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REFORMS OF SOVIET GOVERNMENT IN THE SOCIO-POLITICAL AND CULTURAL SPHERE IN UZBEKISTAN

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ABSTRACT

This article will talk about the content and essence of the reforms carried out by the Soviet authorities in the socio-political and cultural sphere implemented in Uzbekistan.

KEYWORDS

Soviet authority, social situation, cultural sphere, reform, socio-political sphere, positive, colonial, reform in the educational sphere.

NTRODUCTION

After Uzbekistan gained independence, the opportunity arose to study and research our history impartially and truthfully. In this regard, our President Sh.Mirziyoev emphasized the following words: "Everyone glorifies their history. But there is nowhere as rich a history as in our country, as great scientists as our ancestors. We need to deeply study this heritage, be able to convey it to our people, to the world. It is necessary that the person who comes to this center has a complete picture of our history, that a great spirituality takes away" [9]. In fact, today,

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like all stages of our history, the study of a huge number of issues in the history of the period of Soviet power of Uzbekistan continues.

It is known that on February 13, 1925, the 1st Congress of Soviets of the Uzbek SSR was held in Bukhara in a specially built people's House. The Congress adopted the "Declaration on the establishment of the Soviet Socialist Republic of Uzbekistan" on February 17. On May 13, 1925, the Uzbek SSR was accepted into the USSR.

With the establishment of Soviet power in Uzbekistan. the socio-economic situation necessitated radical reforms in the life of society. As a result of the reforms carried out by the Bolsheviks who took power in Uzbekistan in 1924-1925 in national-territorial delimitation, land-water reform, collectivization of Agriculture, listening, repression, Inter-people and Inter-Religious Relations, a society completely alien to the people began to form in this area, based on a new socio-political and cultural relationship.

From the first years of Soviet power, many mosques and madrasas were closed in order to distance the people from the ideas of Islam, to cut the people off from their religious values. As a result, by 1929 the religious education system in

Uzbekistan was completely discontinued. It is noted that almost 15 years later during the Second World War there was a sharp change in the religious policy of the Soviet system[10]. According to reports, the religious Directorate of Muslims of Central Asia and Kazakhstan was established in Tashkent in October 1943. It is noted that the activities of the religious administration in this period covered five Soviet republics - Tajikistan, Turkmenistan, Kyrgyzstan, Kazakhstan and Uzbekistan. These changes led first to the hajj pilgrimage and later to the restoration of secondary and higher religious education in Central Asia. In particular, since 1944, the Soviet government has allowed the observance of the holy hajj pilgrimage. In the same year, 6 people from the Central Asian republics and Kazakhstan will go on Hajj for the first time in the Soviet era [10]. This was a very important decision for the countries of Central Asia, where Islam-professing Muslims made up the majority of the population. However, in the ongoing period of World War II, socio-economic problems were sufficiently concentrated in the regions than the decision-making process and its execution, as well as the work of organizing Muslim pilgrimages. First of all, it was necessary to get out of the situation of tension that had

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arisen in the country's economy. Taking these into account, it can be noted that this decision was made in order not to further complicate the situation of tension.

Also, as a result of the cultural policy carried out in our republic from the day of the establishment of the totalitarian system, many representatives of the intelligentsia, merchants and peasants began to repression part of it.

In 1929, under the leadership of Munavvar Karv Abdurashidkhanov. 87 members of the organizations "National Ittihad" and "National Istiglol", which operated on the path of prosperity and independence of the nation, were imprisoned and a trial was organized over them. 15 of them were shot in Moscow in 1931, the rest were also sentenced to long prison terms [7]. The layer of intellectuals, who aroused the freedom lovers and national spirit, was preventing the strengthening of Soviet power, for this reason, with trivial excuses, the nation's selflessness was expelled to the enemy of the people and repressed.

Outstanding talents such as Abdullah Qadiri, Abdurauf Fitrat, Abdulhamid Chulpan, Uthman Nasir, Elbek (Mashriq Yunusov), Mahmud Botu, Ghazi Yunus, whose unique creations won the love of the people, were physically destroyed as "enemies of the people" on the basis of dry indignation and slander [7]. It was forbidden to read the works of the leaders of this nation, which glorified national identity and national independence. No matter how forbidden their works became widespread among the people, among all classes of society these works were read with great interest, there was controversy and debate over them [5,137]. Readers of Fitrat's "Sayha", a collection of patriotic poems, began to be persecuted not only by the Bukharan government, but also by the Russian government. Because in these poems, the ideas of independence were expressed in a bright form [5,137]. Such a policy of repression was carried out in several stages, and the prominent leaders and intellectuals of the people were physically destroyed.

Also in the 20s, those who were sent to study abroad and became good specialists, scientists, became victims of deliberate murder. If educated in Germany or Turkey they were accused of being spies of that country. Having studied in Germany and Turkey and determined to make the knowledge gained there devotion in order to exalt the national economy of his Republic, sattor

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Jabbar, Salih Muhammad, Maryam Sultanova, dozens of knowledgeable young expert cadres were cursed and repressed by the repentance of the "foreign spy" in the "enemy of the people" Tribe. Playing so much with the fate of a person, condemning him to the most severe punishment without deepening, is a typical example of totalitarian transgression and bloodlust [7]. The arrival of the nation's intellectuals in their own land became threatening, resulting in some of the young men and women who went to study abroad becoming stuck in those lands. They lived far from their homeland and served on the path of the development and prosperity of that country. The arrival in the native land became an armory for them.

Another area of cultural policy conducted by the Soviet government was aimed at making the people illiterate. Another of the reforms that serve the benefit of the ruling state is the policy carried out in the field of Education. In the first decades of Soviet rule, the spelling was changed successively in Uzbekistan. And the purpose of such a policy was to make the indigenous people illiterate and, through this means, deprive them of their longstanding, historical, national traditions and values, to educate them in the spirit of Soviet culture. which shaklan national. was meaningfully socialist, and to implement Russification policies based on colonial interests. In fact, even this policy did not differ in essence from the one implemented by Tsarist Russia in Turkestan.

By 1928, reading and writing had shifted from the Arabic alphabet to the Latin alphabet, thus ending religious schools [4,4]. In May 1929, at the Conference of Uzbek ADIBS, spellers and leading intellectuals in Samarkand, it was decided to transfer the Uzbek script from Arabic to Latin graphics. After the resolution was approved by the jury of the Maorif people's Commissariat of the Uzbek SSR on August 10, it switched from the Arabic alphabet to the Latin script in Uzbekistan on December 1 [8].

In Uzbekistan, the Latinization process was carried out in 1927-1930. This was continued in other areas. The reform of the Soviet state to change the script was not only a matter of cultural, but also of political and social importance. As a result of this reform, many books, madrasas were destroyed [3,22].

Such reforms were practical actions aimed at breaking away the spiritual cohesion between the

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people and his past with the idea of creating a single Soviet culture, serving to accomplish that goal.

Soon, however, a new decision was made to abandon the large funds used to Latinize the script and transfer it to the Cyrillic alphabet. At the III session of the Supreme Soviet of the Uzbek SSR on May 8, 1940, it was decided to switch from the Latin script to the Uzbek script based on Kirill (Russian graphics), on the lecture of the mathematician Toshmuhammad Qori Niyozov. In addition to Uzbekistan, the republics of Central Asia and Azerbaijan were also transferred to the Russian Chart [8]. Thus, over the course of a century, the three-fold modification of the Uzbek Alphabet did not fail to show its negative impact on the processes of the majority of the local population, such as the release of baskets, the acquisition of knowledge. The true essence of the policy that the Soviet regime pursued was the destruction of national and religious values and private ownership, depriving the people of their historical past and instead introducing the values of the communist system – atheism, proletarian culture, State and collective ownership, forming a layer loyal to itself in Uzbekistan [6,40].

This policy (the policy of changing the alphabet) was a political event for the deliberate artificial reduction of the intellectual potential and prestige of Uzbekistan. As a result, the people were deprived of reading and studying the original sources written for thousands of years, and the opportunity to objectively study their history became unreal. Ultimately, the history of the Uzbek people was recorded by others. These pages of history deliberately did not include the brightest pages of the history of Uzbekistan. The work of the great thinker and our allies was not taught. The history of Russia and the USSR made up most of these pages.

Another direction in cultural politics was the question of ideology. From the very beginning of his reign in Uzbekistan, the Soviet government viewed the issue of ideology as a special, constant agenda task, because the problem of ideology was associated with the centuries-old aspirations of a people with a thousand-year history, which could not be changed in a day and an hour.

It is known that ideology, in the scientific literature, is defined as a system of ideologicaltheoretical views and their implementation, in which the interests of a particular social group,

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layer, nation, society, state, aspirations and goals are expressed.

Historically, it is known that in the history of mankind there were ideologies that served the interests of various groups. Soviet ideology was also an ideology that served the political interests that arose in the 20th century. In its essence, this ideology was an ideology written on the basis of a state order, which put forward the ideas of the ideology of the state, which set itself the goal of building communism.

As the Muslim system strengthened its state, it first tried to deprive the local population of its historically formed national and religious values, spirituality and national ideology. That is why speaking openly about national ideology at the time, stating their opinions, was tantamount to suicide [6,35]. National identity, national values, National Customs and traditions, on which national ideology rests, were phased out.

Chauvinistic internationalism opened up a fight against the idealization of the past with the aim of erasing our historical consciousness [6,35]. Our great generals, who formed a centralized state that evoked national pride, were painted on blackberries with names such as "conquerer",

"killer". The struggles for national independence in our history were called by various names, such as the "conquering" movements, and the heroes of the people were interpreted as enemies of the nation.

In conclusion, the essence and purpose of the reforms carried out by the Soviet authorities in Uzbekistan in the socio-political and cultural sphere and the policy carried out in this direction was a policy based on the upbringing of shaklan in the spirit of Soviet culture, which was National, Content socialistic, and the interests of colonialism.

This policy was alien to issues of age, history, national traditions and values, national selfawareness, national independence, unbiased study of history, freedom of press and speech, freedom of the media, pluralism, national ideology. Therefore, they employed all measures so that they did not unite the peoples who historically lived in the same territory on the same land, so that they did not demand their national independence.

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