

## Theoretical problems of historical-ethnographic tourism

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### Abstract

Today, historical-ethnographic tourism is developing through several directions. This type of tourism is designed to preserve the unique characteristics of different ethnic groups as much as possible without destroying the "delicate" ecosystem. Today, as a result of the development of the historical-ethnographic tourism direction, the sustainable development of villages is a strong economic "support" and the "modern tourism industry" as one of the highly profitable sectors of the economy. According to the data of the World Tourism Organization, it has experienced a sharp rise in recent years and, will continue to grow rapidly in the future. In this research, a number of studies were carried out in the fields of anthropology, history and ethnology and the study can be divided into four groups.

Nowadays, tourism is developing as an important factor manifesting ethnic and national diversity on the one hand and national identity on the other. The formation and emergence of historical-ethnographic tourism can be explained by the specific emergence of ethnographic knowledge, the collection of necessary information, the understanding of facts, and the need to satisfy the practical needs of the people.

**Key words:** *ethnographical tourism, Forish, Zomin, host-tourist, tourism village.*

### Introduction

In recent years, a lot of attention has been paid to the theoretical study of historical-ethnographic tourism as an interdisciplinary scientific direction within the fields of anthropology, economics and philosophy. In this regard, historical-ethnographic tourism is becoming one of the highly profitable sectors of the economy as a separate branch of the modern tourism industry. According to the information of the World Tourism Organization, "anthropological and ethnographic tourism has experienced a sharp rise in recent years and will continue to grow rapidly in the future.

"Nowadays, interest in ethnic culture, ethnic self-awareness is growing all over the world. Attention is being paid to the preservation of ethno-cultural heritage, identity, cultural diversity, problems of interaction between tourism and culture" (Butuzov, 2009).

The first steps of the formation and emergence of historical-ethnographic tourism go back to the earliest times when humankind appeared. Its development can be explained by the specific emergence of ethnographic knowledge, the collection of necessary information, the understanding of facts, and the need to satisfy the practical needs of the people.

"The development of historical-ethnographic tourism depends on the availability of historical-cultural objects and the interest of tourists. From the point of view of the classical theory of supply and demand, tourists form the demand for tourist products, and tourist destinations form the supply of these services. Affordability determines

the tourist's demand for tourist products. First, the historical-cultural potential has value for the tourist, and only for this reason it has value. With limited resources, tourists can satisfy only a part of their needs. For this reason, the tourist product is one of the competing needs of the tourist to satisfy within limited resources" (Ruziev, 2019).

#### **Methodology**

According to the results of research carried out in recent years, it was found that at least 10% of people visiting Uzbekistan are interested in the ecological aspects of their trips. They either visit natural areas (parks, mountains, forests, lakes) or, if not, take day trips to nearby rural areas. During ethnographic expeditions to Forish district in 2024, as an intermediate one-day tour from the route of international attention and well-advertised routes (Tashkent-Samarkand-Bukhara-Khiva), some regions, for example, Ferghana Valley, transit from the villages of mountainous districts of Jizzakh and Syrdarya regions it was determined that they will be used as directions. Because at least 60% of them feel the need for a mixed tour, their interests in ethnographic and ecological tours (hunting, gastronomy, ecology, folklore) and they visit according to personal orders rather than orders offered to mass consumers by tour operators (Zomin field notes, 2024). As a result, organized tourists are "specializing" in historical-ethnographic tours. Of course, it is difficult to show the exact position of historical-ethnographic tourism in the general tourism market. It is often difficult to distinguish it from other types of tourist services. But it is clear that the contribution of this new direction in tourism is still very low. The fact that this field is relatively under-studied and promising shows the relevance of its theoretical-scientific analysis. In the first paragraph of the dissertation, the role of historical-ethnographic tourism in the sustainable development of the village, approaching it as an economic and social system, and its various definitions in the literature of economic anthropology were touched upon.

Historical-ethnographic tourism aims not only to generate income, but also improve employment and improve the living standards of the local population through the promotion of national-cultural heritage objects and nature protection.

In recent years, the theoretical study of the role of historical-ethnographic tourism in the sustainable development of villages far from the center has been paid attention to interdisciplinary scientific directions within the fields of anthropology, economics and philosophy. In this regard, historical-ethnographic tourism is becoming one of the highly profitable sectors of the economy as a separate branch of the modern tourism industry. According to the information of the World Tourism Organization, "historical-cultural, ethnographic and anthropological tourism has experienced a sharp rise in recent years and will continue to grow rapidly in the future" (UNWTO, 2013).

#### **Discussion**

In world tourism, "ethnographic tourism - entertainment tourism aimed at introducing the culture and household life, clothes, language, folklore, customs and traditions, ethnic creativity of a certain people" is gaining importance (Safarova, 2022). This direction of tourism is a factor of a person's knowledge of the world, comparison of cultures, study of the history and nature of the country in which he lives, acquaintance with various ethno-cultural traditions and values. In this sense, historical-ethnographic tourism "came into existence with the requirement to satisfy a number of spiritual and practical needs of people" (Jabborov, 2008). "Because ethnocultural tourism provides cultural exchange, information about the culture of the peoples of other countries, thanks to which everyone can get acquainted with the customs and culture of different ethnic groups" (Safarova, 2022).

Economist H.M. Mamatkulov notes that "Ethnographic tourism is the effort to study the traditions, culture and lifestyle of different peoples, and regions, and the aspirations encourage people to travel." For example, traditions, lifestyles, national dishes, clothes, household items, cultural-historical monuments of different peoples are appearing as the most popular types of services in the field of tourism (Mamatkulov, 2010). According to the Russian scientist E. Trofimov, "Ethnographic tourism is a way to visit existing settlements that have preserved the traditional culture and life features of various peoples, as well as "live" open-air museums reflecting the people's life, to get acquainted with their unique folklore" ( Trofimov, 2013). The more elements of ethnographic heritage in the area, the higher its attractiveness for tourism.

At the same time, historical-ethnographic tourism is recognized as a fertile ground that nurtures and develops harmony in inter-ethnic relations, not only among the peoples of different countries, but also among different peoples living on the borders of the same country.

The early steps of scientific study of the concept of historical-ethnographic tourism began in the 19th century. In Europe, the term ethnographic tourism was initially understood as a universal category of people's experience, and this term began to be expressed as a concept that reflects new views in the way of comparing European culture with other cultures and religions ( Bell, 2009). Also, the content of the concepts of tourism and ethnographic tourism gradually began to determine the social functional essence during different historical periods.

Since the middle of the 20th century, theoretical knowledge and views about historical-ethnographic tourism have expanded and improved. In addition to historians, anthropologists and economists, sociologists, ecologists, philosophers began to look at tourism as a "mirror" of a profitable industry. This, in turn, prepared the ground for "tourism to be distinguished from travel by its purposeful and public nature and its organization" (Mirzaev et al., 2011). As a result, a relatively wide and interdisciplinary field of communication, named tourism anthropology

has emerged in the West, and historical-ethnographic tourism among the CIS countries.

Until the 1960s, the role of historical-ethnographic tourism in the sustainable development of remote areas and villages was rarely studied. After the 1960s, the topic of tourism began to become the center of attention of academic researchers, and the first studies were mainly focused on the question of tourism's economic benefits (Chang, 2011). Among them, the fact that the American economist P. Rotow paid attention to tourism as an economic reality and determined that there is a correlation (economic connection) between the income of tourism and the wealth of the society. According to American professor John Walker and Professor Caroline Cooper, tourism can be used to create foreign exchange flows at the international level which is a powerful economic weapon (Turaev et al., 2009). Hence, it can be said that economic income has become one of the most important issues in the study of the scientific theoretical foundations of this topic (Canoza et al., 2017).

On a global scale, especially in Europe and America, the topic of historical-ethnographic tourism has been studied more in the direction of tourism anthropology, which includes research conducted by anthropologists-ethnographers (Canoza et al., 2017). It should be noted that ethnography, one of the main branches of anthropology, has been engaged as socio-cultural anthropologists in many scientific problems such as ethnic history, cultural change, migration, environment, stratification, rituals and identities in tourism (Mitoo Das, 2020).

Among the studies on the anthropology of tourism in the second half of the 20th century, Cohen (1972), Valen Smith (1977, 1989), Dennison Nash (1977, 1981), Nelson Grabern (1977, 1983), Malcolm Crick (1989, 1995) the work of such researchers can be cited as an example (Pisariievskiy, 2014). The results of these studies contributed to the development of tourism anthropology as a separate scientific field in the world.

During this period, studies devoted to defining the meaning of terms and approaches related to ethnographic tourism anthropology began to take an important place. In anthropology, scientific definitions and approaches to the term tourism have expanded.

New directions of research related to historical-ethnographic tourism and applied anthropology have appeared (Zaman, 2020). Most of these research areas are being studied in the leading scientific centers and HEIs of countries such as the USA, Canada, Australia and New Zealand (Smith et al., 1977).

Both anthropological and ethnographic reports on the effects and negative consequences of tourism development have begun to appear. For example, Valen Smith's work "Guests and Hosts: Anthropology of Tourism" (Mitoo Das, 2020) can be cited as an example of the "pro-tourist" and "anti-tourist" views of the increasing socio-cultural negative effects of tourism on the population (community) of the host country.

These studies can be conceptually divided into two parts. One was aimed at understanding the origins, types and nature of tourism (Towner, 1991), while the other was aimed at analyzing the impact of tourism on the 'traditional' way of life of the local population (Adler, 1989).

In the initial scientific research carried out within the framework of the anthropology of tourism, attention was focused on studying the subsequent cultural changes that occur in the host communities of the tourist destination as a model of acculturation on the impact of tourism on the village. However, over time, the scope of interest of anthropologists studying tourism has expanded. The main attention was paid to the important issues of the modern era. For example, a) how individuals and society have changed due to tourism; b) how tourists and hosts interact and what they share; c) mobility resulting from contact with tourists and hosts; g) creating a new identity and self-description; d) and finally, what is the new meaning that emerges as a combination of all these aspects?" (Di Glovine, 2017) The search for answers to such questions has become an important current scientific problem.

In research on tourist-host interactions, "authenticity," "constructivism," and "postmodern" theories (Mitoo Das, 2020) concerning the nature and consequences of communication between hosts and guests have also gained importance.

In particular, the social consequences of tourism began to be theoretically analyzed. This is mainly seen in the fact that tourism activities contribute to changes in the value system, individual behavior, family structure and relationships and collective lifestyle, moral behavior, traditional rituals and community organizations.

The transient host-tourist encounter is often limited to hotels and resorts ("tourist ghettos") and occurs in a superficial, non-interactive manner. The interaction between the tourist and the host can be positive or negative. Factors influencing host-guest interaction are length of stay, physical isolation of tourists (hotel/resort), language and communication and so on.

The relations between guests and hosts and how they are formed and how they change over time increase the importance of anthropological study of tourism. The intercultural interactions and commercial transactions that occur between hosts and visitors illuminate how tourism affects the host society. There are a number of other factors, particularly subcultural influences, that affect the complex nature of interactions that occur when people from different cultures or outsiders arrive. Guest-host relationships, length of stay, attitudes and intentions (of both host and guests), length of season, and the role of "cultural brokers" or "marginal people" are the focus of research.

In the course of the development of tourism, which is of great importance in ethnography, the increasing influence

on the language (the issue of language loyalty) and the problems related to it are being studied as one of the main theoretical problems of ethnographic tourism. In particular, English anthropologist P. White (1974) studied the relationship between the growth of tourism and social changes. He used language as an indicator. He presented a conceptual model that identifies three ways in which tourism can lead to language change:

1. Through economic changes - new jobs related to the expansion of tourism will lead to an increase in the number of local people who learn the language of tourists, translators, transporters and act as intermediaries between tourists and the host population.
2. Through the demonstration effect - the description of the material and financial situation, attitude and behavior of the tourist can create a new perspective in the local community. The desire of the hosts to achieve a similar status may encourage them to replace their own language with the language of the tourists.
3. Through direct social contact – direct contact between tourists and hosts may be reduced when the host uses their own language (sales or service staff may be required to speak the tourist's language, as the tourist may not be able to speak the local language).

Another study by Butler (1978) in rural Scotland found that tourism activities replace the local language with the language of tourists. Butler and White also found that tourists who stayed in private homes, farmhouses, and local accommodations were less likely to be influenced by the language commitment of their hosts than those who stayed in hotels or motels. Both studies have shown that the linguistic unity of host cultures is seriously threatened by the assimilating forces of tourism development. Cohen and Cooper (1986) suggested that variations in host language are also related to the nature of the tourist-host relationship and the socio-economic characteristics of the interacting groups (Cohen et al., 1997).

By the end of the 1980s, tourism began to be studied more and more as a "perfectly relevant but neglected topic for anthropologists." This view was gradually confirmed by the growing anthropological research in postmodern and poststructuralist directions (Graburn, 1980). The postmodern turn in Western tourism, as well as the rise of non-Western tourism, influenced anthropological and sociological ways of thinking about tourism, paradigmatic and theoretical approaches to it, and the choice of research topics (Cohen et al., 2012).

The "mobile turn" or "mobility paradigm" in the study of tourism is another important contribution of sociology and anthropology to the study of tourism, and the results of its concepts can be seen in anthropology. The poststructuralist phase of the 1990s saw the growth of studies that depicted cultures and identities as highly contextual, dynamic, and increasingly hybrid (Hall, 1991).

By the end of the 20th century, we can see that a significant part of the scientific researches and scientific literature studied for the purpose of researching the theoretical foundations of ethnographic tourism were united under the concept of rural tourism. Although the active study of "rural tourism" began in the last twenty years, the expression itself appears in the scientific literature at the end of the 19th century (Gao et al., 2017).

It is noteworthy that "theories that explain rural tourism as a conceptual basis of sustainable development perspectives and an alternative model reflecting the modernist point of view that interprets regional attractions as a "growth pole" of development are increasing in importance" (Sharpley et al., 2007).

The traditional rural areas and the culture and lifestyle of the people, preserved in "isolation" away from modernity, have historically been attractive to tourists. Nevertheless, rural tourism remained a relatively small-scale passive activity until the middle of the 20th century. However, by the 70s of the 20th century, there was a relative revival. As a result, a new idea of "Village of Tourism" appeared in the development of sustainable rural tourism in a number of leading European countries.

Although the idea of "tourism village" first appeared in 1970 in France (currently there are 4,000 tourism villages), Switzerland and Germany have also made significant progress in this field (The United Nations Environment Program, 2014). After that, the focus on rural tourism increased in western countries. In many countries, almost a quarter of Europeans choose the countryside as their holiday destination, making rural tourism an important tourism activity (EuroBarometer, 1998). As a result, there is increasing pressure on natural and human resources in rural areas. Consequently, tourism serves as an effective means of solving socio-economic problems, especially in remote rural areas.

R. Butler, K. Dashper, R. Kiolok, S. Payde, D. Getz, D. Roberts and D. Hull, E. Okazaki, T. Jamal, A. Stronza, D. Carson created the concept, signs and criteria of "Tourism Village" and made a great contribution to its development (Butler, 2014). In the scientific literature, the high prospects for the development of tourism villages are explained by the desire of the growing city population and foreign tourists to enjoy outdoor recreation, and the issue of sustainability is prioritized.

The "Tourism Development Concept" adopted by the Swiss government in 1979 is the first official document aimed at ensuring the sustainable development of tourism (Advisory Commission for Tourism, 1979). This "historical" document covers the social, economic and environmental aspects of the tourism policy of the Swiss state, and has been playing an important role in the rapid development of the country's tourism sector for many years, and in taking high places in tourism competitiveness ratings (Safarova, 2020).

UNWTO defines the sustainable development of tourism as follows: "It meets the needs of today's tourists and

host regions while preserving and enhancing opportunities for the future." It manages the satisfaction of economic, social and aesthetic needs from all resources in such a way that national identity, important ecological processes, biological diversity and life-supporting systems are protected (UNWTO, 2005). It is concluded that sustainable tourism must meet the requirements of ecological, social and economic stability at the same time ( Emmelin, 2006). Thus, in our opinion, planning for the sustainable development of tourism should be integrated with economic, social and ecological dynamics.

Sustainable tourism combines the three elements of continuity, quality and balance (Bulin et al., 2011). Continuity is reflected in the permanence of natural resources, culture and national traditions, attention to quality and the environment, and balance in the proportion of supply and demand. Indicators of economic and social stability are reflected in stable employment in all seasons, the contribution of tourism to the local and national economy, and the support of local culture and lifestyle. Minimizing the negative impact of tourism on the environment and increasing its social and economic benefits will increase the scale of sustainability (Bulin et al., 2011). Taking into account the different definitions and features of the concept of sustainable development of tourism, it can be concluded that sustainable development of tourism is to ensure that the balance of demand and supply of tourism, based on the cooperation of the state, society and the private sector, continues harmoniously without harming economic, social and environmental development.

Observing the process of tourism development in the countries of the world shows that the development of highly competitive destinations will continue steadily. Therefore, it is important to understand the fine line between the concepts of tourism sustainability and competitiveness in order to ensure the harmony of the concepts of tourism sustainability and competitiveness in conducting a successful tourism policy. The concept of tourism competitiveness is mainly based on M. Porter's national "competitive rhombus" ideas (Porter, 1980). Competitiveness is the ability of the destination to compete effectively and profitably in the market, while sustainability is the ability to maintain the quality of physical, social, cultural and natural resources of the destination during this competition (Goeldner et al., 2009). So, we have the right to say that competitiveness is another basis of the stability of the tourism system. Taking into account the principles and conditions of sustainable development of tourism and world experience, we emphasize the necessity and urgency of developing a long-term national program of sustainable development of tourism in Uzbekistan with appropriate calculations. For this, it is an urgent task to study the main trends in the world market in the development of tourism, to assess the potential of tourism in the Republic of Uzbekistan, to determine the factors affecting the tourism market of our country, to determine the institutional and infrastructural factors that affect the increase in the international competitiveness of the tourist product of our country, and to draw up tourism development scenarios.

Currently, research and scientific literature related to the anthropology of tourism in America is dominated by a certain direction of tourism (travel) ethnography and theoretical approaches to the impact of tourism on the local culture of the people of the host country. The following directions can be cited as examples of special types of tourism described in American scientific literature.

However, some American anthropologists have developed complex theoretical perspectives that are used to analyze the concept of tourism. Common theories of this type include Nelson Grebarn's understanding of tourism as an experience of personal transformation and Dennison Nash's theory of tourism as a form of contemporary new imperialism. Grebarn tries to explain tourism with his theoretical approach heavily influenced by Victor Turner's ritual anthropology. N. Grebarn understands and analyzes tourism as a ritual structure. In his research, D. Nash mainly examines the economic and political aspects of tourism in the context of neocolonialism. One of the most important works on the anthropology of American tourism is Dan McConnell's research. It explores the transformation of identity in the process of tourist migration. Researchers Valena Smith, Margarit Swan try to shed light on the segments of tourism activity and the problems related to them - gender, marginalization of social strata and tribes, economic system and trade circulation on the example of specific tribes and ethnic groups - Eskimos and other Indian tribes.

Thus, since 1979, the anthropology of tourism (mainly in the United States) is considered one of the fastest growing disciplines, which includes the understanding of tourism as a special type of social activity and 3 such as hospitality and social participation and places used in the development of space and tourism infrastructure (characteristics of the tourist landscape used in the development of tourism) the scientific direction is distinguished. At the same time, the theoretical views of the US and Latin American scientists on the anthropology of tourism are distinguished by their generality, descriptive nature, and being based on the principles of classical ethnology (Tsarkov, 2023).

According to the Russian research sociologist P.E. Tsarkov, "In Russia, the initial research on the anthropology of tourism appeared in 2015-2016 (Tsarkov, 2016). In 2016, at the invitation of the Regional Ministry of Culture and Tourism of the Tula region, a series of lectures on the anthropology of tourism were given to the students of the Tula State University (Tsarkov, 2018). Currently, among the main scientific directions in the field of anthropology of tourism in Russia: 1. Designing tourist space in urban conditions; 2. Promotion of tourist attractions and attractions and destinations, as well as forecasting the tourist flow.

In addition to these two directions, like Western anthropologists, tourism is also interpreted as a separate type of human activity. In particular, tourist migration is explained using the anthropological theory of cultural diffusion. Various forms of intercultural interaction are known from history, such as invasions and wars, trade, marriage, and religious propaganda. Through these forms of interaction, information about ideas or material objects is transmitted or distributed. In addition to the above forms, nowadays tourism stands out as a special field of intercultural exchange. As we all know, tourist movement from one cultural area to another creates a process of cultural diffusion. Acculturation allows different social groups (nations, followers of religious traditions) to better understand each other. Diffusion and acculturation are not clearly distinguished from each other because there are no commonly accepted quantitative boundaries between these two concepts.

It should be noted that the German anthropologist Ferdinand Ratzel's theory called "category form" is of great importance regarding the diffusion processes that occur when tourists travel. According to him, all the characteristics and similarities of the structure, form of two or more material cultural heritage objects do not depend on the production material, regardless of how far these places are from each other, the functions should be explained by the common origin and later spread to the places where they were found (Ratzel, 1887). Ratzel presented the scheme of intercultural interaction in the form of overlapping circles as an example of the "pure" culture of a community living in a certain region. This model is based on the geographical principle, that is, a "cultural circle" is associated with a specific region. At the macro level, each cultural circle is a reflection of a particular true civilization, such as Indian, Chinese, Russian, and the Middle Eastern region and so on.

Since tribal, ethnic, national, superethnic and civilizational communities are considered as carriers of culture, different levels of intercultural interaction can be distinguished. At the micro level, diffusion processes occur between many ethnic cultures that make up one civilization. Thus, different micro-cultures interact with each other with domestic and foreign tourism within one country.

Tourism, in our opinion, is a form of cultural communication with a dialogic character, which on the one hand helps to form cultural self-awareness and cultural identity of the tourist, and on the other hand, interaction leads to the enrichment of cultural systems through the exchange of cultural experiences.

The theory and methodology of forecasting tourist flows in the field of domestic tourism of ethnographic tourism is developing. In order to predict the tourist (tourist) flow, as well as the tourist potential of the regions, we use the research methodology called "Value Topology" ("Tsennostnoy topologie") most widely.

### **Conclusion**

Thus, in conclusion, it should be noted that the anthropology of tourism is a study of the complex nature of human life, the system of their interrelationships and behavior in society, as well as the factors that cause motivation to travel, the social, cultural, and economic conditions that necessitate the need for travel, the impact of tourists on the environment, studies the interaction with the local population in different situations, the impact of the development of local culture and inter-ethnic relations on tourism ( Mirzayev, 2011).

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