

FROM THE HISTORY OF THE PECULIAR DEVELOPMENT OF THE NATIONAL CULTURE OF THE SURKHANDARYA PEOPLE

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Annotation

The article explains the concept of culture, cultural institutions, spiritual and aesthetic needs, the concept of national spiritual heritage, language, lifestyle, mentality, customs, music, theater, ensembles, education and attitudes towards women, the specific culture of the Surkhandarya people. existence, attitude to culture, differences in attitude to culture depending on the form of worldview, antiquity of Surkhan oasis culture, study of culture of our people, misunderstanding of our nationality in the period of tsarism, dictatorship, development of national culture of our people.

Keywords: culture, national culture, national spiritual heritage, attitude to culture, antiquity and richness of our national culture, thinkers, tsarism, the role of our culture in the period of dictatorship, poverty, independence and heritage.

Introduction

Culture is basically a mufyan level of historical development of society, human strength and abilities. As for the lexical meaning of the word "culture", it is derived from the Arabic language - "medinal", "urban", "urban", "educated", in Latin "processing", its spiritual meaning means "morality". . It is a unique way of human activity that is reflected in culture-nature and interactions. Culture reflects the way of life of an individual (individual culture), the way of life of a social group or society. Initially, the concept of culture expressed the purposeful influence of man on nature (cultivation of land, etc.) and the meaning of human self-education and training. Cultural maturity during the Renaissance, Later, through the concept of culture, the content related to civilization began to be understood. During the Renaissance, cultural maturity began to be understood as the conformity of the humanist ideas of man to the ideas of the Enlightenment. So the development of culture is very important in the history of mankind.

In particular, cultural activity is an activity aimed at meeting the spiritual and aesthetic needs of mankind. Undoubtedly, the spiritual and aesthetic needs are reflected in the works of art belonging to the field of culture, cultural riches, impressions from the content and essence of works of applied art. Therefore, in each period it is necessary to create favorable conditions to meet the spiritual and aesthetic needs of the people,

ie the population, and in particular, it is the task of cultural institutions to hold cultural events, use their creativity and creative activities.

There is no culture outside of society. Any change in social relations affects the culture, and culture informs us of the consequences of those relationships. In this sense, culture is not only an attitude to the past or the present, but also to the future. In this regard, the Surkhandarya oasis has also gained special significance and should be mentioned separately.

In the late 1920s, the party in Uzbekistan launched another idea into the field of ideology - the denial of cultural heritage, which was in fact one of the main goals of the "cultural revolution" 1. However, it is wrong to say that the theory of Soviet culture went the way of denying or rejecting cultural heritage in this way, as some of its ideological creators intended. There were also ideas of taking what was needed from the cultural heritage and giving up what was not needed altogether, or adapting it to the times. Turning to history, one of the leaders of the Party, IA Zelinsky, writes: "The old culture consists of two parts: the material part, the specific sciences that are directly related to the economic and technical basis (base) from the production apparatus we have mastered; the ideological part consists not only of the level of development of the productive forces, but also of the ideological part arising from the division of the productive forces and weapons (private ownership of weapons and means). We need to get rid of this part of the culture, that is, the part that comes from the fact of private ownership of the tools of labor and the means of production." He emphasizes that. It should be noted that such a culture, artificially torn apart by the ideology of the dictatorial regime, did nothing but moral damage not only to the colonial peoples, but also to the Russian people. The Communist Party's policy of rejecting cultural heritage was also reflected in the decision to replace the Arabic script with Latin script. Although this decision of the Central Executive Committee of the USSR and the ICC was adopted on August 7, 1929, in practice the idea of Latinization of the Uzbek script was put forward in 1921 at the 1st Provincial Congress on the Uzbek language and its spelling, and was not supported by many. Of course, this situation, that is, social policy has become a special basis for changing the consciousness of our people. The idea of forming a new worldview has been put forward in our country, including in Surkhandarya. In the early years of this situation, in the areas of culture and its management, the Soviet government was forced to take into account the traditions of the local population. Positive changes in the cultural life of Surkhandarya region have led to an increase in literacy, mainly among the local population. But the Soviet government, based on a system of administrative command, also caused controversy in the cultural sphere. Culture is both a product of human activity and an indicator of quality. Humanity itself is ultimately a product of culture. Just as the cultural environment is formed, so is man. The creator of culture is, first and foremost, the people. Folk culture accumulates material and spiritual wealth created by generations of ancestors. It's hard to grow up to be a cultured person without

mastering and knowing them. Similarly, professional creators and artists play an important role in the development of culture. Due to them, new trends in culture, types of creativity, artistic and aesthetic views emerge. This means that there have been some changes in literacy. Separate programs began to be developed in the field of education, the main purpose of which was, of course, the elimination of illiteracy.

An important aspect of culture is national culture. National culture is a set of material and spiritual riches created by a certain nation, people, people in the course of a long historical development, expressing their socio-cultural needs. National culture includes language, lifestyle, mentality, customs, religion, folk art, architecture, literature, music, moral and spiritual values, and of course, attitudes towards women. By 1925, one of the things that had not been set up in terms of cultural affairs but had to be done was the establishment of red teahouses in the village councils. Until now, there were no clubs across the county where a single teahouse was established. Therefore, it was decided to establish councils and organize cultural and educational work. For example, in 1925, school education was developing in the Surkhandarya region, and traditional schools were still operating in many districts. At the time, only the newly established school in Termez could meet some of the demand, the Soviet government said. In addition, there was only one library in the Surkhandarya region, which had a small number of books but no readers. In 1925, the II Plenum of the Executive Committee of Surkhandarya region was held, according to which a general meeting was held in Sherabad and Boysun districts, and voluntary performances, productions and film screenings were organized. In addition, one club was established in each district to carry out political work, and party branches organized red teahouses in the districts. However, it should be noted that at a special meeting of the executive committee in Surkhandarya in 1926 there was no change in the current development of Surkhandarya, the Soviet apparatus in the villages do not work instructors a meeting was held on how the education system can assess what is happening in the country. The Soviet government cited the example of Boysun district. The pioneer squad at the district school assessed that the unorganized theater, film, and other cultural activities were not done at all. In 1926, work began to provide furniture to the classrooms of organizations and libraries in the oasis. The furniture was delivered through the Termez sales department.

Information about cultural institutions in the Surkhandarya oasis in 1926-1927.

Cultural Muassasalar Circles to the library Red Club Mahal

Cultural Muassasalar Names	Muassasalar general soni	Circles of general soni	To the library rdagi books soni	Red Teahouses and peasant houses	Club Lar soni	Mahal Liy Budget
Wife-Girls Clubs	Wife-Girls Clubs	-		137	9 ta	
The reader Alar	The reader Alar	-	256	-		6
Red teahouses	Red teahouses	-		-		4
Farmers Ruyi	Farmers Ruyi	-				
Portable Movies	Portable Movies	-				
Permanent Cinema Ravishdag and movies	Permanent Cinema Ravishdag and movies	-				
Uzbek Wife Girls Corner	Uzbek wife Girls Corner	-	240		-	2
Wife-Theaters	1	-			-	

The Soviet government, mainly considering the role of clubs in raising the cultural level of the people, established clubs in the oasis. Because the political and educational work was mainly the responsibility of the red teahouses and clubs. As early as 1927, 7 clubs were opened and began to operate. Lenburchak is organized in every club and red teahouse. Three of these clubs were for women. The club planned to open a library, a "mobile" library and a "Farmer's House", but there was a lack of funds. Only Lenburchak and a group of propagandists worked in the clubs. In 1927 he planned to install radiators in Sherabad, Termez and Denau districts of Surkhandarya oasis. It was reported that it would cost 5,200 rubles to organize the radio wave into three districts. However, the consent of the Uzbek telegraph had to be obtained in order to include the radio wave in the plan and install it in the districts. Leaders of

Surkhandarya district demanded that the district needs a radio wave today and install it 100%. Also this year, Surkhandarya district was allocated two instructor positions, which should be composed of women. It was assessed that the role of women in the future and cultural and educational work will be accepted by women. It is planned to organize this women's club in Sherabad and Termez. Representatives of the women's group in the village councils of the district club were instructed to carry out cultural, educational and explanatory work. In the same year, the Third Surkhandarya District Congress (Congress) addressed the issue of women and called for their release and for them to act as a factor in cultural development. The issue of women was discussed at the Congress, and greetings to the III Congress! Flame greetings to the Communist Party! Greetings to the free women of Uzbekistan! under the slogans the congress concluded its work. Greetings to the women of the East at the end of this congress! and as a fiery greeting to the leaders of the Communist Party, all the participants in the body of Soviet power applauded the work done and the plans made to the sounds of music. It was at the Third Congress that he divided the enlightenment and culture of the whole mass into separate points. He noted that the next events in the district will work on changes in the life of the Surkhandarya oasis. He also said that the focus will be on concentrating school education and staffing, with teachers also visiting rural schools. Usually culture is a socio-historical phenomenon consisting of an inner (core) and an upper layer. Nationality is reflected, first of all, in the core layer of culture. This layer includes the language, way of life, religion, customs and traditions, mentality, values of the people, formed in the course of a long historical development and belonging to this nation. Depending on the core layer of culture, we determine the specific characteristics of each nation, the ways of historical and cultural development, its contribution to world culture and civilization.

The core layer of culture has an important, stable character. It is this feature that ensures the development of national culture on the basis of specific laws. Even political coups, revolutions cannot destroy it. For example, the coups and forced social relations that took place in our country in the 1920s did not destroy the Uzbek language, historical, cultural, spiritual traditions, customs, values and way of thinking of our people. Hence, the existence of the core is a basic condition for the existence of the national culture and the nation, the people, the people as a specific social unit.

The rich cultural values created by mankind, including the history of the individual, show that the lifespan of a culture is much longer and even infinite than that of a human being. It embodies the beginning and end of humanity. Today, when we say Egypt, Rome, Samarkand, Bukhara, Khiva, Termez, we are convinced of the vitality of this great and immortal culture, its powerful spiritual impact on future generations. Because it is because of them that history is preserved, the bells of the ancestral spirit are heard under our ears, as it informs us about the past periods of development, its own civilization, gives warmth to our hearts, strength to our bodies, and calls for the future.

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