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JIF = 1.500	SJIF (Morocco) = 2.031	

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2017 Issue: 10 Volume: 54

Published: 30.10.2017 <http://T-Science.org>

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SECTION 13. History.

SOCIAL AND CULTURAL DEVELOPMENT CHALLENGES OF UZBEKISTAN DURING THE «STAGNANT PERIOD» OF SOVIET REALITY

Abstract: In this article has been investigated social and cultural development challenges of Uzbekistan during the period of stagnant of Soviet reality by the aiding of historical literatures and materials of the periodical press as well.

Key words: developed socialism, stagnant period, cultural policy, broken mode, monopolism.

Language: English

Citation: Mamajonov DS (2017) SOCIAL AND CULTURAL DEVELOPMENT CHALLENGES OF UZBEKISTAN DURING THE «STAGNANT PERIOD» OF SOVIET REALITY. ISJ Theoretical & Applied Science, 10 (54): 213-216.

Soi: <http://s-o-i.org/1.1/TAS-10-54-36> **Doi:**  <https://dx.doi.org/10.15863/TAS.2017.10.54.36>

Introduction

The period from mid 1960s to mid 1980s is called a stagnant period. However, Professor Nicolas Werth defines the stagnant period - a designation of the period of "developed socialism", a period in the history of the USSR, which covered a little over two decades since coming to power Leonid Brezhnev (1964) up to January Plenum of 1987, a narrower border period: 1965-1985. The period was characterized by increase of negative tendencies in all spheres of public life, the stagnation in the economy, social and political crisis of the system.

The term "stagnant" takes its origin from the political report of the Central Committee of the XXVII Congress of the CPSU, read by Mikhail Gorbachev and dedicated to stagnation development, both in economic and social spheres. Ideological and theoretical basis for the study period was the concept of "developed socialism", worked out in the late 1960s.

In official documents "developed socialism" was interpreted as a mandatory step of Soviet society on the way towards communism, in which it was necessary to achieve an organic compound of all spheres of public life. The concept did not question the theoretical position of the communist perspective, contained in the party documents of previous years. The crisis phenomena existed in society was seen as a result of inevitable contradictions in its development process. Socialism "improvement"

policy should have enabled to eliminate the deficiencies. The active agents of "developed socialism" concept were L.I Brezhnev and his successors CPSU leaders Y. Andropov K.U. Chernenko.

In the early 1970s, it was stated that equality of the republics in the level of economy and culture was achieved in the Soviet Union, and that the national issue was settled in the country [4]. It was also affirmed that a new historical community - the Soviet people was folded. However, as a matter of fact, full equality of the republics was reached neither at that time nor later. Moreover, new challenges arose in inter-ethnic relations, requiring immediate resolution.

The social policy was based on irreconcilable contradictions. The party leadership declares the problem of increasing the standard of living of population as its strategic goal [2]. Nevertheless, in the 1970s, the social sphere was funded by a residual principle (investments first of all went into heavy industry and defense). Long queues arose for housing. The growth of pensions and wages did not guarantee adequate production of consumer goods and food. Inflation process began. The real standard of living of population reduced.

A clear tendency for undivided supremacy of the communist ideology in all areas of spiritual life of nations with clearly expressed aspirations of state ideological structures to the unilateral approach for all spiritual values, especially the spiritual heritage of



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the past, dictating its sovereign will in all matters concerning the development and improvement of national cultures, was followed [3]. So-called "stagnant period" in Uzbek historiography was not fully studied and objective assessments were not given. Setting the new tasks for cultural development in Uzbekistan undoubtedly requires in-depth analysis and study of the experiences of the previous decades. This aspect was especially emphasized by the first President of the Republic of Uzbekistan Islam Karimov, who noted the desire of the people to the best in education, science and culture [1]. In fact, after independence cultural institutions of Uzbekistan faced issues of development of new concepts for national culture, improvement of training of specialists in this field.

Second half of the XX century takes a special place in the social, political, cultural and spiritual history of Uzbekistan. It is characterized by the fact that the Soviet system with its planning and the command economy, on the one hand, reached its climax and centralization of state power, and on the other hand, deepened the socio-political and economic crisis [5].

During the "stagnant" era temporary liberalization of the state cultural policy gradually began to weaken, and representatives of scientific and creative intelligentsia again began to experience harassment and persecution. The period from 1964 to 1984 is highlighted with "aspiration of the union leadership to attempts of 'leap into communism' by rush work and pressure, introduction of far-fetched ideas of 'developed socialism', strengthening of voluntarism and subjectivism, development of crisis phenomena in all spheres of life of the Soviet state" [6]. By the mid-1980s, the administrative-command system was unable to meet the realities of the modern era. It began to be felt that there was an urgent need to update all aspects of life of society, its economic foundations, political establishment, social and spiritual spheres.

Ill-considered national policies within the framework of the USSR conducted by the Centre in respect of the republics played an important role during the crisis of the socio-political and spiritual-moral system, evolved over several decades. Notwithstanding the existing scientific justifications and evidences, the Centre tried to alienate the Central Asian peoples from their ancient origins and roots, ignoring national identity and characteristics. This process, according to experts, reached its peak precisely on the threshold of 1970-1980s [7].

During the monopolism of central administration, self-development was carried out by a strict regulation on a certain direction with restrictive and truncated rights and functions. As national specialists once stressed, "in such situation each nation or nationality was doomed to vassal

status, enslaved by legal norms, political stereotypes and moral dogmas.

With regard to internal laws and self-development tendencies, they were, in fact, driven inland. Sharp and painful contradictions between the international and national, that emerged and spilled over the surface of the public life, were carefully disguised and presented to the public opinion as the costs and consequences of feudal and patriarchal relations. According to Soviet ideologists, not heyday of the nation but their gradual extinction and disappearance determined the prospects of national development.

Gross disparities were manifested in the language environment of the country as well. So, in general, in Uzbekistan, starting with the 1st class and ending in the institute, 3670 hours were allotted for indigenous children to study the Russian language and literature, whereas only 1675 hours were given for the mother tongue. Such situation occurred in other training and professional educational institutions. For example, in 1991, 39.5% out of total number of students at the universities in the Republic studied all subjects in Uzbek, and 47.7% in Russian, although the share of Uzbeks among students reached 63.5% and the Russians 15.8%.

Simultaneously, gradually reduced the number of books published in Uzbek language. If 1060 books were published in 1960 in Uzbek language, their number decreased to 936 in 1987. In 1980, 83 magazines were published in the country, 48 of them in Russian language. In 1985, more than 80% of scientific papers were published in Russian, 16% in foreign and only 4% in Uzbek language. There were few fiction books in Uzbek language in libraries and bookstores.

In the early 1960s there was a transition to universal secondary education. The number of students in higher and secondary educational institutions increased more than twice. Nevertheless, in general, little things changed in the Soviet education system. Schools starting from elementary to higher received order to function, rather than create. It determined the curriculum and style of the relationship between teacher and student.

There were large differences in the level of education of the urban and rural population. The quality of education was not only not improved, but increasingly failed to meet the requirements of the time and scientific and technological progress. High school, focused mainly on continuing education at higher educational institutions, inculcated false value systems and expectations on many students. Because with transition to universal secondary education, not all of the graduates entered the universities.

It is necessary to emphasize the fact that the Russian intelligentsia, Russian school undoubtedly played an important role in the development of public education in Uzbekistan. But ignorance of

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ethnic specifics in the educational process and its unifications, of course, had a negative impact on the education system.

By the end of 1980s, due to the extremely weak material and technical base of culture in general, publishing framework in particular, on the threshold of 1990s the republic was one of the last countries to produce printed products per capita. For comparison, if in the USSR to 100 people accounted for 80 copies of newspapers, this figure amounted to only 33 copies in the republic. In the Union for 100 people accounted for 99 copies of magazines and other periodicals, and in the republic 38 copies. Finally, if in the USSR as a whole for 100 people accounted for 783 copies of books and brochures, then in Uzbekistan only 239 copies [8].

Historical consciousness formation policy was used to atrophying millennial period of their development in the memory of the people. For example, during the Soviet period, 374 hours were allotted at secondary schools from 5 to 10th grades to the study of the history of the USSR in the curriculum and 612 hours to the world history, whereas only 50 hours were allotted to the study of the history of Uzbek SSR out of the total number of hours in USSR history. Moreover, they were distributed as follows: 8 hours for 7th grade, 3 hours for 8th grade, 7 hours for 9th grade, 6 hours for 10th grade. Remaining 16 hours were scheduled for training programs as optional.

This kind of educational process led to the impoverishment of the historical memory of the indigenous population, for example, surveys of students of higher educational institutions of the republic demonstrate that half of the respondents could not name a single significant event in the history of Uzbekistan, and the other half as such called October revolution and *perestroika* (restructuring).

There were no serious and consistent efforts to inform the public and promote the invaluable heritage of ancient material and spiritual culture of the peoples of Uzbekistan. Thus, there were more than 10 000 manuscripts and early printed books in the Institute of Manuscripts of the Academy of Sciences of the Uzbek SSR, over 18 000 manuscripts containing 70 000 works of ancient thinkers of the East in the stores of the Institute of Oriental Studies, out of which only a small part became a public property at the end of the Soviet era.

In general, the national policy of the Soviet leadership over a long historical period was aimed at achieving social homogeneity with a view to form a single community of the Soviet people in a multinational state. First and foremost, this was carried out by the forced refusal of nations and nationalities of the identity of thinking, ethnic psychology and consciousness, i.e. existing in reality and followed by them traditions and customs, active

introduction in their environment and system of relations unaccustomed and not always acceptable to the ethnic outlook new forms of the Soviet type.

Another very important factor that aggravated the crisis in the socio-cultural sphere are problems in the economic development of the country. As a result, since 1950 "residual" principle of financing the cultural sphere was approved in the country. For example, if expenses on socio-cultural activities were equal to 67.9% from the remaining expenditures of the state budget of Uzbekistan in 1940, the figure fell to 64.4% in 1950, 50% in 1960, 49.6% in 1970, and constituted only 46.9% in 1980. As a consequence, financial situation of socio-cultural institutions deteriorated, which, naturally, had a negative impact on the level of ongoing socio-cultural activities and the condition of institutions in this field. By 1989, 27.9% of clubs, 25.9% of the libraries of the republic needed major repairs, and buildings of 3% of clubs and 3.8% of libraries came to emergency condition [9].

All these testified that the attitude to culture as a secondary field had been formed for many decades. It is indicative that at that time more than one million people in the country were working in fields of mental work (technical staff, doctors, nurses, teachers of secondary, vocational and higher schools, junior and senior managers, employees of party agencies and bodies of executive power). Pupils and students were 4.5-5 million people. In 1960-1980 the birth rate significantly exceeded the death rate. In Uzbekistan, in fact, there was a large-scale demographic explosion. At the same time, the number of people arriving in the country for permanent residence from other republics of USSR sharply increased. As a result, the population of Uzbekistan began to rapidly increase. For instance, if in 1945 it made 6 million people, in 1990 it made 20 million [10].

The failure, accumulated over many decades, including the contradictions in the development of socio-cultural sphere in a negative manner were clearly manifested in inter-ethnic relations in the country and in the country as a whole. As Uzbek scientist Sh. Abdullayev noted: "Ethnic explosion" of 1970-1980s in the USSR is the inevitable consequence of the national and cultural revival during the depletion of the resource base. The fact that different types of social life and culture coexisted in political borders of one country as a result of uneven development of its parts and a specific historical reasons further complicated the situation. In the context of a unitary state it automatically forced the political, economic and cultural ties to work in a "broken mode", constantly examining their durability and mutual benefits. Western experts on the history of the USSR shared the similar view.

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Thus, a retrospective analysis of the socio-cultural development of Uzbekistan during the "stagnant period" revealed a rather complex cultural and spiritual picture, stemming from the historical heritage, the dual nature of the social and spiritual processes, one-sided orientation of modernization and predominance of the ideological factor.

Conclusion

The official ideology proclaimed that the developed socialism society was built in the Soviet

Union. The ruling circles thus wanted to stress that it is still far to communism, that it is necessary to go through a long stage of mature socialism. The conclusion about the developed mature socialist society was a bluff. There was nothing like that in practice.

The main problem was in the disparity of ever increasing needs of national component and internationalization of cultural and spiritual sphere in addition to the unbalanced development of the social infrastructure.

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