



THE ROLE OF UZBEK CUISINE IN OUR NATIONAL CUISINE

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Article history:	Abstract:
Received: August 26 th 2021 Accepted: September 26 th 2021 Published: November 3 rd 2021	One of the most actively studied topics in the world of anthropology today is the culture of nutrition. The article tries to move from the traditional ethnographic description of food to a modern complex related to the views of today's humanitarian, social and natural spheres. The national cuisine has always been and will remain a unique object of study of classical ethnography.
Keywords: Food, nutrition or eating, material culture, anthropology, national cuisine.	

INTRODUCTION

One of the most actively studied topics in the world of anthropology today is the culture of nutrition. From the traditional ethnographic description of food in the article, it is necessary to create a modern complex related to the views of today's humanitarian, social and natural spheres. The national cuisine has always been and will remain a unique object of study of classical ethnography. The subject of nutrition, according to ethnographers, is seen as part of material culture and has long been studied in this way. However, due to the peculiarities of anthropology, one of the most pressing issues today is the study and research of its conceptual place. In particular, the fact that the study of food culture began in the early twentieth century and came to its own colorful conclusions is becoming a center of research for anthropologists. Food, as an important element of material culture, has a special place in the life of the population. Therefore, food is a key phenomenon in the formation of man. Food serves a variety of functions in society.

MATERIALS AND METHODS

There are different approaches to this issue. As the issue of nutrition has always been of interest to scientists, firstly, it plays an important role in studying the history of the development of human material culture, and secondly, it is one of the key factors in the healthy life of the people. In addition, nutrition plays an important role in the development of a person, both mentally and physically. The study of food as an important element of material culture serves in the study of cultural and economic relations of peoples, the ethnic history of peoples in the process of human historical development. The study of food is the study of aspects of material culture that are directly related to the way of life, that is, the preservation of specific national traditions. Nutrition culture The relationship between man and food is connected with social life and is formed under the influence of practical

knowledge. In addition, food, which is an integral part of life experience, is a necessary condition for human existence.

However, when it comes to the topic of food (ethnographic description of food), it should be noted that when food and food culture are approached at different levels, its description is problematic. To give an ethnographic and anthropological description of food, culinary knowledge is collected, described and studied, and thus the scientific paradigms of ethnography are achieved. In the study of the people's way of life, factors such as how to prepare different foods, when and how much food is eaten, and how to store food provide a general assessment of the population's eating culture. Eating is a source of health, and if it is done correctly and rationally, it will lead to a different diet, that is, a culture of proper nutrition. For example, the Greek philosopher Socrates said, "We do not live to eat, we must eat to live." Malinowski was one of the first functionalists to pay partial attention to nutritional problems (Malinowski 1922; Firth 1929). Influenced by Malinowski's ideas, Audrey Richards also studied Bemba food production, cooking, and catering in Northern Rhodesia. His books *Hunger and Labor in the Wild Tribes* (1932) and *Land, Labor, and Diet in Northern Rhodesia* (1939) are classics of this genre. This is evidenced by the fact that these works later became known as Food Studies. During World War II, the Committee for the Study of Food Habits was formed in the United States with the active participation of Margaret Mead. The Committee is tasked with studying the processes of food change and the role of public policy in its food operations. These studies were to help overcome hunger in post-war developing countries and to address the problem of US military adaptation outside the United States (Messer et al. 1999: 1368; Mead 2008 [1943]). It is obvious that the current situation is a matter of state policy, which has exacerbated the role of nutrition in the growth of the population and society.



In the 1960s and 1970s, the study of the food problem served as a major object of study not only in anthropology but also in history, sociology, and other fields (Messer et al. 1999: 1367-1369). The range of topics has expanded, from the study of the history of cuisine to the role of sugar in the population (as a source of calories), from the industrial revolution to the problem of obesity, which is still relevant today. As a result, the field of food studies in anthropology was formed on the basis of an interdisciplinary approach, with the predominance of neo-evolutionary and structuralist approaches.

For the first direction (neo-evolutionist), the study of the food industry was a convenient object of study and provided an opportunity to demonstrate the interdependence between culture and the natural environment (naturally, on the example of hunters). Marvin Harris developed ideas about the ecological and political-economic (i.e., "material") conditions of nutrition. Neo-evolutionists, in an attempt to harmonize anthropological ideas, have influenced their nutritional research (new anthropology) by linking the natural sciences (biological, medical, ecological, and others) to food, food, and food. , studied and applied to the community diseases associated with changes in diet . Unlike neo-evolutionists, structuralists, especially Claude Levy-Strauss and Mary Douglas, studied the symbolic aspects of culinary culture, emphasizing the importance of food in regulating the relationship between people and events. In particular, Douglas concludes that eating at the same table is more sincere than drinking. The increase in food work in the social sciences in the 1970s and 1980s created a problem with the concept of "identity." Arjun Appadurai, one of the classics, introduced the Indian national cuisine to the world through his cookbooks. By the end of the 1990s, such research had proliferated, and collections of articles had been published, and in recent decades there have been a number of journals and collections specializing in food studies, such as *Anthropology of Food*, *Gastronomica*, and *Food & History*.

It should be noted that although the study of material culture was one of the leading directions in Soviet ethnography, the ethnography of food culture was rarely studied. In recent years, the number of cases related to culinary operations in Russia has increased significantly (*Anthropology of Food* 2011; *Code* 2011;). However, most works or research (with a few exceptions, especially the study of food, "pure" anthropological works), including ethnogenesis or ethnic history, economic system or social relations, globalization, or other or it acted as a form of expressing something.

CONCLUSION

In the study of material culture, A.S. Tokarev has his own set of rules, such as it is important to know that something depends on a person's or a person's relationship. What is the attitude of people to these products? In general, ethnography has advanced the idea that the study of "things within things" is associated with the loss of a distinctive feature of the ethnographic approach, that is, the study of ethnographic clothing is linked to the study of cutting, sewing, and eating. This is a great loss in ethnography. For example, A.E. In Ter-Sargsyan's 1998 monograph on dreams, in the chapter on food, after the scientific text itself, a list of recipes is given, which in ethnographic research seems to be a clear attempt to return the culture of food only to materiality. Even, S.A. Arutyunov and E.S. Markaryans use food as a "starting point" for research in solving problems of ethnogenesis, ethnic history, and cultural evolution, using food classification and cooking technologies.

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