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Article

Stages of the Formation of Cross-Culture in the Historical Development of Central Asia

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Abstract: The article systematically examines the stages of formation of cross-culture in the historical development of the Central Asian peoples and the impact of this process on the cultural life of the region. The article provides a detailed analysis of the main stages of cross-culture from ancient times (the Great silk road period) to the present day the initial synthesis, intensive integration, the cultural flourishing during the Timurid period, the Enlightenment of the XIX–XX centuries, and the modern era of globalization. The mutual influence of Persian-Tajik and Turkic cultures, linguistic synthesis (bilingualism), new forms in art and architecture, as well as issues of intercultural dialogue in the works of enlightened thinkers (Ahmad Donish, Muqimiy, Furqat, Abdulla Avloni) are highlighted.

Keywords: Cross-Culture, Central Asia, Intercultural Synthesis, Historical Stages, Great Silk Road, Persian-Turkic Bilingualism, Enlightenment, Ahmad Donish, Abdulla Avloniy, Cultural Exchange, Cultural Identity, Globalization.

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1. Introduction

Culture is an extremely broad concept that encompasses all spheres of our lives, our behavioral styles, our philosophical and ethical views, our moral principles and conduct, our customs and traditions, as well as our religious, political, economic, and other activities. Culture includes everything a person has achieved in their personal and social life (all accomplishments). Culture is "the sphere of ideas, values, emotional connections, and intellectual experiences." It represents all the "social heritage" that an individual receives from the group [1].

To date, numerous definitions of the concept of culture have been provided by national and foreign scholars, which indicates the breadth and scope of this concept.

Culture is the sum of material and spiritual wealth, as well as values created by people. Moreover, culture is not only the totality of material and spiritual wealth created through human creative activity, but at the same time, it also reflects the level of societal development. In other words, the sum of knowledge, criteria, and values existing in society is embodied in culture [2].

When we look at the concept of culture, it is one of the broadest and most general concepts in human life, manifesting itself in various forms in our daily lives. We often use expressions such as political culture, artistic culture, moral culture, religious culture, industrial culture, or agricultural culture, which is not accidental. However, culture itself is interpreted in the traditional sense as a

multifaceted system. It serves as a multi-functional entity by nature and plays a significant role in the life of society [3]. In particular, one of its most important functions is to enlighten people and enrich them with new knowledge and values through its material and spiritual foundations.

Culture is dynamic and adaptive: despite its relative stability, it does not possess complete immobility or changelessness. It undergoes slow but constant changes. Change and growth in culture occur in a latent manner [4].

In the explanatory dictionary of the uzbek language, the concept of "madaniyat" (culture) is defined as follows:

the totality of achievements gained by society in its material production, social, spiritual, and educational life;

the level of such achievements attained by a particular social group, class, or people during a certain period; and

the sum of literacy, education, intellectualism, enlightenment, as well as the conditions of life that correspond to the needs of an enlightened person.

The interest in the analysis of the content and essence of the cross-culture phenomenon, its theoretical and methodological foundations is growing. There is an increasing need to analyze the concept of cross-culture, its socio-philosophical essence, the specific characteristics of cross-culture, and its theoretical and methodological foundations [5].

2. Materials and Methods

When analyzing the role and significance of culture and cross-culture in the life of society, the following points emerge:

Firstly, these concepts serve to enlighten people and enrich them with new knowledge and values through their material and spiritual foundations;

Secondly, culture and cross-culture encompass all spheres of life, including behavioral styles, philosophical and ethical views, moral principles and conduct, customs and traditions, as well as religious, political, economic, and other areas of activity;

Thirdly, culture and cross-culture represent a concept that embodies ideas, values, emotional connections, and the intellectual sphere in human activity, expressing all the "social heritage" that an individual receives from the group;

Fourthly, culture and cross-culture reflect the level of societal development, as the sum of knowledge, criteria, and values in society is manifested in these concepts.

Culture and cross-culture appear as an integral system with its own specific structure, modularity, internal laws, and standards (norms).

Furthermore, the Uzbek and Tajik (Persian) cultural matrices are inseparable and represent two manifestations of a single whole: they share the same spiritual core, the same literary-aesthetic ideals (the chain of Navoi – Jami – Hafez), the same musical maqams, the same architectural patterns, the same culinary philosophy, and the traditions of hospitality. All of these elements form a holistic civilizational matrix that cannot be confined within narrow ethnic frameworks. Therefore, understanding it requires not an ethnic, but a cross-cultural, integrative, and dynamic approach.

Today, in order to understand Uzbek (and Central Asian peoples' culture in general), it is not appropriate to divide it into "Persian" and "Turkic" components. Instead, it is essential to focus on the holistic and unique synthesis resulting from the long historical dialogue between these two great civilizational streams.

Today, in predicting and analyzing the future of humanity, great attention is paid to the preservation of cultural identity, the intensification of cross-cultural relations, cultural migration (the movement of cultural elements from one region to another), and the unprecedentedly rapid and

powerful spread of culture (through global media, the Internet, and transportation).

The Great Silk Road was a transcontinental caravan route that linked the countries of the East and the West during ancient times and the Middle Ages. The name "Great Silk Road" is directly connected with the precious commodity Chinese silk that was transported along this route. Since ancient times, the world's major religions, Buddhism, Christianity, and Islam have spread across Central Asia. Moreover, Manichaeism and Judaism were also widely disseminated in the region.

Cross-cultural processes, firstly, lead to the enrichment of cultures and the emergence of new hybrid forms.

In the cultural, social, and political life, the constant conflicts and wars between the three states in Central Asia the Khanate of Khiva, the Emirate of Bukhara, and the Khanate of Kokand significantly worsened the condition of the people. Mutribi, in his works Tazkiratush-shuaro and Tarixi zeboyi Jahongiriy, writes the following about this: "Many talented cultural figures from Central Asia, in order to survive, went to the cities of the Baburid state in India, where they were received with honor and respect".

3. Results and Discussion

Firstly, there is a risk of weakening local cultural identities, strengthening of stereotypes, and an increase in the danger of cultural clashes;

Secondly, in planning the future of humanity, great emphasis is placed on promoting cross-cultural dialogue, protecting cultural diversity, and adapting global processes to local contexts[6]. The sustainable development of societies is carried out on the basis of mutual cultural respect, mutual understanding, and cross-cultural competencies;

Thirdly, in the development of cross-cultural relations, the Great Silk Road has served for the Central Asian region not only as a trade route but also as a real channel, exchange center, and hub of cultural creativity [7]. Through the networks of the Great Silk Road, the cultures of the East and West, North and South have come closer and influenced each other for centuries;

Fourthly, silk has become not only an economic wealth but also a cultural symbol. Through the Silk Road, not only the textile art that influenced cross-cultural relations spread widely, but also music, poetry, architecture, religious beliefs, and scientific achievements;

Fifthly, the Great Silk Road contributed to both the "clash" of cultures and their synthesis and enrichment: each nation, while preserving its uniqueness, adopted new elements from others and created new hybrid forms [8]. Even today, traces of this ancient cultural exchange are preserved in the silk weaving and ornamental art of Central Asia, and this heritage serves as a vivid example of cultural dialogue between peoples;

Sixthly, the most striking modern legacy of the Great Silk Road is that silk products have become widespread worldwide and are widely used in the daily lives, fashion, decoration, and art of millions of people [9]. As a result of the silk trade and cultural exchange that began through this ancient route, silk has become not only an economic asset but also a global cultural symbol;

Seventhly, from the point of view of the significance, characteristics, and historical role of the Great Silk Road, it is necessary and useful to divide it into specific periods. The Great Silk Road can be studied by dividing it into stages such as the formation period, the flourishing period, the decline and revival period, as well as modern "New Silk Road" initiatives [10]. This periodization allows for a deeper understanding of the content and essence of the Great Silk Road in areas such as trade, cultural exchange, and the spread of religious beliefs;

Eighthly, in our region, Turkic-Iranian bilingualism and cultural syncretism took place. In the political life of Turan-Turkistan, Turkic statehood has played a dominant role for centuries. This factor has always served as an important guarantee for the social and economic life of Iranian-speaking peoples in the region [11]. The historical harmony between Turkic and Sogdian peoples

has continued for centuries. Even when the Sogdians formed a confederative union of states, they enjoyed broad autonomous rights within the Turkic Khaganate and had the opportunity for free development;

Ninthly, religious beliefs and religious values are among the most important and decisive factors in the spread and development of culture. Through them, cultural elements, customs, art, moral norms, philosophical views, and lifestyles have spread to vast territories and have been adopted by new peoples and societies. The adoption of Islam by Turkic peoples is one of the most significant events of international importance [12]. The changes that began with the acceptance of the new religion had a great impact not only on Turkic-Islamic history but also on world history as a whole.

According to Rozi, it is easier to teach morals and good manners to the children of poor and middle-class families than to the children of wealthy families. The children of the poor, living in poverty, being content with what they have, and leading a modest life, become more resilient and patient in enduring the hardships of their upbringing [13].

In the second half of the 19th century, prominent scholars and thinkers such as Ogahiy, Munis, Komil, Maxtumquli, Abay Qunanbayev, Choqon Valikhanov, Toqtagul Satylganov, Siddiqxo'ja Ajziy, Berdakh, Avaztegin Kotibiy, and Sayyid Jamaluddin Afghani lived and worked in Central Asia. Among the first of these scholars, Ahmad Donish introduced the Tajik and Turkic peoples to European culture. He called upon the Uzbek, Tajik, and Turkmen peoples to free themselves from ignorance, open their eyes, and look toward the wider world [14].

A person must acquire a profession and knowledge in order not to become a slave or be humiliated by others. "There is no one happier in the world than a craftsman. There is no treasure better than a skill in this world. Through honest labor, one attains blessings. Movement (effort) is the cause of prosperity. In this world, a farmer is superior even to a craftsman, for he provides sustenance to all living beings. The joy of the world is thanks to the farmer. Thanks to him, there are fields, gardens, and orchards. What could be better in this world than this work? This occupation is a legacy from Adam (the first man). If he engages in farming, even an angel cannot equal him in any task. In this world, he is the servant of justice. In the other world, he is the flower of the garden of Paradise."

Although each of these intellectuals had their own distinct social, political, moral, and aesthetic views, the unifying idea that brought them all together was their progressive outlook on cultural enlightenment, education, and upbringing. Their common goal was to rescue the peoples of Central Asia from ignorance and to make them enlightened and cultured [15].

Firstly, Ahmad Donish believed that Muslim peoples should learn ethics, enlightenment, politics, law, as well as culture and education from Europeans. He saw the realization of his dreams and aspirations in the deeds and actions of Europeans. In his opinion, Europeans base their activities on reason and science. For this reason, they have achieved great success both in their personal lives and in the organization of society.

Secondly, intellectuals such as Ahmad Donish, Furqat, Mahmudkhoja Behbudi, Siddiqiy Ajziy, Fitrat, and Ibrat paid great attention to cultural-enlightenment activities such as studying secular sciences as practiced in Europe, opening schools using new methods, and publishing scientific and literary books with the help of typography and printing houses. They set themselves the great goal of saving the peoples of Central Asia from backwardness.

Thirdly, under the influence of Russian industry and culture, various enterprises were built in Central Asia and industry began to develop. Uzbeks and Tajiks became acquainted with the masterpieces of world literature through the Russian language and literature. In the late 19th and early 20th centuries, thinkers such as Mahmudkhoja Behbudi, Abdurauf Fitrat, Abdulla Avloni, Siddiqiy Ajziy, and Sadriddin Ayni further developed the culture-based ideas of Central Asian enlighteners and ushered in the era of national awakening.

Fourthly, poets such as Mashrab, Gulkhani, Turdi, Maxmur, Muqimiy, Fazliy, Kamiy, Sidqiy Khondayliqi, Khaziniy, Ajziy, and So‘fizoda, as well as poetesses such as Uvaysiy, Mohlaroyim Nodira, Mahzuna, Dilshodi Barno, Anbar Otin, and Nozima Khanum lived and created in the literary environment of Kokand. These progressive-minded creators, in addition to their native language — Uzbek — strove to master Arabic, Persian, and Russian. Muqimiy, Zavqiy, and Anbar Otin recognized the necessity of establishing orders in society that would ensure enlightenment, social justice, and the welfare of the people, and they attempted to evaluate the history of the past and their own time from this perspective.

Fifthly, the works of the classics of Eastern literature — such as Firdawsi, Nizami, Sa‘di, Hafez, Khosrow Dehlavi, Jami, and Navoi — had a positive influence on the creativity of Central Asian enlighteners. In the works of Central Asian enlighteners, special attention was paid to the promotion of humanistic and cultural-enlightenment ideas.

Sixthly, Jadid enlighteners such as Mahmudkhoja Behbudi, Abdulla Avloni, and Abdurauf Fitrat focused their attention on developing education, establishing closer ties with developed countries, mastering European science and technology, and sending young people to study in Europe. The Jadids viewed the issue of language as an effective means of familiarizing themselves with the culture and science of European countries and drawing closer to them. In the process of societal harmony and the enlightenment of people, language plays an important role. Knowledge of multiple languages is a primary factor in the advancement of human society and in understanding the cultures of other peoples.

In modern philosophical and cultural studies literature, the concept of “cross-culture” has not yet been fully established as a comprehensive epistemological and axiological (value-based) tool. However, in the era of digitalization and globalization, which encompasses all spheres of human activity, the concept of “cross-culture” is emerging as a highly relevant paradigm from both epistemological and axiological perspectives.

Every culture, from ancient times to the present day, has possessed cross-cultural characteristics. In every type of culture (material or artistic) and in their sub-types and subsystems (mythological, artistic, aesthetic, technical, ecological, etc.), processes of interconnection, mutual influence, and mutual absorption are observed.

Culture and its various types are formed in the process of interaction and mutual influence between humans and nature. Nature directly and indirectly determines the types and forms of culture, as well as its functions and significance, for both the individual and society. In the modern era, it is highly relevant to study the modification of different cultures, their interrelations, interdependence, and mutual influence within the framework of cross-cultural parameters and in the broad context of contemporary societal life.

4. Conclusion

The problems of cross-culture and the ecology of culture are coming to the forefront in today’s world regarding the relationship between humans and nature. Naturally, these value concepts of culture are not merely formal categories; rather, they constitute the deep meaning of modern cultural processes, the nature of the relationship between culture and nature, and the real functionality of human existence within a historical context. The study of cross-culture and its parameters in practice leads to a genuine understanding of the essence of culture.

In cross-culture, not only the general but also the specific issues of modern culture find direct solutions — for example, the issues of the existence of culture, its modification and modernization, digitalization, ecologicalization, and so on. The relationship of cross-culture with other spheres of human activity (economy, technology, production, etc.) can only be studied on the basis of a deep understanding of its specific features and characteristics.

Cross-culture in Central Asia has deep historical roots. Today, indicators of cross-culture such

as bilingualism, high intellectual, moral and aesthetic levels, professionalism in specific fields, civic activity, and similar qualities are gaining increasing importance. At present, the significance of cross-culture is growing in all spheres of social life. Cross-culture exerts a significant influence on the entire social life of Central Asia, as well as on the character and lifestyle of its citizens.

Elements of cross-culture are manifested in all types of Central Asian art, in production processes, economic relations, technical constructions, and so forth. Cross-culture also encompasses those elements of other cultures that are sanctioned and accepted by society, as well as approved forms and methods of cultural activity.

Concepts such as "joint production" or the "collaborative creation" of industrial products (machines, refrigerators, consumer goods), the production of artistic films, the organization of exhibitions and fairs, concert activities, and the like involve not only the creativity of individual national scholars, artists, musicians, singers, and directors, but also the participation of representatives of other cultures. On this basis, cross-cultural values are gradually formed, and a common culture emerges on the principles of these values.

The multifaceted and diverse forms of modern culture in the countries of Central Asia, while preserving their traditional cross-cultural characteristics, are transforming and creating new parameters of culture.

Cross-cultural processes in the countries of Central Asia are of current relevance today. The traditional cross-cultural heritage existing here is forming a new type of cultural space.

"Cross-culture" in Central Asia has profound vital significance. It incorporates not only elements of the traditional culture of Eastern peoples but also elements of Western culture, becoming one of the main and distinctive features of modern culture. Therefore, the primary task of research in the field of cross-culture today is not to break away from past cross-cultural traditions, but to identify the new parameters of modern culture and to discover the new meanings embodied within it.

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