



THE INDEPENDENCE OF THE CENTRAL ASIAN STATES IS A NEW STAGE IN THE FIGHT AGAINST "MASS CULTURE"

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ABSTRACT

The article considers the phenomenon of independence of Central Asian states as a new stage in the fight against "mass culture". The author analyzes how the acquisition of sovereignty has affected the cultural identity of the region and how indigenous societies seek to oppose the monotonous influence of global pop culture. The research work also analyzes both the political and cultural aspects of the "fight against mass culture" process in Central Asia, encouraging the reader to reflect on this issue in every possible way.

INTRODUCTION

Historically it is known that the bright nature of the culture of Central Asia comes from the influence of the Mongols, Persians and Russians who conquered their lands. It also noted that despite the influence of Indian, Chinese and Arab cultures, Turkic culture has not lost its importance even today.

But the culture of Central Asia, which has formed over the years, took a radical turn during the political stage of the Soviet Union

Our culture suffered greatly during the period of colonialism and the turbulent regime. The maddohs of communist ideology in particular were great at destroying the culture of our people. The Uzbek people were able to maintain their identity, their own national culture, despite the huge losses. The spiritual culture is high, its roots can never be completely eliminated from the social consciousness of an energetic people the culture of this people. The opportunity to restore the cultural heritage, to raise it to a higher level, had been saved. By the time of Independence, National literature, art, theater had developed, cultural ties expanded, the activities of cultural and educational institutions were improved, the socio-educational importance of museums increased. After all, building a highly spiritual society and entering the world community largely depend on the development and strengthening of spiritual culture. By the third decade of independence, our Honorable President Sh.Mirziyoyev revised these issues at the level of public policy in this regard, a number of legislative decrees have been developed and reforms continue. This article examines precisely the phenomenon of independence of Central Asian states as a new stage in the fight against "mass culture."

LITERATURE ANALYSIS



Our culture suffered greatly during the period of colonialism and the turbulent regime. The maddohs of communist ideology in particular were great at destroying the culture of our people. The Uzbek people were able to maintain their identity, their own national culture, despite the huge losses. The spiritual culture is high, its roots can never be completely eliminated from the social consciousness of an energetic people the culture of this people. So the opportunity to restore the cultural heritage, to raise it to a higher level, had been saved.

One of the important conditions for strengthening independence is the strengthening of ideological education. In this regard, it is necessary to form ideological immunity in order to combat alien and harmful ideas in our people. Of course, the formation of ideological immunity does not mean in the minds of people to forcibly tuck the same idea, but to instill in people the features of white-black separation, vigilance and awareness against harmful ideas. Correct conclusions should be drawn from the terrorist events of February 16, 1999, March 2004 in Bukhara and Tashkent, May 13, 2005 in Andijan. Each state, the power of society, relies on its internal security and stability. That is, it is impossible to overcome such a nation if society, standing firm in its idea, does not hesitate, is not afraid of ideological threats that any enemy can apply. On the contrary, ideological parochialism within society, in the case of divisions, gives way to enemies, their alien ideology. Such a nation is easy to overcome, colonize. The first guarantee for the security of our country is the jeeps of our people around the idea of national independence. It is known that the main main idea and purpose of the idea of national independence is: to build a free and prosperous homeland, a free and prosperous life. When the vices of the former socialist ideology were exposed, not only ordinary people, even intellectuals, went to the idea that in order to be truly free and free, it is necessary to get rid of any ideology, as long as the ideologies are all harmful to progress. People had come to such a conclusion that they did not differ in creative and destructive ideas. We had just abandoned the destructive idea – communist ideology. We needed a creative idea now. Because just as there is no vacuum – space in nature, space cannot be allowed in the field of ideology.

The history of mankind shows that in the transition of a particular society from one stage to another in the process of development, the need began to arise to solve certain problems in all spheres of life, in particular, in the ideological and ideological sphere, as in the economy, social and political sphere. Because a specific new era, circumstances, situation cannot step towards new goals without changing ideas, views, attitudes that have become a tradition, without building on a certain ideology. This requires the development of a new idea, vision, attitude, ideology.

"A nation that can clearly imagine its life, the goals it has set before it, concerned about its future, has not lived and cannot live without national ideology and national ideology in any era. In the absence of ideology, any state and society, moreover, it is inevitable that any person will lose his way."

XXasr in the early 90s, such an ideological gap was also manifested in Uzbekistan. That is, led to a policy of deideologization. The peculiarities of this ideological gap were as follows:

The communist ideology fell into decline and its seat became vacant.

When Uzbekistan decided as a sovereign state in the early years of its existence, its ideology was not formed.



During the transition period, new views are explained by the intensification of the attack of other alien and alien ideologies without turning into a solid belief.

Extremist forces in the Central Asian region, the rise of the ideological struggle of terrorist gangs, etc.

As a result of these reasons, one can cite as an example the destructive, destructive work carried out by extremist forces and terrorist gangs in our country during the years of independence, especially in the period 1991-2005.

The issue of ideology and ideological upbringing is also of vital importance for our country, which has gained its independence, is creating the foundations of a democratic legal state, a free civil society. After all, the intended goals cannot be achieved without the national ideology and the system of upbringing based on it, a set of ideological theoretical views that embody these dreams and aspirations. "I," the president of the Republic of Uzbekistan Sh.M.Mirziyoyev, – I observe a lot of Abdullah Avlani's opinion that "upbringing is for us either life – or death, or salvation – or destruction, or happiness-or disaster." The more important and relevant these words of the great enlightener were for our nation at the beginning of our century, the more important and relevant it is for us now, and not even more so."

The relevance of this issue is also determined by the need to eliminate the risk of the above-mentioned forms of ideology. After all, as our president noted, they should be fought with ideas and enlightenment. We will protect the independence gained only if we know the way of maintaining and developing the existing social cooperation, national unity and solidarity in our country. Relations with the international community, including historical ones, serve as an important factor in strengthening independence, as well as an equal, dignified relationship with strongly developed countries, and mutually beneficial relations. Only then does our region become a space where civilizations never collide, but where they influence each other and give an instructive example of enriching each other

As for ideological influences and threats, it should be noted that a number of concepts were introduced into scientific circulation by the first president of Uzbekistan Islam Karimov in order to identify them, evaluate them, clearly show their characteristics. Among them are "ideological immunity", "ideological prevention". When the content of these concepts is clarified, it is possible to more closely imagine the character of the ideological processes taking place in the present world.

Generating ideological immunity. Ideological immunity-spiritually harmonious, strong-willed, faith is used in the upbringing of the whole person, in the upbringing of young people who can withstand ideological initiatives of any reactionary, destructive nature>> .“

Ideological immunity based on the National idea every young man-girl, citizen relies on the meaning and essence of independence, the ideas put forward in the works of the president of the Republic of Uzbekistan Shavkat Mirziyoyev; the results of the reform carried out in our country, the history of the motherland and the world, knowledge of the achievements of universal civilization (Zapolnitel1) .

Ideological immunity is manifested in a person's activities in the interests of the motherland and the people. Ideological immunity assumes free, independent thinking, respect



for national and universal values, the transformation of humanism into everyday life activities.

The process of influencing the ideological immunity of an individual is reflected in the concept of manipulation. Because, the influence of the "Statesman:

Violence towards the individual, power is not used, but acquires a spiritual, psychological character. At this time, the original purpose remains hidden in this effect. That is why the method "in the mask of Islam" was used. Ideological manipulation requires skill and knowledge from the influencer from Zim.

Therefore, ideological manipulation can be called ideological struggle, a component of the technology of influence used by foreign ideologies. That is, manipulation serves to inspire a person not to do one thing or another (as opposed to propaganda and propaganda), but to desire, desire to do this.[2]

Each person or team, society can study ideological immunity into five levels, evaluate it, improve it on this basis:

- First of all, the lower level of ideological immunity – the individual, the community, society are not aware of the above knowledge, are indifferent to destructive ideological ideas, are indifferent.
- Secondly, there is an intermediate level – knowledge, but they are not felt, not systematized, therefore they are not ready to use them against destructive ideological ideas.
- Thirdly, they have ideological knowledge, but they are theoretical, personality, society them
- From the fourth, it is difficult to apply.
- Fifth, having basic knowledge, being able to correctly assess the situation, immunity is formed against internal and external political, ideological influences and consciously uses it.

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The higher level-has excellent ideological, political, economic knowledge and is able to expose destructive ideological, political ideas, practicing this knowledge.

Order and chaos. According to the theory of realism, which analyzes its international relations under a pessimistic gaze, each state looks carefully at other states from the point of view of its own security. That is, in relations between states, the priority of their own national interests rather than friendly ties is of primary importance. In essence, this theory should be based on the belief that if each state wants to be free from danger and develop, it should look at other states through the eyes of competition, and the enemy always and everywhere exists. A terrorist organization cannot exist without its own enemy either. The presence of an enemy is a decisive factor for the structure of a terrorist organization. The ultimate goal of any terrorist organization is to achieve a complete victory over its enemy. However, not always this goal is manifested.



So, there are certain aspects of security in Central Asia. Today, the category factors of regional conflicts pose the main threat to gross security. There are internal and external factors that are the main cause in the occurrence and maintenance of tension situations in our region

Internal factors are: the emptiness that has arisen in ideology and spirituality and its filling with various religious and extremist ideas.

Poverty and an increase in the number of unemployed, which covered the Talai part of the population. The consequence of this is the observation of the spread of various radical and aggressive ideas.

The inability of some states in the region to fully defend their territory and the consequent spread of organized crime and separatism from one state to the territory of another.

- Corruption, increased bribery.
- Problems with regional, clean drinking water in the region, another
- Among the external factors, the following can be included:

The location of the Central Asian region close to the points of conflict in the world (territories of the North Caucasus, Afghanistan, Kashmir). The consequence of this is the spread of international terrorism.

Interest and influence on the stabilization of the situation in the region by some political forces. This, of course, is not always associated with economic problems, but with territorial and ideological issues[3].

Since September 2, 2001, the countries of the region have acquired more significant geopolitical significance for both Asian countries and European countries. Changed the traditionally decided geopolitical balance of forces in Eurasia[1].

The growing interest of all segments of the multinational population in the values of culture is the result and at the same time a stimulating factor of deep socio-spiritual changes in the Republic. A natural trend becomes the realization of a person himself in the context of the history of his people, his orientation both to his historical and cultural roots and to the future, to the socio-cultural ideals of sovereign national development.

The square "friendship of Peoples named after Alisher Navoi" was erected, in the center of which a statue of the poet was erected. In 1994, anniversary celebrations were held on the 600th anniversary of the birth of the great scientist and thinker Mirzo Ulugbek. M. In Paris at the initiative of UNESCO. The opening of an exhibition dedicated to Ulugbek was proof that his talent and Genius were recognized globally.

Great work has been done to restore the truth about the historical figure of Amir Temur. Of great importance in this was the decree of the president of the Republic of Uzbekistan to declare 1996 as the "Year of Amir Temur". UNESCO made a significant contribution to the celebration by organizing anniversary celebrations at its Paris residence. It also hosted an international convention under the slogan "prosperity, spirituality and enlightenment in the Timurid era", an exhibition dedicated to the person of Amir Temur. The Order of "Amir Temur" was established in the Republic. Born and raised, he was honored with the cities of Shahrisabz and Samarkand, where he ruled for the rest of his life. Many historical monuments



of the era of Amir Temur were repaired and reconstructed, parks and alleys bearing the name of Sohqiran were built[4].

From the point of view of preserving historical values and national traditions, we note that the anniversary events of the great alloma and thinkers of the Islamic world: the 1200th anniversary of the birth of at-Termisi, the 850th anniversary of the birth of Najmiddin Kubro, the 675th anniversary events are of great importance. The 920th anniversary of the birth of Bahauddin Naqshbandi, Mahmoud Zamakhshari was widely celebrated in Uzbekistan. The anniversaries of Babur, Ogahi, Mashrab were dedicated to many evenings, seminars, conferences. Celebrations were held on the occasion of the 1000th anniversary of the "Alpomish", the 800th anniversary of the birth of the legendary sarkarda Jaloliddin Manguberdi, etc.

A special place in the restoration of spiritual heritage is occupied by the Golden Heritage Foundation. In Soviet times, national and religious customs, Customs and rituals were prohibited, criticized, expelled from the lives of peoples. And only independence made it possible to restore them. The return of the unjustly forgotten Navruz holiday, which became a nationwide holiday, was a huge achievement. In order to attract the rich spiritual and cultural capabilities of the Islamic religion to the construction of the state, on March 7, 1992, the Holy Ramadan Haiti and Kurban hayit sailli were established by the Committee on Religious Affairs under the Government of the Republic. restored, they were given the status of national holidays, and the days of their celebration were declared as weekends. Another achievement of independence gained in our country was the revival of the sacred steps of the Hajj. Conditions were created for participation in religious ceremonies such as the Hajj and Umrah held in Mecca and Medina. For these purposes, significant funds are allocated from the state budget. If earlier 3-4 people went on Hajj pilgrimage every year, during independence, thousands of Muslims with the financial support of the Government of the Republic of Uzbekistan paid Hajj pilgrimages to Holy Mecca and Medina. The leadership of the country attaches great importance to the role of Islam in spiritual education of people, protection of religious organizations from random individuals. Until the declaration of State independence, 80 mosques and only two Muslim religious educational institutions operated in Uzbekistan. By the end of 1994, however, mosques numbered 5,200 and Muslim educational institutions numbered 10, training religious figures of different faiths. In 1999, an academic Lyceum was established at the Tashkent Islamic University, the scientific research center of Islamic Studies and the University. For the first time in the current Uzbek language, the four-volume Hadith Quran Karim, compiled by Imam Bukhari, was published. The Islamic light week began to appear in the Republic, other religious and moral literature is also being published. In particular, the Quran was reprinted eight times in the Karim Republic, reaching a circulation of 1 million copies. other religious-moral literature is also published in large numbers.

President Of The Republic Of Uzbekistan Sh.M.In a lecture by Mirziyoyev on January 19, 2021, on issues of radical improvement of the system of spiritual and educational affairs, strengthening the cooperation of state and public organizations in this regard, they said about spiritual education: "if the body of the life of society is economy, its soul and spirit are spirituality. We are based on these two strong pillars in building a new Uzbekistan, a strong



economy based on market principles and a strong spirituality based on the rich heritage of our ancestors, national and universal values.”

Spiritual and moral education is a strategic issue. When spirituality does not guide a person, it is very easy to “bend”, “bend”. "It is clear to all that today there is a sharp struggle and competition in the world. There is a growing conflict of interest in the world. Globalization processes, along with incomparable opportunities for Humanity, also cause unexpected problems. The risk of threats such as terrorism, extremism, transnational and cybercrime, trafficking, drugs is increasing...».

As noted by our country leader Shavkat Mirziyoyev, our strongest and most influential weapon is spirituality. A person with spirituality will be strong-willed, with a broad worldview, rich in thinking and civilized.

On the basis of the initiative put forward by the president of the Republic of Uzbekistan Shavkat Mirziyoyev at the 75 session of the UN General Assembly, the great attention given to the large-scale reforms carried out in our country and especially to cultural heritage and spirituality at the Congress of the World Society for the study, preservation and popularization of the cultural

Thus, modern changes in the field of culture are associated, first of all, with the fact that the people of Uzbekistan have political freedom, processes of active democratization, in particular, have beneficial consequences for cultural rise and the formation of civil society. Since the years of independence, the emphasis on the development of culture has been developing from year to year by forming a new spiritual and moral environment.

During the years of independence, attention is paid to the features of socio-political processes and the transformation of youth culture, globalization and youth culture, the culture of urban and rural youth. In the age of youth culture, we understand the norms, values, lifestyle of young people. Elements of youth culture include beliefs, behaviors, styles, and interests. Clothing used by young people, popular music, sports, terminology are their perfect culture. There are many perfect and changing youth subcultures in youth culture.

From the mid-20th century, mass culture began to be strongly influenced by the media.

Instilling the content of ideological education in young people is one of our important strategic tasks to prevent the formation of gaps in their worldview and to protect our young people from various ideological, spiritual threats and from negative means of mass culture, relying on our Eastern traditions of our nationality.

CONCLUSION:

The independence of the Central Asian States opened a new stage of the complex struggle against "mass culture". For a long time, the region, influenced by external cultural impulses, managed to actively form its own personality while maintaining the values of traditional culture.

The fight against "mass culture" in Central Asia does not mean a complete abandonment of external influences. In contrast, it consists of developing adaptation and synthesis strategies that allow the preservation of the identity and wealth of local cultural traditions.

Despite the problems associated with globalization and the prevalence of "mass" culture, the countries of Central Asia have every chance of successfully crossing this path, relying on their rich history, traditions and philosophical ideas. The development of national cultural



institutions, the promotion of local artistic and literary works, the support of traditional crafts and art-all this serves to preserve and popularize the culture of Central Asia and serves as the basis for its further development.

In conclusion, it can be said that the independence of the states of Central Asia is not only a political, but also a cultural revolution. gave the region the opportunity to enter a new era of self-determination in the context of globalization and "mass" culture and to create its own cultural identity.

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