



## CHANGES IN THE UNDERSTANDING OF NATIONAL IDENTITY OF THE UZBEKS.

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In today's accelerated globalization processes, together with the unification of national ethnic values, the idea of multiculturalism, aimed at preserving the ethno-genofund, cultural and linguistic diversity of the peoples of the world, began to form. The interest of the world scientific community to study the processes of a particular nation or a small region on a global scale is growing, especially within the framework of social and humanitarian sciences such as sociology, sociology, ethnology, social and cultural anthropology.

The issue of understanding ethnic and national identity is related to the formation of new scientific and theoretical schools in today's developing society. This is the existence of different differences in the psychology of peoples corresponding to different stages of cultural development.

The years of independence became the years for the ancient city of Karshi to restore its historical memory, the sense of understanding its past, and restore its age-old spiritual and moral values.

An important factor determining the political situation in Turkestan in the early 20s of the 20th century was the contradictions on the national issue. Different strata of the local society did not understand this issue in the same way. Concepts about the ways and methods of realizing the national identity, the level and quality of its expression were extremely diverse. But the desire to ensure national rights in practice, the desire of the people to determine their own political will was the main unifying force <sup>1</sup>.

In order to have a complete understanding of the concepts within this content, one must have a clear idea of the concepts of "country", "people", "society", "nation", "state".

When understanding the ethnic identity of the Uzbek people, it can be observed that the relations of "localism and tribalism" are combined with dichomic views in their life (daily life, family, work). According to the empirical data obtained from the questions related to this problem, 44.0% (the majority) of the Uzbeks asked do not feel the influence of "localism" and "patrimonialism" in their lives at all, but to a considerable extent (23.1%) they feel that such feelings influence their lives. 16.8% of the respondents noted that they had difficulty answering the questions <sup>2</sup>.

When you are asked from all the people living in Uzbekistan, what nationality do you belong to? Most of them (65.0%) first feel themselves as citizens of Uzbekistan, 17.2% as

<sup>1</sup>New history of Uzbekistan. T: East. II - Chapter 2000 B. 138.

<sup>2</sup> Mamanazarov.N. Independence and national-ethnic processes. T.: Financial Institute 2004. B. 74.

representatives of their own nation, and 16.1% feel both. Only 1.2% do not recognize both. <sup>3</sup>Indeed, just as there is no humanity without a nation, there is no nation without humanity.

In the process of developing national identity, language is important as a means of communication. When asked, the majority (69.9%) answered that the spoken language in their family is "Uzbek language", which fully corresponds to the "Uzbek" nationality in the quantitative system of nationalities in Uzbekistan. In general, the six languages with order are repeated frequently in the answers; 69.8% of respondents say Uzbek language, 13.0% Russian, 9.8% Tajik language, 7.5% Uzbek and Russian languages, 4.9% Kazakh and 2.6% Kazakh noted.

The implementation of the national language, the priority of the spirit of national statehood, and historical memory were included as innovations in the structure of ethnic identity, and their role in the development of ethnic identity was scientifically analyzed.

The Uzbek language is recognized as the language spoken in the family, mostly by those who live in villages. 69.1% of all respondents said that Uzbek is the language spoken in the family, 93% of the villagers confirmed this opinion. The second language spoken in the villages is Tajik. 10.2% of the respondents said that Tajik is the language spoken in the family.

It is necessary to study the activities of traditional and modern institutions (family, neighborhood, school, mass media, state and non-state organizations, foundations) based on today's reality, in order to give an idea of national identity.<sup>4</sup>

As a result of our scientific research, all Uzbek clans were in close relations with each other. The interaction between the young and the old is well established. The love of the motherland for the land where the blood of the umbilical cord dripped is well formed in them. It is known that there are different interpretations of national identity. But in our opinion, the realization of the national identity is first of all the recognition of the nation itself as a subject of the social process on the basis of belonging to a certain ethnic group, through its general national spirituality, value, language, traditions, traditions, territorial state and economy.

The elders of the neighborhood played the main role in conducting weddings and ceremonies. From the 20th century, people from Urug married and gave daughters to other clans. Uzbekism is considered important by the majority of the population. It differs from other villages in its culture.

Palaces consider the area they live in important. They have their place in social, economic, political life. Sarays consider themselves Uzbeks, not by clan name <sup>5</sup>.

National traditions and customs are also important in the understanding of ethnic identity. For example, the circumcision weddings of the Kashkadarya oasis, which we have studied in this regard, have not continued without many and without sight from the beginning of the 20th century until now. From 1970, new weddings began to enter the Kashkadarya oasis. But local national customs, traditions, rituals are passed down from generation to generation.

On the part of the population, the national identity is strong, and the process of ethnic identity in relation to other clans is strong. They consider themselves to be representatives of the Uzbek nation, and they consider knowledge of their history and respect for traditional

<sup>3</sup> Mamanazarov.N. Independence and national-ethnic processes. T.: Financial Institute 2004. B. 80-81.

<sup>4</sup> Mamanazarov.N . Independence and national-ethnic processes . T.: Finance Institute 2004. B. 107.

<sup>5</sup>Field notes, Yakkabog district, Kashkadarya region, Yomonsaroy village, 2009

ceremonies as the basis of Uzbekism. As a result of scientific research, I would like to emphasize that the clans living in the territory of Uzbekistan consider themselves a part of the composition of the Uzbek people. Ethnic identity is strong in our national culture <sup>6</sup>.

The development of national identity is a complex process. Its complexity is also related to the increasing number of efforts aimed at influencing the spirituality of the peoples of the world in various ways and means. In such conditions, a deep study of the great heritage created by the ancestors and the activities of historical figures who brought the nation to the world level becomes an important source for the development of national identity.<sup>7</sup>

**conclusion** , it is necessary not to ignore the interrelationship of universal values , taking into account the important place of values in the formation of moral maturity and development of the lifestyle of our young generations . Uzbeks, Kazakhs, Kyrgyz, Turkmens and representatives of other nations and peoples living in the Kashkadarya oasis will realize their ethnic identity, and it will be even better if their national customs and traditions are developed and cultural-educational, social, cooperation work is carried out.

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<sup>6</sup>Field notes, Qarliq village, Mubarak district, Kashkadarya region, 2023

<sup>7</sup>Khaitov Z Features of the development of the national identity of the nations under the conditions of independence (in the case of the Uzbek people): Aftoref. dis. sugar philosophy science T: 2007