



The Role of National Values in The Formation of Cultural Code In Society

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ABSTRACT

The state of Uzbek national moral values in the conditions of the dictatorial Soviet regime, the worship of Stalin, the falsification of history, the formation of socialism as a single value are covered.

Keywords:

Reconstruction ", "Universities of Rural Culture ", "Soviet Moral Values, culture code

In the system of national and spiritual values, the place of moral qualities has a special place. The multiplicity of behavior, morality, which gives the meaning of behavior, is considered a phenomenon of spiritual life, one of the forms of social consciousness, a concept of spirituality. Morality is a set of stable norms and rules that regulate people's historically formed behavior, behavior, interactions in social and personal life, as well as relations with society [1: 119]

Morality, formed during the long thousands of years of human history, which comes to a certain system, regulates the interactions of the human society. During the development of society, moral concepts, standards, ideas become richer and more complex, and the level of humanity increases. Complex moral concepts - goodness and evil, conscience and dishonesty, happiness and unhappiness, humanity and inhumanity, loyalty and betrayal, etc. problems affect [2:134]

The development and improvement of any society undoubtedly depends on moral and

ethical skills. This society can develop sustainably only due to the conformity of the political purpose of the society and the corresponding moral qualities. That is why, in ancient history, politicians and ideologues of colonial and autocratic regimes always try to form their own moral cadres. So, every nation is its own people. preserves and develops moral qualities only as a result of serious confrontations.

Under the conditions of the permanent Soviet system, the situation of the Uzbek national moral cadres became extremely difficult. The ruling ideology tried to cancel the Uzbek moral values that have been formed for thousands of years, regardless of the means, and to replace them with fake, politicized, special "Soviet moral values" that do not necessarily correspond to the Uzbek national mentality and interests. We often understand morality in a very broad sense, in which we take into account the appearance, behavior and manners of a person. This is undoubtedly a somewhat correct approach to the problem.

But in the literal sense of the relationship of some members of society to each other and society, the spiritual world of the individual, his desires and aspirations, ideals, life and civil position are clearly visible. Also, one of the important aspects of human morality is related to his worldview and belief. From the very beginning, the Soviet authoritarian system tried to educate people in the spirit of the socialist revolution on the basis of the Soviet ideology, and at the same time, to destroy the national moral qualities formed over thousands of years. N. Bukharin, one of the well-known leaders of the Communist Party, pointed out that the most important and urgent task of the communists is to educate the population in a revolutionary spirit and a spirit of work. According to him, the revolutionary moral mood is formed primarily on the basis of revolutionary enthusiasm.

Revolutionary ethics cannot come to terms with depression, despair at one's work, old, rotting ideologies [3:389]. N. Bukharin rejected the opinion of the social democrats of that time that there is no future for the revolution that the Bolsheviks thought and carried out, that they are doing things contrary to the objective, iron laws of history, that the historical destiny of the communists has no future, and that the revolutionary movement forms a new socialist morality and he believes that it will ensure the victory of socialism. But, as the Social-Democrats rightly pointed out, the Bolsheviks really went against the iron laws of history. Another ardent revolutionary L. Trotsky emphasizes the need to enrich the cultural life of the society, including the national cadres, with the revolutionary spirit.

Therefore, he says that if the cultural process is not enriched with political criteria, then there can be no talk of socialist ethics. At the same time, it draws attention to the fact that it is unforgivable to allow the process to slow down, to burn different cultural and spiritual trends. According to L. Trotsky, political criteria in culture should be implemented in very serious political ways, on the basis of impatience and strict orders [4:172]. "We," said Yoldosh

Okhunboboev, Deputy Chairman of the Presidium of the Supreme Soviet of the USSR and Chairman of the Presidium of the Supreme Soviet of the Uzbek SSR, "just as we did not get out of colonialism by our own strength, we were able to achieve these successes not on our own, but with the help of the Russian proletariat."

If the Russian proletariat did not help us, if the Communist Party did not lead us, we would not have been able to live a free life quickly and we would not have been able to create a national republic and realize the economy of the oppressed workers" [5:68]. In his speeches, Y. Okhunboboev emphasizes that the class struggle is getting stronger in Uzbekistan, that the rich, mullahs, eshins, nationalist counter-revolutionaries, big state chauvinists are resisting the formation of new socialist, new cadres in various ways. In this regard, it is necessary to pay attention to his following points: ".if our children were brought up in nurseries first, and because they did not have the opportunity to study, they were forced to accept fate and do their parents' profession - i.e., most of the time, they were forced to live as laborers, artisans, and laborers. and there is no free education in foreign schools. Giving them free higher education, helping them become conscious builders of communist society" [6:420]. Morality was definitely politicized in the conditions of the permanent Soviet system. Political and moral cadres in the cadre system were "added." Morality in this period actually became a phenomenon formed on the basis of the views of Lenin and Stalin and had an ideological content. That's why the most important slogan of this period consisted of "all the things that serve for the victory of communism - cadres" [7:283]

The permanent Soviet regime gave a special place to moral factors that served to suppress the moral qualities of the Uzbek people, especially to imbue the nation with patriotic ideas. The ancient ethical kadriyats, which artistically reflect national pride and nationalistic ideas, and which make up thousands and thousands of verses and volumes of books, legends and

legends, narratives and tales, proverbs, riddles and anecdotes, were given the title of kadriyats enriched with ideas that oppress the people. To epics such as "Alpomish", "Go'roghli", "Rustam", "Hasankhan", "Avazkhan", "Nurali", "Sherali", "Kelinoy", songs, national melodies, jewelry, painting, pottery, embroidery, etc. they were given a one-size-fits-all attitude, they were given a one-size-fits-all assessment from the point of view of modernization, classism, and partisanship. Each work was evaluated based on the theory of two classes and two cultures, and was approached according to the requirements of the Communist Party. For thousands of years, our moral qualities, epics urging our people to freedom, freedom, patriotism, rare works of folk art, songs and melodies were approached metaphysically with the temptation of fanaticism. "Alpomish" saga, which is one of the best examples of Uzbek national moral qualities, has been criticized a lot.

On March 28 and 31, 1952, at the discussion held at the "House of Literature" named after Hamid Olimjon of the Writers' Union of Uzbekistan, accusations were made that in the epic "Alpomish" khans, beggars are taught, aggression and violence are propagated, and other peoples who do not belong to Islam are treated badly. It is claimed that Alpomish, the main character of the epic, does not represent the noble qualities and hopes of the working people, but instead acts as a judge, a conniving father, a typical bully and a tyrant [8: 146]. After the death of Stalin, the process of warming up in the spiritual sphere began in the Soviet society, in particular in Uzbekistan. But at the same time, the adoption of the Communist Party program at the XXII Congress of the Communist Party of the Soviet Union, based on it the "Ethical Code of the Builder of Communism", left all directions in this field unchanged. Ideological interference in the spiritual life of the society has intensified. It is known that the social functions of moral capacities consist in the adjustment of personal social, individual and general characteristics in people. In other words, the main social function of moral qualities is to adjust and adjust the individual development of a person to the level of the social environment of the existing society.

This is considered an ideal situation. The reasons for understaffing of national-spiritual, especially moral personnel in Uzbekistan should be found in the decisions and instructions of the ruling Communist Party. In particular, in this regard, the "historical meeting" of the leaders of the party and the Soviet government with creative intellectuals on December 14 and 17, 1962, March 7, 1963, as well as the materials of the Plenum of the Central Committee of the CPSU in June 1963 caused serious consequences [9:11].

The process of understaffing of national-spiritual cadres, especially moral cadres, intensified in the 70-80s of the last century. Limitation of democracy in the society, especially in the spiritual life, disrespectful attitude towards the moral qualities gradually created a process of people's alienation from the political life. Such alienation led to social stagnation. Social laziness has always shown itself in harmony with social sophistication. During this period, the principle of "giving less to the society and getting more from it", which was previously criticized as bourgeois ethics, began to rise, and when looking at the denial of socialist ethics, a spirit of indifference towards it began to emerge. In such a situation, the ruling communist ideology paid attention to increasing social activity among people and strengthening the propaganda of socialist cadres. Abuse of one's official position, threats for criticism, writing in a hurry, looting of state property, negligence, neglect of the happenings in the society had a serious impact on the understaffing of moral personnel.

During this period, a certain part of people developed a mental experience of speaking the same way and thinking differently on one or another issue [11:10]. From the second half of the 80s of the last century, the influence of negative situations in the social and spiritual life increased, as it was noted above, on the decline of the Soviet society. According to the results of sociological research conducted in 1987, 66.2% of farmers, workers, and servants who were asked said that the mood of receiving money from giving to the society has increased, 71.3%

of managers are careless towards their subordinates, 64.4% have increased flattery and favoritism, 56.2% of managers they noted that they have a strong tendency to use the service position. Also, according to the results of this survey, 60 foreign respondents indicated that the reason for this issue, that is, the social laxity of the members of the society in fighting against such negative situations in morals [12:286].

In the period under study, the devaluation of the moral and moral qualities of the society can be attributed to the mistrust of the people towards the Soviet state and its leader. In particular, this process intensified during the period of "reconstruction". For example, according to a sociological survey conducted in 1987, 54.4 percent of those asked negatively assessed the activity of LI Brezhnev. This indicator was 81.9 percent among student youth, 74.5 percent among intellectuals of humanitarian sphere [13:283]. The most important thing is that the values that were formed during the Soviet era and praised socialism, in particular, the moral qualities, began to be consolidated. All of this played the role of a serious foundation for Uzbekistan's bold step towards independence.

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