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CONSOLIDATION OF SOVIET IDEOLOGY AND EFFORTS TO ELEVATE THE NATIONAL IDENTITY

Submission Date: November 20, 2023, Accepted Date: November 25, 2023,

Published Date: November 30, 2023

Crossref doi: <https://doi.org/10.37547/ijhps/Volume03Issue11-08>

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ABSTRACT

This article will talk about the strengthening of Soviet ideology and the efforts to raise the national identity. It has also been analyzed that the Soviet politicized ideology was replaced by ideologies that were permeated with ideas of independence.

KEYWORDS

Soviet power, political ideology, Soviet ideology, diversity of ideology and ideas, national self-awareness, human dignity, national ideology, human rights, cultural policy.

INTRODUCTION

As we know, no state and country can live without ideology. In the scientific literature, ideology is defined as a system of ideological-theoretical views and their implementation, in which the interests of a particular social group, layer, nation, society, state, desire and purpose-provisions are expressed. In fact, an ideology that embodies and reflects the centuries-old dreams and aspirations of the people is able to take a place from the tribe and consciousness of the people and unite it in the path of one goal, mobilize and direct it.

It is known from history that there were a huge number of ideologies that represented the interests of a different group, layer, ruling class and served them in

the history of mankind. For example, the Soviet ideology that arose in the 20th century can be included in the ranks of similar ideologies. Today it is becoming increasingly clear that this ideology served political interests in its time. By its fundamental nature, this ideology was an ideology based on the violent "communist idea", which, having set itself the goal of building communism, put forward the ideas of the state ideology, written on the basis of a state order.

This "communist idea" of the totalitarian system of the former Union pursued a policy of alienation and alienation of the Uzbek people away from their rich spiritual heritage, history of the future, national

traditions, long-standing values, National spirituality. As a result, this ideology could not be transformed into a lifelong ideology due to the fact that it was not fed from the spiritual veins of our people, and not based on the ideas of the century - old principles of the national self.

The core of this ideology was a classless society, a theory of social equality (all-fold) that praised social equality. It is known that any society in which material interest is denied will have a short life. This ideology created a contradiction and discrepancy between the interests of the people and the state, with its rejection of the feelings of the economic sphere, the people, the interests of Man, which are considered the drivers of the development of society. The society also drew on ideas that were not spiritually historical-skinned.

Soviet ideology in the era of the former Union, spiritually-theoretically based on the lofty slogan and ideas of the Communist Party, fulfilled the function of the ideological backbone of the Soviet totalitarian regime. Even with the fact that the public good was at the forefront of all the decisions and decrees adopted, this ideology has been far from and far from the people's pain and centuries-old dreams.

In this regard, the famous scientist A.O. Karimov notes: "The Communist Party gradually gained its solitude. This made it possible for him to freely interfere with all the events that were happening in society. That is why the policy of blindly not interfering with the cultural processes of the first half of the 20s of the last century has now gradually shifted to the practice of controlling the cultural-maritime sphere. This second period lasted approximately from the second half of the 20s of the last century to the mid-60s-the emergence of a "new idea" about developed socialism" [5,119-123]. It is also possible to understand that from the first years of the establishment of Soviet power, he paid serious

attention to the issue of ideology from the policies he pursued in the field of spirituality.

The resolutions of the violent regime, especially the national consciousness of the Uzbek people, had set out to enlighten their thinking, to eliminate the manifestations of Jadidism (Arabic words that mean "new movement"), which were the signs of independence that they sacrificed as the first swallows to make their identity known [6]. Somehow, on the issue of ideological influence, the Jadids (people of Jadidism) chose a very powerful "spiritual weapon", like awakening the people with knowledge. In this regard, the father of the Jadids of Turkestan M. Behbudi as noted: "it is the indiscipline and ignorance that made us oppressed, poor, and without a motherland and dependent: celibacy, complication, -he believed that error and humiliation are all the result of ignorance and neutrality " [3,143 -144].

The Jadids understood that without the receipt of ignorance, large "disasters" that could occur in the future could not be overcome. Ultimately, these noble ideas of the Jadids became unfulfilled. These enlighteners, who were devotees of the nation, were repressed and physically lost one after another on various charges. Therefore, so that such currents would not arise again, the Soviet authorities aimed to create an ideology that was far from the new Indigenous spirituality.

In particular, the period after 1917 is characterized by the crisis, devaluation of the national-spiritual values of the Uzbek people, as well as the emergence, formation of "new socialistic spiritual values". The Bolsheviks focused on "socialist values" as the most acceptable way to "hold" other nationalities, as well as the Uzbek people [4,91].

As socialistic values, instead of placing a person and his life in the main central position as a supreme value, they showed values such as the monopoly of state property, equality, general well-being, which are actually aimed not at improving people's lives, but at strengthening central power and serving to realize its fundamental economic, political interests.

From the early period of Soviet rule, efforts were made to lose religion from the morale of the people. Somehow the religion embodied the long-standing values of ideology, fulfilling the role of ideological insolence in the way of strengthening its processes, such as the realization of its national identity.

Historian scientist M.Mavrulova: "...therefore, the official authorities perceived Islam as a serious force against colonialism, Russification of the entire society of Uzbekistan. That is why the fight against the clergy began from the middle of the 20s of the 20th century [4,92]. Because the history of the Uzbek people, their rich spiritual heritage, was nourished by Islamic values and became an important component of socio-spiritual life. These values could not be easily erased from popular thought.

In the 20 – 30s of the last century, the ruling Soviet ideology carried out attempts to abolish national-spiritual values in any way, to form its own new, Soviet values. An article published in the newspaper "Pravda Vostoka" (Truth of East) on 8 February 1925 noted that old values began to lose importance in content and form, as well as that the process of formation of revolutionary values was slow [4,92].

A special place in Uzbekistan is occupied by the policy of "scientific atheism", artificially conceived by Soviet ideology without any religious justification, in the fight against religious values that are important in the system of national-spiritual values. "Scientific atheism"

had no scholarship. It was conceived only to realize the political goals of the Soviet ideology of that time, to justify the practical activities of official power in the field of religion, religion [4,92]. These ideas that served politics were only a tool in the interests of the state and towards its implementation.

The assessment of socialist society as a society free from mistakes and shortcomings and the conduct of politics, the disregard of the opinion of the broad classes of the popular masses, in practice alienating them from the work of managing society, turning them into passive executors who perform only assignments and orders, depriving them of the right to think, innovate and make discoveries, etc. There were other important factors that exacerbated the internal situation of the socialist states in the USSR and Central and southeastern Europe, creating conditions for political-ideological non-stability in a situation where democracy did not exist [7]. Indeed, historically it is known that it was impossible to maintain empires with coercion and violence. This was also one of the important factors that weakened the former Union.

As a result, the main issues were left behind, and the ruling party began to produce measures to preserve only the countries under its control. Our First President Was I.As Karimov noted: "the communist ideology that prevailed for many years and one-sided economic policy based solely on the supply of raw materials had begun to show its destructive negative effects on a large scale in each area. It is obvious and clear that the Republic is far behind the Union average in all major economic and social indicators, standing in one of the last places in the country" [2,3]. It seems that the problems that have been accumulating within the country for several years have caused social discontent in society. This situation caused the country to

experience a surge in efforts to elevate its national identity.

In the 80s of the last century, the efforts to elevate the national identity were directly influenced by the first president I.Karimov.

In order to truly correct the situation in our country, to strengthen the outlook of our compatriots on life, confidence in today and tomorrow, first of all, our first president I, who deeply understood the need to improve their economic, material situation. Karimov: “We cannot live in the old age from now on and do not allow the time itself to live like this, ”openly declares how glorious and responsible the new position is entered into, reformism in its activities, and El-yurt's anxiety remains the highest criterion” [2,5]. Therefore, the communist ideology could no longer meet the demands and needs of the national self-promotion movements that were taking place in the country. A new idea, a new ideology associated with national identity and national independence, which economically guaranteed its prosperous existence, representing the centuries-old troubles of the people, was necessary. First of all, it was necessary to improve the economic-social situation.

On August 17, 1989, at an expanded meeting of the Republican government in Tashkent under the leadership of Islam Karimov, the issue of allocating land and personal plots to the population is discussed and the decision is made "to provide each family living in the village with a roof, to provide them with all the conditions for individual housing." This historical document provided for the allocation of land from an average of 25 acres to each inhabitant of the village, and the increase in the area of the plantation by almost 4.5 times. As a result of practical work on this, more than one and a half million families were allocated

additional land in 1989— 1990, while 700,000 families were given new tomato lands [2,9].

It should be noted that since this person was such a strong politician and statesman, at a time when the comunistic ideology of the former Union was dominant, even in the conditions in which all systems were in the hands of the center, all his efforts-every speech, every lecture, the spirit of understanding the national identity, respect for the history of Uzbekistan, national independence.

Our First President I.Karimov comments on the reason why our national morale was trampled during the former Union: “...whichever nation or country the world's violent and aggressive forces want to subjugate and subjugate, seize its riches, attempts first to disarm it, that is, to lose its national values, history and spirituality to be its greatest wealth”[1,11].

Especially at the end of the 80s, efforts were accelerated to restore the Uzbek language, to give it the status of a state language. In particular, such events, which were tried to hold various events dedicated to the native language, began to be held especially often on the eve of independence. In 1988, information began to appear in the press about a new holiday — the "language holiday". Articles were printed in newspapers about the fact that such a holiday was also held in the Russian Federation, Ukraine, the Baltic and the Middle Republics of the Caucasus, and in the capital of our country. The main purpose of these celebrations was to honor the mother tongue, to encourage a deeper study of other languages along with the mother tongue [8].

On the eve of Uzbekistan's independence, under the initiative and leadership of the first president Islam Karimov, the issue of granting legal status to the state language was put on the agenda, and on October 21,

1989, a separate law “On the state language of the Republic of Uzbekistan” was adopted. Thanks to this, our mother tongue is growing to the level of an important means of communication, which embodies the symbol of our state, our national spirituality and culture and fully delivers them to the next generation. Today, its prestige at the international level is growing and becoming an active means of communication.

The intensification of efforts to elevate the national identity in the late 80s can be seen at the beginning of efforts to solve the issue of artificial barriers to their Hajj during the former Alliance period, one of the darkest pages of the life of Muslims living in our country.

Doctor of historical sciences, professor V.V. Naumkin said Riyaz (a city in Saudi Arabia) was seriously concerned for the absence of pilgrims from Soviet Muslims in 1932. Moscow, however, had tried to convince its collaborators that the affair was a matter for the pilgrims themselves, and that the Soviet government had nothing to do with it [9]. Indeed, with such various reasons, artificial barriers were created that prevented the Muslims of Uzbekistan from going to the hajj pilgrimage. In fact, the main goal was to erase the values associated with Islam from popular thought and form a Soviet people with a unified communist ideology.

It was in this way that after years of persecution from 1944 onwards, an important event such as the hajj became a reality in the lives of Muslims in the former Union, but only a small number of individuals went every year [9].

While only a small number of people managed to go on Hajj pilgrimages until the 90s, in the years of independence, thousands of our citizens are lucky enough to go on Umrah and Hajj trips.

In summary, although the Soviets had produced various measures to strengthen their communist ideology, efforts to elevate the national identity continued to escalate. Because as long as there is a nation, as long as there is a people it will never give up its national identity. And the national self is associated with national pride, national consciousness, national feeling, national interests.

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