Factors affecting the culture and national identity of the Uzbek people

Kholmirzaev Hayitboy Candidate of Arts, Associate Professor, Kadyrova Halima Doctor of Philosophy in Sociology PhD, Nizami Tashkent State Pedagogical University

Abstract: In the understanding of national identity, national culture and spirituality are considered as a source of energy, while ideological immunity serves as a mechanism that protects it from various alien, harmful and alien influences.

Keywords: National identity, national culture, national spirituality, identity, ideological immunity, customs and traditions, membership, identity.

Introduction:
There is no nation in the world that has not mixed with other ethnic groups in the region at the stage of its ethnicity. SP Toltov, an expert on the history of the peoples of Central Asia, said: “None of the peoples of Central Asia today are directly related to the ancient ethnic groups. On the contrary, in their formation, the indigenous peoples and the peoples who migrated from the surrounding areas found their reflection in various respects”[1].

The Uzbek people are no exception. The history of the ancestors of the Uzbek people includes many great periods that have developed over many thousands of years. On the long path of historical development, our ancestors have gone through complex ethnic processes. These processes are inextricably linked with the mixing of anthropological features and tribes, the merging of economic types, customs and cultural traditions and their development on a new basis. The ancient ancestors of Central Asia, especially the Uzbeks, believed in religions such as Tengri, Shamanism, Zoroastrianism, Buddhism, and Monism. Some of these religious beliefs survived until the spread of Islam in Central Asia until the eighth century.

Located in the heart of Central Asia, Uzbekistan can be divided into four regions in terms of geography, climate and ethnicity. One nation, the reason for the division of the people into four regions: the population of Tashkent and the Fergana Valley that is, the city's culture, the religion of fire-worship, spoke mainly Turkish.

The population of Samarkand and Bukhara, living in the oasis,
steppe and semi-desert, speaks Turkish and Persian, and their way of life is based on the cultural membership of both peoples.

The population of Surkhandarya and Kashkadarya rivers, steppes and semi-deserts is characterized by cattle-breeding, semi-pasture-farming and mountainous, hunting peoples. Because Buddhism flourished in the area and was close to the Turkic, Afghan, and Indian tribes, they had an influence on their way of life.

Khorezm, the religion of fire-worship, is a combination of Azeri and Iranian culture in terms of language, ethnicity and way of life, consisting of habitat, climate, oasis, semi-desert and desert. The starting point of ethnicity goes back to the ancient "ancestors" of the ethnons. Who were the ancient ancestors of the Uzbek people?

They are nomadic pastoralists and cattle-breeders who speak the Turkic and Iranian dialects of Movaraunnahr and ancient Khorezm. The process of mixing these two bilingual tribes and peoples for the first time is the beginning, the starting point of Uzbek ethnicity [2].

Many of the tribes that migrated to Central Asia began to coexist with the indigenous peoples, and their traditional way of life continued in the foothills of Central Asia, where the nomadic Turks continued to live in the semi-nomadic and semi-nomadic Turks, while the rich were rich in cattle. Even in the early Middle Ages, the influx of Turkic tribes continued. In the study of ethnicity and ethnic history, first of all, it is necessary to determine when the ethnicities of the nation and the people began. This is because the ethnons appears only at a certain stage of human development.

Thanks to the process of assimilation that began in Central Asia at the end of the Bronze Age, it came to antiquity and integrated the economic, ethnocentric and anthropological units of the Uzbek people. The Turkic territory, which is adapted to the Turkish way of life, has been formed, and the anthropological type of the Uzbek nation and people has been identified. This area is the middle basin of the Syrdarya, and in the II-I centuries AD in this area was formed an anthropological type typical of the Uzbek people, "the type of two rivers in Central Asia" [3].

The bust found on the arch of Jarkutan depicts a human figure in a vital way. If we think on the basis of this statue, the population of Jarkutan was of European origin, with a pointed nose, black hair and beard, and red skin.

C. P. The idea of studying the Uzbek nation, ethnicity and ethnic history, put forward by Tolstoy, has been fully substantiated in the
large-scale archeological and anthropological materials carried out on the territory of Uzbekistan. Extensive scientific proof of this idea is given in the works of academician K. Shoniyozov. Shuningdek, K. In his thoughts and comments, Shoniyozov added some clarifications to SP Tolstov's approach to the idea, saying, But this process was an ethnocentric process typical of Uzbek ancestors. As a result of this process, a completely new, Turkic-speaking people - the Kangar people - emerged within the Kang state in the II-I centuries BC. This population was formed as a result of the intermingling of the Iranian-speaking peoples and the Turkic-speaking tribes. 

**Keywords:** National language, dialect, dialect, communication, attitude, national identity, identity, heterogeneity, ethnicity, value, national statehood, history, past, duty, loyalty, unity.

Thanks to the economic, cultural, spiritual and social impact of the Great Silk Road, our country has long been a place of tolerance for people of different religions, faiths and languages living together in harmony and harmony. Cultural evolution was formed and developed. Because of its location in Central Asia, people of different tribes, religions, and languages were in close contact. Understanding national identity means understanding a certain ethnic unity, belonging to a nation-state and its duties and responsibilities. It is an expression of generalized theoretical views and practical actions aimed at protecting and developing the material and spiritual values and interests of the individual, the nation, and ensuring national unity and solidarity.

According to archeological and anthropological data, the origins of the Uzbek people are based on the intermingling of bilingual tribes and ethnic groups. This period has gone down in history as the beginning of the ethnicity of the Uzbek people.

The time has come for the union of fraternal tribes to form a nation,

II. Linguistic analysis of ethnicity of the Uzbek people

**Abstract:** It is known that a living being has the property of reproduction, and over time, the number of members of a tribe or clan began to increase and spread to a wider area. Elsewhere, tribes and clans that have migrated to different territories unite into tribal alliances, an organization of tribes that speak different dialects of the same language under certain socio-economic and cultural conditions.
the main features of which are human society: common language, territory, culture and spiritual imitation. Archaeological excavations in Uzbekistan have shown that the artifacts are not exactly the same, but only partially duplicated, and that the ancient language has a different language, religion, way of thinking and worldview. As is the case in world history, the history of Uzbekistan is studied for a very long period (several hundred thousand years) without written sources, relying on sources on archeology and anthropology. The unity of language and its free development as the main feature of a nation is the difference between the national language and the vernacular, the existence of its literary form of writing. This form of the national language is common to every member of the nation, to every dialect. The cultural heritage of each nation is reflected in this language.

The culture of a nation is first of all reflected in language, speech and communication, and is influenced not only by good neighborly and allied relations, but also by cross-border movements. First the Achaemenids, then the Macedonian invaders, each of them tried to establish their rule in the area. National identity is the perception of belonging to the common cultural basis, language, culture, historical heritage and spiritual customs and traditions of the representative of the nation. The process of formation of the Uzbeks, the final stage of the ethnicity of the Uzbek people began during the Karakhanid period (11th-12th centuries) with the transfer of political power in Movarounnahr and Khorezm to the Turkic dynasties. During this period, the common vernacular of the Uzbeks was established. The Turkic-speaking population living in Movarounnahr and adjacent areas: Karluk, Chigil, Yagma, Tuhsi, Khalach, Argin, Oguz, Kipchak, Uz, and Kangli tribes began to understand themselves as one people. In general, in the first half of the 11th and 12th centuries, Uzbeks were formed as one nation.(5)

Culture is an important factor in understanding national identity and is a socio-historical category that makes up a nation, along with language, territory, economic and spiritual wealth. Language is a means of communication, a function of communication, not only the transmission of information but also the formation of a database, language, in essence, has an oral and written form. The way a national language differs from the languages of tribes and peoples usually serves as a unifier of the nation.
III. Attitudes towards the Uzbek language in the era of tsarism and the Soviet era

Abstract: How do we analyze the attitude to the Uzbek language during the colonial period?

Keywords: Colonialism, national identity, forms and types of relations, values, religion, interethnic relations.

There are many peoples, nations in the world, each of which has its own way of life and historical roots, and they follow their own way of life, traditions and values. This is because the understanding of national identity means that every nation, people as a real subject, possesses certain material and spiritual wealth, understands the common language, customs, traditions, values and the state, their common interests and needs. [6].

The development and improvement of the understanding of national identity is an objective process, which is an important factor that determines the "I" of the nation and serves to ensure its identity. There is no future for a nation deprived of it. His deputies eventually become spiritually destitute.

The Uzbek language, belonging to the Turkic family of languages, differs from the Turkic, Kazakh, Kyrgyz, Turkmen, Uyghur and Karakalpak languages in that it has a common feature. Language, the difference of existence from other species, is determined by the people who speak that language, the nation's respect for it, and the respect and esteem for language.

During the former Soviet era, efforts were made to raise the level of Russian to a single language, which was a means of communication between nations, limiting the language capabilities of the fraternal peoples. This means that the restriction of language, which is a cultural feature of a nation, also means that the rights, freedoms and liberties of a nation are also limited.

From 1933 to 1945, the systematic persecution and extermination of Jews by the German Nazis in Germany was part of the general policy of the Nazi allies. The policy of "anti-Semitism" pursued by Stalin in the former Soviet Union against a small number of Jews in Bukhara was no less horrible than the policy of the Nazis, and the world's just forces have yet to undo this. [7].

No other nation in the history of the world has suffered as much as the Uzbek people in terms of writing. This nation has experienced three, but four spelling revolutions in 64 years.
The Arabic script was used from the 8th century to the 1929s of the 20th century, and the old Turkic (Uzbek) script was used from the 11th century to 1929. The Arabic script was used for twelve centuries, and the old Turkish script for ten centuries. The most honorable, the greatest, the most immortal scientific and creative works of our people in the world history are written in this article.

In 1929 he switched to Latin script. In the schools of Uzbekistan, the transition to the Latin alphabet was gradual from the 1927-28 academic year.

Since 1940, under the pressure of language policy, the Cyrillic-Russian alphabet has been introduced in Uzbekistan, as in other republics. The fact that the Uzbek alphabet has been changed several times can be seen as a legacy of the people's past, a policy of devaluation. If we look at the past of the Uzbek people, we will see that they have passed through various refugees and upheavals. Language, writing, aggression against national identity and national dignity, the Soviet repression of the nation's intelligentsia, but did not break the pride and will of the nation. As a result, he tried to pass on his national and religious values to the next generation, but thankfully he did not give up. In its mentality, it has retained the common denominator of all clans and social strata, the virtue of defending the interests of the community.

The virtues of our people, such as tolerance, hospitality, mutual cooperation, compassion for the needy in times of need, solidarity, are the qualities that ensure the unity of the community, the language, the heart and the unity of thought. It is well known that the Uzbek people lived in a society based on such political and ideological violence for more than seventy years before gaining independence, so they suffered innumerable material and moral damage, and did not suffer much. How many original children were annihilated and repressed.

During the former Soviet era, communist ideas were sufficiently ingrained in the minds of our people. When our people gained independence in the early 1990s, we openly renounced these ideas, but they replaced the forgotten, lost history, values, understanding of national identity and ideological worldview. Internal and external political forces took advantage of this ideological situation and took advantage of it. Their efforts were not in vain. Some of our youth, national values, immortal ancestral traditions and indifference to our past have been formed.

Due to the indifference to the language, past history, values, culture and national identity of the
people, the individual is prone to the influence of other ideologies, different lifestyles, marginalization due to the domination of various forms of "popular culture".

IV. Factors influencing the cultural and national identity of the Uzbek people

Abstract: Factors that negatively affect concepts such as national culture and national identity have existed in every place and time. They develop in a modern way and change their form, but the goal is to destroy the notion of national culture and national identity.

Keywords: "Popular culture", marginalization, alienation, alienation, dignity, culture, religion, language, ethnicity, social group, family, marriage, mixed marriages, mullah.

Today, globalism has increased not only the rapid penetration of the achievements of science and technology into all spheres of human life, but also the belief that science and technology are human civilization.

Civilization has also created many opportunities and conveniences for human beings to live and work as human beings. This miracle, in turn, can affect a person's spiritual, cultural and social appearance, especially his emotions, and has a negative effect on his appearance, in particular, on the process of becoming an independent person. Due to its marginal nature, it originated before "popular culture", but this concept was studied by European sociologists, but in our country it is almost not studied on a scientific basis. That's why, like a bull, it adapts to the times and appears in different ways.

The term "marginality" refers to the qualitative state in the life of society at the request of the living conditions of a person or a certain group, the state of mind, which is caught in a whirlpool of two worldviews and different concepts [8]. Any idea is not formed on the spot. In science, the analogy of analysis is based on earlier theories. Abdurauf Fitrat did not
call it "the scales of the future" for nothing. The beginning of the solution of any scientific and social problems is embodied in the heritage of the past and is clarified by the characteristics of a certain period of human development.

Georg Simmel, a German sociologist, described marginality as "alien" or "alien" and said that a person was close to and excluded from a particular social group. The term "foreigner" refers to people of other languages, ethnicities, cultures, and religions, as well as those born out of wedlock.

Sociologist Robert Park, Georg Simmel's American follower, uses the term "marginal man." Unlike Simmel, Robert Park studied the social origins of the "alien," the social environment in which it emerges, and the differences that arise as a result of conflicts between different groups, cultures, and communities. [9]

Marginality, according to its content and essence, has two types, internal and external. Internal marginality is the feeling of "alienation" to both nationalities in family members who are formed by members of society marrying people of other religions, beliefs, languages, cultures, and ethnicities. This type of marriage is considered to be an exemplary Soviet family and was encouraged in its time.

Proponents of this false and ultra-radical ideology, in pursuit of their own evil goals, assimilate it into the minds and hearts of all members of society in various ways, and their worldview, which is based on Marxist ideas, is the only one-size-fits-all approach to the whole state.

The mestizo (French: métis, misticius, misceo-mixed) is a mixture of men, women, and people of different ethnicities, nationalities, languages, and religions who have a high level of marginalization. [10]

During the former Soviet era, Uzbek men, who were members of the majority, science, culture, arts, and government, and considered themselves intellectuals, married Russian, Tatar, Armenian, and Jewish women. Men like this have been given the opportunity to join the party and rise above the ranks.

Social analysis of mixed marriages in the former Soviet Union: In the Tashkent and Fergana valleys, the rate was 0.04-0.04% per 1,000 marriages, which was due to the low number of marriages and the high level of respect for national values.

In Samarkand and Bukhara, the rate was 0.21-0.25% per 1,000 marriages, mainly due to the fact that people of different religions, faiths and languages lived side by side in the central cities. In Surkhandarya and Kashkadarya,
the rate was 0.18-0.22% per 1,000 marriages, but in the center and the border, the incidence of this type of marriage was the same. The reason is that Islam is not widespread among the population of this region, and since ancient times it has been mixed with people of different religions, beliefs and languages.

In Khorezm and Karakalpakstan, the rate was 0.28-0.32% for every 1,000 marriages, due to the fact that the groom gave a dowry, but it is true that the population of the region experienced a large number of marriages [11].

The thinking and worldview of the older generation, formed during the Soviet ideology, had doubts about their beliefs about the world events taking place in our country, but now their minds are undergoing certain changes. Their "legacy" of communism changed in their worldview, they began to lose their sense of dread and utopian ideals, and the tendencies of the new system in their spiritual form gradually began to take shape. However, in the spirit of new spiritual values, there are signs of passivity in their activities. "Older people's consciousness, which was formed during the Soviet era, is now neither old-fashioned, nor fully renewed, nor intermittent," he said. In this segment of the population, marginalization is gradually declining. But it has not been completely eliminated, "he wrote. Erkaev [12].

External marginality, on the other hand, is an alien idea that has dominated the worldview of our compatriots living abroad for a certain period of time, increasing their level of marginality (alienation and alienation).

They try to lure young people with different ideologies and lifestyles, especially religious extremist currents, who do not have enough life experience to form a social group that is in line with their worldview and goodwill.

In the context of globalization, marginality is mainly associated with labor migration, the outflow of destiny to foreign countries, and their religious, national, ethnic, cultural lifestyles and other values and traditions, especially the "marginality" of humanity, which is widespread in Western countries, includes processes related to the development of a spiritually low, very disgusting relationship.

### Conclusion
Today, the human factor and prosperity are at the heart of the reforms being carried out in our country in all spheres, including economic, legal and social. It is natural that there are objective and subjective contradictions and difficulties in the society related to radical reforms and modernization. It is evident in the way of such actions, in the formation and enhancement of people's freedom of thought.

We usually give a general description when we think about the criteria of upbringing, morality, but a person is born and matures in a family. This means that each family has its own traditions and styles that are passed down from ancestor to descendant, and as a result, the criteria for upbringing are more individual than general. Because Uzbekistan is a multi-ethnic country with people of different languages, religions, beliefs, thoughts and worldviews.

The sooner young people are active in the new worldview, freedom of thought and freedom of thought, the more they mature under the influence of the ideology of the previous system, and the marginality of consciousness is evident in the older youth formed. Such contradictions are specific to each place and time, but if they are not prevented, if national culture and the ideology of national identity do not penetrate widely and deeply among the people, popular culture, and various processes of inertia can be seen as a subjective factor for our development.

Further mobilization of economic globalization, integration of socio-cultural communications should serve to determine the national culture, national identity, dignity and tolerance. Since the negative aspects analyzed in the article are aimed at prevention, it is natural that every young person should strive to shape and improve their social image from the definition of their civic position.

References

3. History of the origins of the Uzbek people: scientific and methodological approaches, scientific and theoretical materials of the Republic on the theme of ethnicity and ethnic history. November 19-20, 2004
4. Khodjaev TK Paleoanthropology of Central Asia
5. Ulzhaeva Sh. History of Uzbekistan. Mtrk.Uzbeks. 3.02.2017