

**THE ATTITUDE OF THE CREATIVE INTELLIGENTSIA TOWARDS SOCIO-
POLITICAL AND CULTURAL PROBLEMS IN THE MID-1980S**

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Abstract: *In Uzbekistan, the social and humanities sciences developed in connection with achievements and contradictions during the years of "reconstruction" of the Soviet Union. During this difficult period, the creative intelligentsia team contributed to the stabilization of all spheres of society's life. Relative development in the economic sphere has enabled the development of social sciences. As a result of the Communist Party of Uzbekistan's deep understanding of the laws of "reconstruction" policy, attempts began to develop well-founded programs to save the republic from an economic, socio-political, and spiritual crisis.*

Key words: *Cultural revival, Jadid movement, Soviet era, societal development.*

The role of the intelligentsia in overcoming the problems that awaited their solution in different periods of societal development has been invaluable. In general, if we look at world history, there is a unanimous positive opinion from many scientists that the intelligentsia plays an important role in the construction of the state and society, as well as in its cultural revival. In particular, one of the scholars who studied the history of the Jadids, E. Nazarova, in her research, as the main idea of the Jadid movement, first in the field of culture, and then in the social sphere, cited in her works that reforms are equivalent to enlightening the nation.

During the Soviet era, the rational use of this stratum and its potential was considered a very pressing issue in Uzbekistan. Indeed, considering the scale of the period under study, issues such as the threshold of independence and the formation of national statehood during the period of independence, the revival of the economy, the formation of national culture, and the restoration of historical heritage awaited their resolution. It is precisely about this situation that the well-known writer O. Sharafiddinov writes in his article "The Guide": "...where reason leads, economics, material wealth, trade, and prosperity develop." The analysis of this opinion shows that if the state is governed by the writer's intelligentsia, it is possible to achieve equal growth in all spheres.



Furthermore, when summarizing the history of the 1980s from a scientific perspective, it can be observed that national traditions changed as a result of the intensification of processes of internationalization and universalization of cultures. By 1983, at republican scientific and theoretical conferences, it was interpreted as "the rapprochement of the national cultures of the peoples of the USSR - an important law of developed socialism."

Many scientific studies and sources, textbooks, and manuals contained the following concepts: "The Communist Party is the decisive argument for the emergence and development of Soviet literature," "the Communist Party created all the necessary conditions for the creative achievements of writers," "as a result, our country created and developed the most advanced and ideological literature in the world - multi-ethnic Soviet literature," "there is no contradiction between the social ideal and reality in Soviet literature," "Soviet literature is the most free literature in the world[1]."

As noted above, in the 1980s, a series of articles and works were published by the intelligentsia aimed at abandoning the concept of artificially formed culture based on international ideology. In the conversation of the famous writer Chingiz Aitmatov, published in the newspaper "Pravda" under the title "Wings are free, but legs are not yet released from chains": "If a person does not do something with his inner conviction, if he is forced to do it according to duty and circumstances, this will never be absorbed in his body, will not settle in his psyche and mind, it will always remain alien to him. That's the reason for all the breakdowns. For example, I won't go far. For example, how was the role of writers and creative intellectuals in society determined in the recent past? They were considered a category that served them. After all, you and I were called "the Party's messengers." Not an independent-thinking figure, who has the right and is forced to look critically at his own personal point of view, the face of reality, but a "supporter!" This was the place and task assigned to the intelligentsia. These are cases of nihilism, apostasy, and expulsion of unacceptable persons abroad due to the incitement of these "supporters." On the other hand, open compromise, selling one's talents (or, conversely, clinging to the service chair), the emergence of quick, obedient "justifiers" ready to find a petty ideological basis for any, even suspicious initiative of the bosses[2]"

The influence of social sciences on the socio-economic and spiritual processes of society was considered important. As a result, by the end of the



1980s, a number of draft laws were prepared "On the main directions of the principles of stabilization of the national economy and transition to a market economy in Uzbekistan," the Declaration of Independence, the State Language, and Property. At the same time, customs such as the restoration of the national values of the Uzbek people and the celebration of the Navruz holiday, which was cherished by the people, began to be given a political tone[3].

But the biggest obstacle to the development of social and humanities sciences is the republics that were under the control of the former USSR. They tried to justify their indigenoussness and "ancienness." It is known from history that the main Turkic peoples living in Central Asia united on the basis of one idea, that is, the idea of equality, brotherhood, and brotherhood, and made an important contribution to world civilization. They built great states based on legislation. Also, in such an environment, great scientists, poets, writers, scholars created and left an incomparable legacy for all.

However, due to the fact that the places where such people lived and actively participated in the past, living in a single territory, were divided into republics, the category of people who indulged in certain emotions, in order to demonstrate their "ancienness," are trying to begin their history with these scholars. Such an action causes various unnecessary scandals among the public and hinders the joint analysis of problems. In such difficult conditions, many social and humanitarian scientific communities are forced to critically examine their research and organize research based on new requirements[4].

In the USSR, the Communist Party's attempt to "express the interests of the entire people," its monopolization of political power under the guise of the "People's Party," led to serious consequences. In the second half of the 1980s, problems that had accumulated over the years in the political and socio-economic spheres emerged, initiating events in an irreversible logical sequence, and contributing to the collapse of the huge empire called the Soviet Union, the crisis of the one-party system.

The policy of reconstruction has led to certain positive shifts in deepening democratic processes in the country, expanding the rights and freedoms of citizens. Public associations, including parties and movements, began to be formed, representing the interests of various social groups. The number of socio-political associations and organizations throughout the



former Soviet Union increased sharply and by the end of 1990 had exceeded 300[5].

In conclusion, it can be said that after the period of Uzbekistan's reconstruction and independence, the creative intelligentsia of our republic published scientific books and articles, as well as works of art that serve to illuminate issues such as the formation of national culture, its main directions - language, writing reform, national history, and self-awareness. They have gained significant ideological and educational significance in our socio-political life in recent years. Based on the main issues raised in them, it is possible to list historical figures and their anniversaries, the restoration of the original functional activity of historical monuments.

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