

## The Impact of Culture on Society

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**Ergashev Doniyorbek Makhhammadali ugli<sup>1</sup>**

<sup>1</sup> Andijan State Pedagogical Institute

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### **Abstract:**

This article provides information on the concept of culture and its origins. The article is also devoted to the positive and negative impact of culture on the culture of peoples and societies in today's era of globalization.

**Keywords:** culture, society, global, social life, people.

We know less about the culture of the past than the people of that time. However, the issue is not this, but the fact that the culture of the past continued uninterruptedly, and the culture of one era served as the foundation for another. Therefore, cultural progress has always demanded and will always demand continuity. Since culture is considered as a product of society, a way of activity, it is necessary to consider each society as a source that creates a particular culture.

As culture, a product of society, improves and enriches over time, its influence on man and society improves, and its relative independence increases. For example, Ancient society has long since become history, but the culture of that time formed the basis of modern culture and therefore retains its significance.

Incidentally, as mentioned above, the relationship between society, culture, and individuals is a holistic concept, requiring one another, and a culture cannot exist without a people. Culture is the creation of the individual, not the individual. That is why it is said that one people or ethnos is one culture.

The human world consists of peoples or ethnic groups. It is difficult to determine the ethnic composition of all peoples of the world, since several ethnic groups participated in the formation of this people. We can only say that there are thousands of ethnic groups. But what unites people into a single ethnos? In other words, what should be the common characteristics of the people who make up one nation? Most scholars point to common features as common language, common territory, unity of economic life and culture, and common national character.

Looking back at history, we see that the common language played an important role in the cultural life of a particular ethnus. For example, we have information about the language, lifestyle, and economic life of the Sogdians, one of the indigenous ethnic groups of ancient Turan. They led a sedentary lifestyle and used their own language and writing. A number of Sogdian merchants settled permanently around the Baikal River in the 9th century due to trade relations. The Sogdians of the Baikal region continued the way of life and crafts of the Sogdians of ancient Turan. Most importantly, the Sogdian script and language continued in the vicinity of Baikal.

However, today's interethnic or international language and ancient language culture should not be viewed as the same phenomenon. For example, today in Great Britain, the USA, Australia, Canada, and many countries of the African continent, people of different ethnic groups speak English. Accordingly, can the people of these countries be called one nation or one ethnus? Of course not. It should be borne in mind that the social function of language today and its use in the early period were limited to certain ethnic groups. Ethnic groups are language carriers, and their language is a cultural phenomenon for them. The use of a particular language in other ethnic groups (for example, English, Russian, and others) is also assessed as a change in cultural development. In short, in both cases, language is the main leading sign of a nation and people.

As humanity progressed from primitive lifestyle to civilization, the language of one ethnic group became widely used. Of course, there are many reasons for the spread of this language (invasion, superiority in technological and cultural development, etc.).

The people are the main form of ethnic community. Within this commonality, ethnic groups are distinguished by language characteristics, clothing, place of residence, and family characteristics. Sharp dialectal differences in certain regions (for example, the sharp difference between the dialects of the territory of Uzbekistan and the dialects of the Uzbeks of Afghanistan compared to the dialects of Uzbekistan) are evidence of this. However, dialectal differences do not raise doubts about the ethnic unity between the Uzbeks of Afghanistan and the indigenous population of Uzbekistan.

In general, the spread of language among other ethnic groups is also a high cultural phenomenon. Ethnos forms a common language and culture. Another important feature of cultural development is the awareness of one's belonging to an ethnic group. In this case, it is not the language and territory that are important, but the fact that people understand their origin, regardless of where and in what language they speak. For example, the Roma, wherever they lived, remained and remained faithful to their traditions. Their clothing, customs, traditions, and occupations are practically the same in all countries.

In the history of the Turkic peoples, the self-awareness of ethnic groups was at the center of special attention of the people. Especially after the conquest of Central Asia and Iran by Genghis Khan, the Turkic peoples paid special attention to their ethnic self-awareness. Rashididdin Fazlullah Hamadani, who served as the chief physician for many years under the Mongol Ilkhans who ruled in Iran, has a work called "Jome'ut-tavorix." The work was written at the beginning of the 14th century and consists of three volumes. According to people who were contemporaries of Rashid al-Din and served under him, Rashid al-Din studied the history of Turkic tribes for three years from a Chinese historian named Po'lod Chjen-Sin. Later, Rashididdin consistently studied other sources related to the history of Turkic tribes and began writing the work "Jome'ut-tavorix." Rashididdin theoretically substantiated the view that all Turkic tribes descended from Oghuz, and in turn, a number of Mongol tribes, such as Suldus, Naiman, Chinaz, and Bayavut, separated from the Turkic tribes. Therefore, in later centuries, the term "Turk-Mongol" emerged.

In the history of Turkic tribes, not certain individuals, but tribes carried culture from one generation to the next. This very feature became the reason for the traditionalism of the way of life and customs of the Turkic peoples. For example, in the 1st-3rd centuries BC, the ancestors of Turkic

tribes used their ancient customs when taking oaths and making peace with other states. According to this custom, they drank wine mixed with the blood of a white horse. The fate of those who broke this custom ended in tragedy.

There is a close connection between the ethnos and the territory. The same can be said about cultural characteristics - customs, traditions, and everyday life. The traditions of an ethnic group that has lived in a certain territory for a long time become established. They differ from other ethnic groups, including nomadic ones, not only in language, but also in lifestyle, economic management, and communication. Such a phenomenon creates peculiarities between ethnos and cultural characteristics. Therefore, it is difficult for the cultural characteristics of an ethnic group living in one region to be assimilated into another. This phenomenon occurs easily in the era of developed civilization. For example, this can be observed in the lives of Europeans and Eastern peoples living in the same territory.

The fact that an ethnos considers itself spiritually one with its people is more important than territorial and linguistic features. In this case, it is appropriate to talk not about language and territorial unity, but about blood kinship and spiritual unity. For example, there are Russians who settled in France or America in the middle of the last century. Their descendants have forgotten their native language, but in terms of kinship and spirituality, they consider themselves Russians. From this point of view, the interruption in the historical ties of the Turkic and Mongol tribes also led to alienation in the ethnic process. This is because the process of differentiation among these tribes intensified over the next 600-700 years. Therefore, it is impossible for the Turkic and Mongolian ethnic groups to imagine spiritual unity. Only historical works and the ancient state of the language can provide information about the ethnic unity of these two tribes.

The role of a certain religious movement in the life of an ethnic group is also important. It is known that before Islam, Turkic peoples believed in shamanism, that is, shamanism is one of the ancient features of the Turkic ethnos. According to shamanistic beliefs, Turkic peoples deified Tengri - the sky, recognized Umayni as a god protecting mothers and children, worshipped the spirit of sacred land and water, and sought their help. Buddhism, which penetrated from India, could not take root during the period of the Turkic Khaganate (V-VIII centuries), because it was natural that Buddhist beliefs interfered with the military actions of the Turkic peoples. Only during the period of the Uyghur Khaganate (mid-5th century - mid-9th century) did Buddhism, along with Manichaeism, enter the cultural life of the Turkic peoples, because the cultural environment and social life changed, and changes appeared in the traditions and worldview of the Turkic peoples. But language, spiritual and moral factors were preserved. Indeed, spiritual factors, heritage, culture and traditions, and self-awareness have always played an important role in the historical fate of the Turkic ethnos.

Some factors can completely change the life of a particular ethnic group. At this point, let's pay attention to another phenomenon in the life of the Turkic ethnos, and then come to a conclusion.

Migration or displacement from one's historical homeland can put an end to ethnic kinship ties, language, territorial unity, heritage between generations, and common culture and traditions. This can be seen in the example of the historical fate of the Bulgarian people. Today, several million people in the territory of Bulgaria call themselves Bulgarians. Several centuries ago, they were called Bulgars and were considered one of the Turkic tribes. This tribe led a nomadic life along the shores of the Sea of Azov. In the 5th century BC, they were supplanted by another Turkic tribe - the Khazars. The nomadic Bulgarian hordes disintegrated, and one of their clans crossed the Danube River and settled in present-day Bulgaria. Slavic tribes lived here, who also came here in the 5th century. The Turkic Bulgars subjugated the Slavic tribe and created a Slavic-Turkic state. Asparukh came to power as khan. As a result of the mutual influence of the two ethnic groups, the Turkic Bulgarians adopted the Slavic language. Now the Bulgarian language, belonging to the Slavic group, began to take shape. This language became the basis of the modern Bulgarian language.

Thus, the Turkic ethnos transformed into the Slavic ethnos. Only the name "Bulgar" remains from the Turkic ethnos.

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