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FIELD RESEARCH METHODS IN ARCHEOLOGY AND ETHNOLOGY

Abstract: This article discusses the field research method, one of the research methods related to archeology and ethnology, which is one of the ancillary fields of historical science. The scientific novelty of the article lies in the effective use of information from new local and foreign literature.
Key words: Archeology, ethnology, science methods, research methods, field research method, field records.
Language: English
Citation: Jumag'ulov, A. (2020). Field research methods in archeology and ethnology. *ISJ Theoretical & Applied Science, 08 (88)*, 77-79.
Soi: http://s-o-i.org/1.1/TAS-08-88-18   *Doi*: crossref https://dx.doi.org/10.15863/TAS.2020.08.88.18
Scopus ASCC: 1204.

Introduction

The emergence of new trends in ethnology in the last quarter of the twentieth century has led to a radical change in the research in this field, both radically and in content. It was from this period that researchers began to focus more on the study of modern societies rather than the specific exogamous cultures of distant lands that have taken on a traditional appearance. As a result, a number of new theories and schools emerged. Researchers have begun to work on new areas of ethnology. In particular, social ethnology, legal ethnology, political ethnology, religious ethnology, economic ethnology have been formed and are developing in Western European science[1].

In general, those who are currently conducting research in the field of ethnology or are interested in this science:

♦ How does humanity perceive its surroundings?

♦ What do the objects in the material world mean to people, and how do these views change?

♦ Intercultural relations are intertwined with traditional and modern cultures day effect?

♦ What does the ethnic landscape of the world reflect, and by what mechanisms does this landscape change?

♦ What are the criteria for how a culture adapts to the changes that take place and, in turn, adapts to the society in which it lives?

♦ What is the role and place of ethnocultural cultures in modern industrial society?

♦ In any case, what does not change in the minds of ethnic groups, or what can be completely forgotten or changed, and how does this process go?

♦ How do cross-cultural interactions occur?

Is there a solid part of ethnic culture that holds the whole system together and protects it in the process of change in society? seeks the right answer to a series of questions[2].

Undoubtedly, many of these problems have attracted the attention of ethnologists in the last decade and have become a problem of scientific research. In this regard, especially in Western countries, in recent decades, the science of ethnology has been based on the philosophy of 'post modernism', with the study of inter-ethnic processes directly between social groups being one of the main objectives. Also local and research by scientists in the study of global processes the issue of choice is gaining attention. In the life of society not all processes, but ethnos and culture based on their characteristics, only the views that are considered the most important are explored. In other words, the research focuses on problem-based selection rather than a global description of the stages of human development, from its inception to the present day. After all, most of the research in the field of ethnology in developed countries is carried out in the context of social

problems that are recognized as important and relevant in society[9].

In our country, during the period of independence, the ethnology of various historical and ethnographic regions of the Republic, including the Fergana Valley, South Uzbekistan, Bukhara and Khorezm, and the local characteristics of the population of these regions, transformation in material and spiritual culture, interethnic processes, ethnology of various diasporas * and irredents * living in the territory of our country, traditional and modern ethnocultural processes, in a modern urban environment research is being conducted on a wide range of topics, such as the preservation of traditional national values and modern ethnic processes. In short, the subject of ethnological research is constantly expanding, which in a sense limits the possibility of a perfect definition of science[3].

Each subject will focus on the study of a specific object of research, involving the necessary knowledge and using it effectively. However, the specificity of the object of knowledge in each discipline requires researchers to have complete and accurate information about the object of study. A variety of materials for scientific analysis in modern ethnology: the results of research and the various fields of ethnographic scholars notes, travelogues, observations, folklore samples and literary texts, ethnosociological and ethnopsychological materials, journalistic texts, official documents, historical and socio-political literature are used[10]. Except these the process of direct communication with the representatives of the ethnos under study in their attitudes to different situations, debates and The opinions and arguments expressed in the conversations are logical. Ways of interpreting the various views of the environment and The results of monitoring personal behavior also play an important role plays. Obviously, the collection of such data is research. Requires the child to master certain techniques. Current unique research methods in modern ethnology in the period a set of field studies, written study of sources, collection of samples of folklore, includes analysis of statistical materials[4].

Direct in the formation of ethnology as an independent science in the language of the study of the life of the people or in the language of ethnology field research is important. Field research formation of the method of colonial economies, social. Learn more about structures, beliefs, and customs formed due to the need to have At that time closely related to the interests of colonial policy required it. Because the colonialists are their own colonies and on a regular basis to manage the population in that area those who need such information[6].

The method of field research is applied to the researcher long-term exposure to the environment and direct exposure to the environment requires practice. It is worth noting that the researcher for the duration of operation, which is usually stationary at the existing facility should not be less than one ethnic year. For the ethnologist-researcher the first 2-3 months of getting acquainted and getting acquainted with the new environment is calculated. What follows is that it is an ethnic community or part of it monitors the lifestyle from a scientific point of view throughout the year[7]. Legitimacy and effectiveness of field research far among the ethnoses studied by the researcher term requires residence. This is what the American scientist L.G. Morgan said and a vivid example of the research of Russian ethnographer Miklukho Maclaycan be cited as. Morgan of the Indians in America Miklukho Maclay, who lived in the Iroquois tribe for a long time Living among the Papuans of New Guinea, very rich ethnographically is a scientist who has collected materials[5]. Stationary field the unique advantage of research methods is that ethnologists folk participant a become Nowadays in ethnology this method seasonal or emergency used. In this method, the researcher a predetermined plan for the population living in the ethnographic area based on. This method is convenient for the researcher period. But do research in this case to study the way of life of the ethnos in all seasons does not allow[8]. Field research methods are material for ethnologists and access to information about spiritual culture will give. Materiality, spirituality in photographs, drawings, diagrams objects: tools of labor of the ethnos, houses, houses equipment, clothing, and similar material culture patterns are reflected. By means of modern technology (digital camcorder and digital camera, audio recordings) and traditional objects and views of the spiritual life of the people (traditions, ceremonies, rituals, folk songs etc.). Sometimes in the field research some material and spiritual material for the museum collection samples of intent are collected.

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