



ETHNIC IDENTITY FORMATION PROCESSES AND FACTORS

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Article history:	Abstract:
Received: 17 th August 2023 Accepted: 17 th September 2023 Published: 17 th October 2023	This article examines the formation of a certain ethnic group, the formation of a common language and customs in the process of mutual communication. Ethnological study of the presence of representatives of an ethnic community in themselves, their relationship to the surrounding spiritual, cultural, and natural processes.
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The most important factor contributing to the existence of ethnic communities and their work is national consciousness. National consciousness is not only a necessary condition for their organization, but also an inseparable feature of ethnic communities. Thanks to the national consciousness, communities unite into a single organism, allowing them to become active participants in social, political and cultural processes.

Ethnic consciousness is a reflection of existence, it is possible to determine the specific conditions of existence and interaction of ethnic communities; it develops and is reinforced by the conscious actions, practices, and actions of unconscious internal, psychological processes, and is expressed through ideas, theories, and visions that manifest in the interests, needs, intentions, and goals of ethnic groups. Structurally, it is possible to distinguish such components of ethnic consciousness as national self-awareness, spiritual culture, national needs and interests, views, ideas, ethnic psychology, system of character and feelings. Each element of ethnic consciousness that performs a specific function acts as a multi-level subsystem with its own elements.

It should be noted that with all its importance in the development of society, ethnic self-awareness remains an insufficiently studied phenomenon. When studying the literature of Russian researchers, the problem of ethnic identity was considered to a greater extent by ethnographers, but now it is gradually becoming a topic of active study by philosophers, sociologists and psychologists [1,47]. Researchers note ethnic self-awareness and define its nature, characteristics and structural elements in different ways. Some argue that ethnic self-awareness is the awareness "of people belonging to a particular nation, particularly in their use of a single name for the nation", [2,111] others define it as "an awareness of the community of values of a particular cultural framework" [3,33].

As for the structure of ethnic self-awareness, some of them are limited to emphasizing such elements as the framework of ideas about the society of cultural achievements and works of oral folklore art [4,154], others - self-identification, ethnic auto-stereotypes, common language, customs, traditions customs, fiction, ideas about the living area. The diversity of opinions observed in determining the nature of ethnic self-awareness and its structural elements does not mean that this phenomenon is discussed only by scientific schools and that social scientists pay serious attention to this problem. On the contrary, on the contrary, this process is related to a lack of study of ethnic self-awareness as a complex social and psychological phenomenon that is of great importance in the development of society and its stability.

Ethnic self-awareness is a person's sense of belonging to a certain community. It helps him to define his place and realize his identity in the complex world of social relations and especially inter-ethnic relations. Appearing at the core of individual consciousness and realizing it in its own carriers, ethnic self-awareness has a transpersonal character and reflects the generalized ideas of ideology, values, beliefs and worldview that the members of the ethnic group take as their inner world. Ethnic self-awareness is considered one of the main components of national consciousness and characteristics and a product of spiritual production, which can be constantly changing. The variability and mobility of the structure of self-awareness has expanded the development of cultural exchange, external information relations, communication and ethnos.

Ethnic identity did not appear at the same time as man, but it was formed from the time of statehood and continues to play an important role in the life of peoples. Due to the specific conditions of existence of each individual ethnic group during long historical processes, ethnic self-consciousness acquired the features of individuality and uniqueness. The strengthening of the processes of self-realization, or certain structural elements of these processes (interest, desire, inclination, etc.) played a major role in the development of ethnic groups in different periods [19].

Regarding the origin of the Uzbek people, ethnic historical formation and stages of development, A. Yu. Yakubovsky [9], S. P. Tolstov [10], K. Shaniyozov [11], A. Askarov [12], T. K. Khodjaev [13], A. Khojaev [14], A. Ashirov [15], U. Scientific and methodological approaches were developed by scientists and researchers such as Abdullaev [16]. Although these studies are partially different from each other in terms of the process of formation of the Uzbek people, the time and place of the beginning, they are comprehensively covered in their studies.

Academician A. Studying the problem of ethnic development in Askarov studies, tracking the processes of formation of ethnic signs and factors, ensures that ethnogenetic scientific research is in the right direction. The composition of ethnic factors consists of territorial unit, economic unit, ethno-cultural unit, anthropological type unit and political association unit, that is, the organization of ethnos within a certain state. Ethnic signs include the unity of language, ethnic name and unity of identity, that is, the commonality of historical destiny. As we mentioned above, their formation does not happen in one period, but they are formed one after another in a long historical process. It is emphasized that when the main part of them is formed, the people will be formed as a nation, the ethnogenetic process will come to an end, and the ethnic history, the history of the people will begin [12].

Another important factor in the formation of ethnic identity is the unity of the territory inhabited from the past. A region can do almost miracles with the national consciousness, changing it in many directions and sometimes very seriously. Therefore, it is inevitable to consider the territorial factor in the analysis of ethnic identity [7,47]. In the long historical period, ethnic groups not only lived and mastered it, but also created legends, tales, epics (Ural-Botir, Manas, Kalovrat, Alpomish, To'maris, Shiroq), dedicated songs, dances, etc. to it in that geographical place. From generation to generation, a sense of homeland and ethnic community unity is formed.

Ethnic culture is manifested in almost all spheres of ethnic life: housing and clothing, folklore and child education, etc. Russian researcher Skvortsov, in their generality, "cultural attributes and behavioral stereotypes determine the formation of group members' awareness of a special form of collective identification at the subjective level" [8,59]. Among the components of ethnic culture, language most clearly expresses ethnic functions and helps to develop ethnic self-awareness. The language of the ethnic group arises and is formed in the process of historical development and is the oldest in their life.

At the same time, ethnicity, in our opinion, is becoming more and more important. Ethnic self-awareness shows one's individuality in relation to other ethnic groups. Outside of this context, the manifestation of ethnic identity is impossible. Only by comparing his way of life, culture, language, worldview, realizing his place among other nationalities, he feels the identity of the ethnos, its uniqueness. It is known that you cannot compare yourself with others without understanding yourself, without distinguishing yourself from the world around you. It is in the process of self-awareness that a person feels and realizes his originality, which was created as a result of long-term creative work. This process, representing the unity of conflicts in the "Us-Them" system, has a great impact on the formation of ethnic self-awareness.

It should be noted that self-awareness is a universal, inalienable property of not only individuals, communities, which allows one person to distinguish one person from another, one community from another; Also, this phenomenon, its content is aimed at knowing oneself, one's inner essence, knowing one's ethnos, its history. At the ideal level of ethnic self-awareness, ideas about the community itself (autostereotypes), its members' unity of origin, unity of culture and language, and historical past are oriented [18]. The resources that ensure its operation are mainly a single area of residence, geographical conditions, the unity of the economic structure, and sometimes common statehood. That is, the ethnic self-awareness of the community is determined by the external factors of the society, its economic, scientific and creative potential. The idea of its integrity is consolidated in the name (ethnonym) of the ethnos.

Socio-economic and political change in the states is manifested in the processes of mass ethnic self-realization. In such cases, previously less important (political, state, economic, territorial and other) elements of ethnic identity are activated. During important events in the life of society, ethnic self-awareness takes on a militant character, sometimes expressed in mass riots associated with inter-ethnic conflicts and settlement of conflicts. Amid political storms and economic crises, ethnic attacks, mutual abuse and religious conflicts are on the rise. They often have a real basis under them, arising from the historical development of the state.

The principles of social justice, the violation of the rights and freedoms of the ethnic minority, the neglect of the needs and interests of small nations, etc. lead to the emergence of ethnic xenophobia. From the mid-80s of the 20th century, the inter-ethnic relations in the former Soviet state began to become tense. In particular, in the former Soviet republics, various conflicts occurred based on ethnic factors [17]. Also, in this period, the national efforts of the peoples who were deported during the Second World War in the Fergana Valley to return to their historical homeland was one of the factors that caused the complication of inter-ethnic relations [18. b, 31].

In conclusion, it should be noted that ethnic self-awareness as a phenomenon and as a truly existing attribute of ethnos certainly needs a deep and systematic study. In modern society, this is more than necessary: in order to correctly address inter-ethnic problems, to prevent conflicts that may arise on an ethnic basis, it is necessary to know, study and take into account the specific features of the formation and functional activity of ethnic identity, which is one of the most effective factors of modern social development.

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