that culture is a decisive factor in human perfection, the harmonious development of society, and social cohesion. Culture is the product of society's creativity, whereas civilization is its organizational expression. Ethnoculture, in turn, is a set of core values that form the spiritual foundation of a nation. Historical and contemporary sources affirm the role of culture in human development, social unity, and moral stability. In the process of globalization, the primary guarantee for preserving national identity lies in reviving, developing, and ensuring the continuity of ethnocultural heritage.

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