

Eurasian Journal of History,
Geography and Economics

Coverage Of Changes In The Cultural And Educational Sphere In The Press Of Perestroika

**Shaimkulov Azamat
Xolmuratovich**

Director of the Gulistan regional branch
of the Academy of Public Policy and Administration
under the President of the Republic of Uzbekistan
azamat.shoimqulov1985@gmail.com
+998 91 5002972

ABSTRACT

This article examines the role of the press of the perestroika era in the changes in the cultural and educational life of the country, as well as in their coverage. The article highlights the fact that as perestroika has become deeply rooted in the life of society, a wide opportunity has opened up to approach the cultural and spiritual heritage from a new perspective, as well as to the scientific analysis of problems.

Keywords:

perestroika, periodical press, historical figures, historical and cultural monuments, development of national culture, cultural and spiritual heritage, language policy, spiritual and cultural values, national literature.

Introduction

As a result of the policy of the Muslim regime in denying the national culture of the republics and forming a single "socialist culture", by the mid-80s of the 20th century, as with all regions of the Soviet Union, cases of spiritual tension had intensified in Uzbekistan. Therefore, the political leadership of the country also began to rebuild in the fields of Science, Education, Culture, but this movement, in its essence, consisted in the next attempt to restore its political stability of the ruling ideology, the artificial acceleration of the development of culture.

Nevertheless, reconstruction has become a certain step towards the development of national culture, the realization of the identity of the people, especially the restoration and development of national values. During this period, nationalism began to recover in culture, attitudes towards cultural heritage changed, in the ratio of nationalism and internationalism in

social life, although in part the restoration of Justice took place [28].

Literature Analysis And Methodology

In the case of the study of national history, reconstruction can be assessed as a renaissance. On the pages of newspapers and magazines, scientific and publicistic articles on national history and the methodology of its study began to be regularly printed. In particular, during the years of Soviet power, a number of articles on the personality and activities of Amir Temur, which were approached with injustice and given a favorable assessment, served to be given an impartial assessment of the place that the published sources held in the history of our country. For the first time, valuable resources on the history of Uzbekistan, which have been kept out of consideration for many years on the pages of newspapers and magazines, were published on the pages of the magazine.

The study revealed the interpretation of changes in the cultural and educational sphere

and its significance in the press of the Reconstruction era using methodological principles such as historicism, objectivity, systematicity, content analysis, historical comparison in the coverage of events and events and logical generalization.

Discussion And Results

The contribution of the "Sharq yulduzi" and "Zvezda Vostoka" magazines to the restoration of historical reality was especially great, since 1987 the issue of cultural and spiritual heritage began to be given great importance on their pages [1]. In order to make comments about some controversial places in books, textbooks on history, literature, language, to prove the inaccuracy of certain views and to bring the right opinion to the public, to state new information that is absent from spiritual outdated textbooks, the "Sharq yulduzi" magazine organized the column "plates from our history" [25]. In 1989, the magazine published a B. "Temur tuzuklari" was published with Ahmedov's foreword [24].

However, in the context of the singularity of communist ideology, it was not easy to get rid of old-fashioned views, abandon communist ideals and their sympathies. The III plenum of the Uzbekistan compartmentalization CC, held in October 1986, argues that falsification of literature, art and history, the deification of national history and culture were at the height, the disregard for the principles of class approach, science, objectivity in assessing historical figures was sharply criticized, and the denial of ideological interests in assessing events. The General Meeting of the FA of the Uzbek SSR, held on November 10, 1986, was dedicated to discussing the tasks set in this plenum, in which the activities of scientists working in different areas of the Republic were criticized. Speaking at the meeting, the secretary of the Uzbek company MK R.X. Abdullayeva particularly notes that historical figures such as Amir Temur, Babur Mirzo are being positively defined, which leads to cases of glorification of the past, while Republican scholars have taken no steps to prevent these cases [18].

After that, it is possible to observe in the press the beginning of the publication of commissioned articles, allowing uniformity,

subjectivity in the assessment of historical persons, certain periods of the history of our country. Historian scholars M.G'. Vahobov's "contrary to the truth of History" published on December 4, 1986 in Pravda Vostoka [9] as well as G.A. Hidoyatov's articles "The Great Teacher", published in this newspaper on June 21, 1988, approached the assessment of the era of Amir Temur and the temurians on the one hand [30]. The author of this article is the author of an article on Beaver published in "Gulistan" issues 10, 11, 12, 1987. A. Muhiddinov [17] accused him of "tamerlanomania" and "baburomania", not giving a class assessment of Babur's life and work.

On the pages of the newspaper about these articles, opponents of the author's opinion and supporters organized a heated debate [19], the response articles were published [10]. This suggests that the reaction to historical reality during this period was contradictory.

During the years of reconstruction, the problem of preservation, conservation of historical and cultural monuments reached the agenda among the most important issues. The newspaper "literature and art of Uzbekistan" introduced the column "eternal monument" in order to preserve, protect historical monuments and cover their history.

As of 1989, the Ministry of culture of the Uzbek SSR counted 7,488 out of approximately 10,000 historical monuments. Of these, one (Ichan fortress) is on UNESCO account, 119 are all-Union, 1,882 are under Republican protection [8]. The press released open letters to draw more public attention to the issue of conservation of historical monuments. In 1989, an open letter published in the newspaper "Soviet Uzbekistan" in order to draw attention to the status of historical monuments in Bukhara was signed by 27 people from different professions [23].

Chairman of the Society for the preservation of monuments of history and culture of Uzbekistan, N. Muhiddinov in 1990 his article published in Gulistan, points to tourism as one of the obvious sources of additional funding for the repair of osori-atiqas in our country, pointing out that it is the direct duty of tourist organizations to direct a certain part of their

income to monument preservation work, and mentions that the work is depressing in one place [16].

The question of the study of manuscript books, a rare example of cultural heritage, was also one of the important issues raised in the press of this period. Academician E. Yusupov raises the issue of collecting and studying ancient and medieval manuscripts, thus noting that "it is possible to reconstruct the pages of historical progress, the imprint of culture, art and literature that has been erased"[35].

Due to the transparency policy, since 1987, the language policy of the government began to be discussed in Soviet society. This discussion was mainly attended by writers, journalists and politicians. As a result of the efforts carried out with the active participation of the press, the policy on language policy was exhausted, which was determined only by the decisions of the center: in May 1987, Moldova, on January 18, 1989, Estonia, on January 25, Lithuania, on May 5, Latvia adopted laws on language. This process could not be interrupted even by the law "on the languages of the peoples of the USSR", adopted on May 6, 1990 [3].

Under the influence of the social thought formed by the Press, on May 18, 1989, the decision of the Presidium of the Supreme Soviet of the Uzbek SSR "on the draft law on languages of the Uzbek Soviet Socialist Republic" was announced. On the discussion of the first copy of the bill, the Presidium of the Supreme Soviet of the Uzbek SSR alone received more than 14,000 letters, which were signed by 800,000 people, about 3,000 comments were made in these letters [36].

Most writers and writers analyzed the consequences of Russification carried out by Soviet authorities in connection with politics in the field of language, culture. For example, Tokhir Kahhor argues that we are invaluable in the cultural heritage of our ancestors following the transition from the Arabic alphabet to the Latin, i.e. to the roman alphabet, and then to the Cyrillic alphabet [25].

The December 6, 1989 issue of the "O'qituvchilar gazetasi" published a project prepared by the working group of the Institute of language and literature of Uzbekistan under the title "certain

amendments to the current Uzbek Alphabet". Sh. Rakhmonov, criticizing this project in the article "let our national Alphabet be perfect", points out the mistakes made in it [21].

It is known that the Soviet authorities and the Communist Party fought against religion, in particular, the religion of Islam. Since the mid-1980s, a mass fight against "remnants of Islam" and other religious rites has been announced in Uzbekistan [20]. On the basis of the promotion, introduction and development of advanced traditions, new traditions and images, the Republican Council for the improvement of the Soviet way of life was formed under the Central Committee of Uzbekistan [37].

On November 27, 1986, the Union of Journalists of Uzbekistan adopted a resolution "On measures to intensify the participation of journalistic organizations in the fight against atheistic work and Islamic influence" [2]. After that, the fight against religion and the promotion of the ideas of atheism in the press intensified. For example, in 1986, the Surkhandarya regional newspaper "Lenin Bayrogi" published 18 different articles and correspondence on atheistic topics in one and a half years [12].

Some articles raised very relevant issues of their time. For example, O. Abdurakhmanov's essay "The Destruction of the "Prophet" of Chag'alzor" published in 1987 covered the trial of the fake "psychic" Mirzaboy and his associates who had planted a house in the cemetery of Sultan Voyic Baba, and exposed the insidiousness of a gang of religious extremists [6]. This essay was translated into the world's leading languages and published in book form in 2012 [7].

The changes taking place in the minds of people also affected religious views. Since 1989, religion has been considered an important part of spiritual and cultural values. The pages of the press have been impartially discussing the issues of the Islamic religion and its essence, religious values, and their role in social life.

The translation of the meaning of the "Holy Quran" into Uzbek was first brought to readers through the press. At a meeting of the Secretariat of the Writers' Union of the Republic of Uzbekistan on September 14, 1989, it was

decided to translate the Quran into Uzbek. Based on this decision, the editorial board of the magazine "Star of the East" formed a special committee at its meeting on October 10, 1989 to carefully study and publish the translation of the Quran [15]. The translation of the "Holy Quran" by Sheikh Alauddin Mansur was published in issues 3-12 of the magazine in 1990, issues 1-12 of 1991, issues 1-2 of 1992, and its complete edition in issues 8-9 of this year [14]. The Russian translation of the Quran by I.Yu. Krachkovsky was published in issues 1-12 of the magazine "Star of the East" in 1990 and issues 1-12 of 1991 [13]. Also, samples of hadiths were published during this period [31]. As is known, in 1986, under the leadership of the Secretary of the Central Committee of the Communist Party of Uzbekistan for Ideology R. Abdullayeva, a "communist war" was declared not only against Islam, but also against the pre-Islamic national and traditional holiday - Navruz. As a result, the celebration of Navruz in Uzbekistan was banned, and ordinary citizens who tried to celebrate the holiday were severely punished by law enforcement agencies. There are no materials about the Navruz holiday or its celebration in the press in 1986-1987.

At the initiative of nationalist intellectuals, the issue of the Navruz holiday began to be raised again in the press in 1987, and it was revealed that it is not a religious, but a cultural heritage [4]. E. Vohidov recognized the revival of the Navruz holiday as a great victory for the writing community [11]. In February 1989, the ideological commission of the Central Committee of the Communist Party of Uzbekistan considered the issue of restoring the Navruz holiday [27].

In 1985-1990, the conflict situation in the field of education and upbringing became even more acute. During this period, some changes in the field of education occurred due to the coercive actions of the administrative-command system. For example, it was truthfully stated that during the 1970s-1980s, students of republican schools were engaged in cotton picking for more than 23 months, which means that they received less than 8 years of school education instead of 10 years [34].

In an interview published in the 1989 issue of the magazine "Yosh Kuch" under the title "Values", Tohir Malik expressed his views on bribery and familiarity in higher and secondary specialized educational institutions: "Bribery is not just continuing, let's be honest, it is escalating! ... As far as I know, the cost of admission to institutions has now doubled. Because the scoundrel who used to take ten thousand (maybe more) to enroll two children now charges the same amount for one child" [26].

The perestroika press also played a major role in the development of national literature. On the pages of newspapers and magazines, works that were not published in time and were banned due to their incompatibility with politics were brought to the attention of readers [29]. For example, the magazine "Yoshlik" was one of the first to publish eleven selected poems by Cholpon in the "Literary Heritage" column in 1987 [5]. In order to protect this carefully made move at a time when Soviet ideology was strong, a one-page article by O.O. Sharofiddinov was attached, which concluded: "The fact that a poet like Cholpon went over to the Soviet side, glorified the new reality and actively created, testifies to the vastness of socialism, the immense opportunities it created for literature, and the victorious life-giving power of communist ideas" [33]. The magazine "Sharq yulduzi" also republished Cholpon's novel "Night and Day", which had been banned after 1937, in 1988 [32].

However, the press of this period was not completely free from censorship that served the ideology of totalitarianism, and some works did not reach the readers in their entirety. This can be seen in the example of Said Ahmad's novel "Silence", which exposed the vices of the stagnation period and the lives of Soviet leaders, when it was published in the magazine "Star of the East" in 1988-1989, [22] without informing the author, and one-third of it was removed.

Conclusion

In conclusion, it can be said that the press in Uzbekistan in 1985-1991 served as an important tool for reflecting and, in many cases, accelerating the reforms carried out in the fields of science, education, and culture, the

development of national culture, the awareness of the people's identity, especially the restoration and development of national values. The pages of newspapers and magazines actively covered the processes related to the preservation and development of national culture, and discussed measures to increase the level of enlightenment of the population. The press not only informed the public about cultural events, but also served to form interest in national culture and preserve it in changing times. Thus, the role of the press in the cultural and educational life of Uzbekistan during the perestroika period was incomparable, contributing not only to the enrichment of cultural heritage, but also to the strengthening of national identity, and the development of an educated and tolerant society.

Adabiyotlar/Literatura/References:

1. Bu haqida qarang: Абдуазизова Н. Ўзбекистон журналистикаси тарихи. – Тошкент: Академия, 2002. – Б.113-132; Абдуазизова Н. История национальной журналистики (генезис и эволюция). Т.1. – Ташкент: Sharq, 2012. – С.318-349.
2. O'z MA. R-2364-jamg'arma, 1-ro'yxat, 821-yig'majild, 67-68-varaqlar.
3. Qarang: Алпатов В. 150 языков и политика: 1917-2000. Социолингвистические проблемы СССР и постсоветского пространства. – М.: КРАФТ+, ИВ РАН, 2000. – С.134-145.
4. Абдуллаев И. Наврўзи олам // Фан ва турмуш. – 1988. – № 3. – Б.3-4; Миралимов Ш. Халқ севган шодиёна ёки Наврўз ҳақида ўйлар // Ёш ленинчи. – 1988.2.03; Қорабоев У. Наврўзи олам // Гулистон. – 1988. – № 3. – Б. 6-7.
5. Абдулҳамид Чўлпон // Ёшлик. – 1987. – №10. – Б.47-48.
6. Абдурахмонов Ў. Чангалзор “пайғамбари”нинг ҳалокати // Ёшлик. – 1986. – №9, 10; – 1987. – №1,2.
7. Абдурахмонов Ў. Чангалзор “пайғамбари”нинг ҳалокати. – Тошкент: O'zbekiston, 2012. – 374 б.
8. Асрашни ўрганайлик // Ўзбекистон адабиёти ва санъати. – 1989.2.06. – №23. – Б.6.
9. Вахабов М. Правде истории вопреки // Правда Востока. – 1986.4.12. – №274. – С.3.
10. Вахабов М. О правде – только правду // Правда Востока. – 1988.21.06. – №143. – С.3.
11. Воҳидов Э. Адолат туйғуси, инсон қадр-қиммати // Ўзбекистон адабиёти ва санъати. – 1987.24.04. – №17. – Б.4.
12. Газета ва атеистик тарбия // Партия турмуши, 1986. – №8. – Б.93.
13. Коран // Звезда Востока. – 1990. – №1-12, – 1991. – №1-12.
14. Куръон // Шарқ юлдузи. – 1990. – №3-12; – 1991. – №1-12; – 1992. – №1-2.
15. Куръон таржимаси хусусида // Шарқ юлдузи. – 1990. – №5. – Б.170.
16. Муҳиддинов Н. Инсоний бурчимиз // Гулистон. – 1990. – №10. – Б.8-10.
17. Муҳитдинов Н. Бобур // Гулистон. – 1987. – №10,11,12.
18. Общее собрание Академии наук Узбекской ССР // Ўзбекистонда ижтимоий фанлар. – 1986. – №11. – Б.3-13.
19. Правде истории вопреки. Продолжаем обсуждение статьи профессора М.Вахабова, опубликованной в “Правда Востока 4 декабря 1986 г. // Правда Востока. – 1987.1.03. – №51. – С.4.
20. Ражабов Қ.К. Ўзбекистондаги янги сиёсий-мафкуравий вазиятнинг шаклланишига қайта қуриш сиёсатининг таъсири // Ўзбекистоннинг мустиқилликка эришиш тарихи: 1980-1990-йиллардаги ижтимоий-сиёсий, маданий ва маданий омиллар. Илмий тўплам. – Тошкент: “TURON-IQBOL”, 2019. – Б.25.
21. Раҳматуллаев Ш. Миллий алифбомиз мукамал бўлсин // Шарқ юлдузи. – 1990. – №5. – Б.199-201.
22. Саид Аҳмад. Жимжитлик // Шарқ юлдузи. – 1988. – №10-12.

23. Саломов Б., Салимов С., Қиличев З. Қачонгача лоқайдлик // Совет Ўзбекистони. – 1989.26.08. – №188. – Б.4.
24. Темур тузуклари // Шарқ юлдузи. – 1989. – №8. – Б.127-179.
25. Тоҳир Қаҳҳор. Жамиятни тоблайдиган куч // Шарқ юлдузи. – 1989. – №11. – Б.151-153.
26. Тоҳир Малик. Қадриятлар ... // Ёш куч. – 1989. – №2. – Б.8.
27. Ўзбекистон Компартияси Марказий Комитетининг идеология комиссиясида // Совет Ўзбекистони. – 1989.26.02. – №48. – Б.1; Ўзбекистон Компартияси Марказий Қомитетининг Идеология комиссиясида: Республикада “Наврўз” байрамини тиклаш масаласи кўриб чиқилди // Гулистон. – 1989. – №4. – Б.2.
28. Ўзбекистоннинг янги тарихи. 2-китоб. Ўзбекистон совет мустамлакачилиги даврида. Илмий муҳаррир: М. Жўраев. – Тошкент: Шарқ, 2000. – Б.648.
29. Фитрат. Абулфайзхон // Шарқ юлдузи. – 1989. – №1. – Б.83-103; Фитрат. Ҳинд ихтилочилари // Шарқ юлдузи. – 1990. – №4. – Б.35-57.
30. Хидоят Г.А. Великий воспитатель // Правда Востока. – 1988.11.11. – №260. – С.3.
31. Ҳадис: Муҳаммад пайғамбарнинг ҳаёти, фаолияти ва кўрсатмалари ҳақида ривоятлар // Фан ва турмуш. — 1989. – №10. – Б.22-23; Ат-Термизий. Ҳадислар // Шарқ юлдузи. – 1990. – №9. – Б.168-169; Маҳмуд Ҳасаний. Қирқ ҳадис // Фан ва турмуш. – 1990. – №12. – Б.16-17.
32. Чўлпон. Кеча ва кундуз // Шарқ юлдузи. – 1988. – №2-3.
33. Шарофиддинов О. Ижод йўли // Ёшлик. – 1987. – №10. – Б.49.
34. Эргашев Қ., Турсунов Р. Савод истаб... // Гулистон. – 1989. – №12. – Б.6.
35. Юсупов Э. Маданий мерос – бебаҳо бойлигимиз // Ўзбекистон адабиёти ва санъати. – 1987.4.09. – №36. – Б.1-2.
36. Юсупов Э., Искандаров М. За социальную справедливость в языковой политике // Правда Востока. – 1989.15.10. – №236. – С.3; Юсупов Э. Искандаров М. Тил сиёсатида ижтимоий адолат учун // Совет Ўзбекистони. – 1989.15.10. – Б.3.
37. Янгича анъаналар ва маросимлар – ҳаётга! // Совет Ўзбекистони. – 1985.30.07. – №171. – Б.1.