

The role of creative intellectuals in the disintegration of the USSR (in the case of Uzbekistan)

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Abstract: To this day, the study of the fall of the great empire, the USSR, which was huge in the 20th century, is considered an extremely urgent issue. Many studies conducted in this regard talk about the economic, political and military factors of the issue. But as we know, in every society, the task of uniting ideas and people around them has been carried out by intellectuals. Although the scope and freedom of intellectuals was limited against the background of several stages of repressive policy against intellectuals in the history of the USSR, their activity increased during the administration of M.S. Gorbachev. In this article, the stratum of intellectuals during the period of reconstruction and their role in the creation of national republics will be revealed on the example of Uzbekistan.

Key words: USSR, Uzbekistan SSR, intellectuals, M.S. Gorbachev, state symbols.

Introduction: After the collapse of the USSR, international scholars focused on the fate of the Soviet republics in their transition to independence and capitalism. At the same time, Central Asia, represented by the five republics of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan, has received less attention and is relatively understudied. The main reason for this can be attributed to the distance of the region from the developed western world (compared to the Baltic or Caucasus regions), the distance to the sea, and the slowness of the integration relations with the west.

Methods and level of study: comparative analysis, analysis of sources, and interdisciplinary methods were used to reveal the topic. At the same time, an attempt was made to illuminate the topic based on the principle of historicity, periodicity and objectivity

The history of this period was studied by a number of experts such as Tomohiko Uyama [3], I. Ratkovsky [5], , Kh. Yunusova [6], V. Sogrin [7], O. Vasileva [8], M. Askarov [9] .

The result of the research: the idea of "reconstruction" developed on the basis of the findings of Yu.Andropov (1982-1984), the general secretary of the USSR, was implemented by M.S.Gorbachev in 1985 after his death.

Scholars who have studied the politics of "Reconstruction" recommend studying it in two parts in its periodization:

1. The first stage: 1985-1986. At this stage, the policy of development of economic sectors and development of the human factor was carried out.

2. The second stage: 1987-1989. At this stage, it was decided that the state would implement reforms as a regulator in all areas.

The role of the legislative authorities in the implementation of these plans should be recognized. We can see that the composition of the Soviet of People's Deputies of the USSR, which performed this function at that time, was 2250 [1] people, and intellectuals, especially creative intellectuals, took an important place in its structure. They are allocated 75 separate seats in addition to being elected from regional administrative units. At the same time, in the next elections in 1989, the number of deputies elected separately from the KPSS was 293 [2: 125-127]. can be shown as practical actions in relation to transition.

But it should be noted that during this period, we can see that the representatives of the legislative power (along with repressive policies based on religion) were also persecuted, for example, 34 of the 177 local deputies elected from January 1985 to 1986 were re-elected [3: 59]. Most of them were released from their current positions based on political processes.

It should be noted that the elections of 1989 are recognized by most researchers and most Western countries as the only truly transparent elections held in the USSR.

Objects of material and cultural heritage are also considered to have a special place in understanding the concept of identity, and during the "reconstruction" period, local intelligentsia held a number of roundtable discussions called "Time and Cultural Heritage" on this issue, in which it was noted that it is impossible to imagine a comprehensive concept of local cultural heritage without modern literature. will be done. [10:8]

At the same time, as a prelude to the democratization process that began in the 1980s, the issue of raising the status of the Uzbek language to the level of the state language was also supported by national intellectuals and a wide section of the population. It is recorded by V.Firman. [11: 366-367] But it is necessary to note one thing about the language, that is, the Russian language was formed during this period as the main language for the

representatives of the authorities and a large part of the elite class. We are witnessing that the complications of this process have been preserved to this day. [12] The Law "On the State Language of the Uzbek SSR" adopted on October 21, 1989 can be cited as the end of these processes. [13] The interpretation of the above issue as a decision taken only by the ethnic majority is considered contrary to the absolute truth, in particular, according to the data of 1991, in Uzbekistan, 3,457 schools have English, 2,886 schools have German, 1,515 have French, 68 have Spanish, 3 have Urdu, Hindi in 13 schools, Arabic in 10 schools, Persian in 13 schools, Chinese in 3 schools, training of personnel for schools where classes are taught in the languages of national groups has been launched. For example, in Tashkent and Syrdarya pedagogical institutes, specialists for general schools where classes are taught in Kazakh, and in Samarkand, Bukhara, Termiz pedagogical institutes and Kosonsoy, Chust pedagogical institutes have started training specialists in Tajik language. [14]

At the end of the 80s of the 20th century, we can see that the union's policy on religious and national issues was somewhat softened. It should be noted that during this period, the number of registered religious organizations increased to 250 and the position of imam-khatib was introduced.

D. Saidov's article published in 1990 in the newspaper of Uzbekistan literature and art notes that a number of nationally important toponymic terms received official status.

The "Reconstruction" policy is an important period in ending the one-party system. A number of political associations and parties were formed by intellectuals with a plural character existing in the country. In particular, on November 11, 1988, the "Unity" movement was founded. After some time, it was announced that the "Erk" party was formed. It was during this period that the "Turkestan" movement, which had an international aspect and united Uzbek and Kazakh intellectuals, was formed.

"Cotton work" should also be mentioned as a factor to speed up the above processes. Because during this work, which was carried out in parallel with the "reconstruction" period (132 women in 1986, 143 women in 1987), many women set themselves on fire. Several representatives of the political elite were imprisoned. As a result, there was a shortage of representatives from the local population in the administrative apparatus.

In our national literature, a certain amount of attention has been paid to the issues of the modern hero, which glorifies the historical truth corresponding to the period of reconstruction. A new form of positive character, the tradition of creating a "positive character with a flaw" has emerged. For example, this situation can be seen in Amon Mukhtar's novels "Davr mening taqdirimda", "Birth", Odil Yakubov's "Muqaddas", "Tillauzok", "Bir feleton kissasi", as well as in several works of other writers. At the same time, during this period, the works of our writers, which vividly imagine that the times have begun to change, began to be published. In general, conflicts and contradictions in Uzbek national literature, on the one hand, had a negative impact on its development, and on the other hand, such controversial situations allowed our nature to find the right way. [15]

In general, we can observe the movement towards innovation in the literature of the second half of the 80s of the XX century. Previously haunted topics have been restored. Cholpon's novel "Night and Day" was released. In 1988 P. "Passage of Generations" by Kadyrov, Kh. "Mungli Kozlar" by Tokhtabaev, "Lolazor" by Murad Muhammad Dost, N. The publication of novels such as "Forgotten Beaches" by Kabirov and "Egilgan bosh" by Amon Mukhtar was evaluated as the result of freedom breezes in Uzbek national literature. In 1988-89, more than 100 stories written in the national spirit were published. In the Uzbek national literature, the issue of the historical place of Cholpon began to be paid attention to a certain extent. Here, especially E. Karimov's service in revealing the essence of the Uzbek literary and artistic environment of the period of reconstruction was great. At this point, it should be noted that the rise of the issue of moral consciousness in literature and art means that conceptual renewal is taking place in the ideological cultural life. However, during the period of reconstruction, there were different views in this field. For example, biased and unbiased opinions were expressed regarding the study of Abdurauf Fitrat's work, which indicates that a certain part of the intellectuals could not be freed from the Soviet ideological pressure on the eve of independence. [16:18]

We can see that the field of theater and cinematography also underwent a certain transformation during the period of reconstruction. In particular, we can say that by the end of the 80s, the number of local plays in the theater has increased. Although the strategy of reconstruction of the theater art of Uzbekistan was not fully realized, the actors of the theater began to create stage works that truthfully reflected the reality of life without distorting the reality of life under the influence of transparency and democratic trends in the society. In the academic drama theater named after Hamza, "Kurort" by Olmas Umarbekov (1986), a magnificent play based on Ch. Aitmatov's novel "A Day to Touch the Age" (1986), "Door of Fate" by Sharof Boshbekov (1988), "Puch" by Abdukakhhor Ibrahimov (1990y.) shows that the staging of his works. Shakespeare's "Coriolanus" tragedy, N.V. Gogol's "Revisor" comedy, Maqsud Sheikhzoda's new interpretation of "Mirzo Ulug'bek" tragedy, S. Sirojiddinov's drama "To'maris" on a historical theme, Izzat Sultan's contamination method, Abdulla Qadiri's "The Past Days" were performed in this theater. The drama "Abdullah Qadiri's Past Days", which was based on and caused great controversy, also sounded modern. "Zol'dir" (A. Ibrohimov; music by M. Bafoev), "Satan and Muridlar" (O. Yusupov; music by S. Jalil) staged at Muqimi musical drama and comedy theater, "Difficult trade" (Mashrab Boboev) of "Yosh Gvardiya" theater work, the performances of the Young Audience Theater "Old Jova Gavroshlari" were useful and interesting for the audience as they reflected modern reality and raised the problems of the time. In this way, researches were carried out in regional theaters, of course. [4: 125-127]

S. Boboev, A. Hamdamov, O. Ergashev, R. Malikov, S. Nazarmuhamedov, J. Fayziev, I. Ergashev, H. It should be recognized that representatives of the cinematographic field, such as Fayziev, managed to get a number of films that raised the issue of national identity during the period of reconstruction.

Democratic prospects in Uzbekistan were perceived by the intellectual opposition long before the post-Soviet changes, which allowed it to announce its intentions in a more organized manner. The growth of the Uzbek intellectual movement coincides with the institutionalization of similar movements in other post-Soviet regimes. The collapse of the single-party system and the transition to multi-party system optimized the political and party construction in Uzbekistan.

From the point of view of the political views of the intellectuals of this period in Uzbekistan, it is possible to divide into two categories.

1. The representatives of the category are in favor of staying within the Union and operating on the basis of cooperation with the existing system;

2. Supporters of power who fought for independence and entered the political arena based on the national interest in the state language and other issues.

Some of the representatives of the second category listed above founded the "Unity" party in 1988. Famous Uzbek intellectuals - university professors, musicians, writers, scientists - found a common language in "Birlikda". All creative platforms of the Uzbek society in some way appeared as an intellectual referent movement, which supported its popularization and popularization. A. Skriperskikh, who studied these processes, recognizes M. Salih, A. Polatov, V. Inoyatova, D. Hasanov, and Z. Haqnazov as the core of "Unity". The party gained great popularity, which allowed it to significantly expand the base of social support. Among the urban intellectuals and students who support M. Salih in the confrontation with the republican authorities, the behavior of "Unity" has increased more and more. In 1989, students were the main driving force of the Turkish-Meskheti pogroms in the Fergana Valley. Ideologically, the "Unity" program was very attractive to them, like other democratic movements that appeared at that time.

- Muhammad Salih (Salay Madaminov) is an Uzbek poet, screenwriter, one of the founders of the "Erk" movement. Deputy of the Supreme Council of Uzbekistan. Currently a political refugee.

- Abdurahim Polatov (Po'lat) is an Uzbek scientist, doctor of technical sciences, one of the founders and leaders of the Birlik organization. Currently lives in USA.

- Vasila Inoyatova - human rights activist, head of "Ezgulik" human rights organization. Dadakhan Khasanov is a famous Uzbek poet and singer, the founder of the "Unity" movement. Zahid Khaknazarov - conductor, composer, professor, co-chairman of Birlik.

In the Soviet space, "Unity" was mainly focused on national Uzbek renaissance, understood and interpreted in different ways.

But the internal conflicts between the representatives of this movement caused it to split into several components ("Erk" party, "Free Peasants' Party", etc.).

Conclusion:

In comparison with other post-Soviet countries, we can say that the struggle for independence in Central Asia, which has been formed in the minds of most researchers and the public, has not been inactive. In this area too, intellectuals were considered to be the key people in forming political parties and improving the legal framework.

Representatives of the literary, cinema, theater and other creative fields provided spiritual food for public consumption in accordance with the national mentality and the spirit of changes. This, in turn, served in a certain sense to achieve independence.

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