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POLITICAL SITUATIONS IN UZBEKISTAN AND THEIR IMPACT ON CULTURAL LIFE (50S YEARS OF THE TWENTITH CENTURY)

Abstract: *The article describes the policy of the Bolsheviks in the republic after the formation of the Uzbek SSR in order to strengthen their power and further strengthen their influence. The Soviet government gave greater powers to political institutions in order to strengthen control in all spheres. One of them, the republican branch of the RCP (b), occupied all spheres and branches of society. Many leaders were also formed from communists.*

As a result of these measures, a centralized system of Soviet power based on administrative-command system was formed. This put an end to democratic principles and led to the beginning of mass repressions. Political repressions against intellectuals caused great losses for Uzbek science.

However, after the worship of individual was exposed in 1956, many intellectuals were released. The names of many of our persecuted ancestors were justified. Also, many historical works and activities of historical figures have been partially returned to scientific circulation.

Key words: Soviet power, Bolshevik, repression, RKP (b), intelligentsia, "warmth" period, plenum, Communist Party, nomenklatura, congress, bureaucracy.

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Introduction

Having founded the Uzbek SSR, the Center started to enhance its new political system. The role of the party in carrying out that object was strengthened. The republican branch of the RKP(b) Central Committee was a mainstay of the Uzbek Communist Party of the Soviet dictatorial regime. In Uzbekistan, the practice of appointing party members to public administration bodies started to be widely used year by year. Thus, the Communist Party of Uzbekistan, under its leadership, began to cover the entire territory of the republic, all enterprises, institutions and organizations.

During this period, the process of politicization of society and the strengthening of the Soviet administrative - command system were intensified. In this process, the main emphasis was placed on strengthening the role of the CPSU (b) and its branch in the republic - Communist Party of Uzbekistan in all

spheres of public life [1]. The formation of the administrative - command system in the republic had a great influence on the cultural life like all domains. While the Soviet regime initially pursued a policy of repression against those in opposition to the current regime, it used mass terror against its own people at the beginning of the 1930s.

Materials and Methods

As a result of the great terror perpetrated by the Soviet authorities in Uzbekistan in 1937-1938 and the repressive policy of 1949-1952, many prominent Uzbek intellectuals were unjustifiably accused and punished. On June 25, 1949, at a meeting of the bureau of the Communist Party of Uzbekistan, a group of writers were accused of nationalism and idealization of the past.

On February 21-22, 1952, the X Plenum of the Central Committee of the Communist Party of

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Uzbekistan was held on ideological issues. First Secretary of the Central Committee of the Communist Party of Uzbekistan A.E. Niyazov (1950-1955) [5] made a speech "On the state of ideological work in the republic and measures to improve it" [6]. In the report, a group of Uzbek intellectuals were wrongly accused of racism. The works of these repressed representatives of the Uzbek people and the reading of the epic "Alpomish" were banned. The report sharply criticized the scientists of the Institute of History and Archeology, Oriental Studies, Uzbek Language and Literature of the Academy of Sciences of Uzbekistan. The plenum and its decisions were a powerful blow to the spiritual life of Uzbekistan.

Historian A. Bobokhodjaev was blamed for quoting many passages from the thoughts of the refugee Abdullah Rajab Boysun, the Emir of Bukhara Alimkhan, Anvar Pasha and not revealing the essence of pan-Turkism in his work. In Zahidov's works, he was accused of promoting serious bourgeois-nationalist ideas and idealizing the work of Alisher Navoi, portraying him as a revolutionary democrat.

Also, in this plenum, the epic "Yusuf and Zulayho" was found to be a work alien to the people and ideologically harmful. Poet Turob Tula in nationalism, writer Oybek in his novel "Navoi" and M. Shaykhzoda in his poem "Jalaliddin" were accused of idealizing the past and misrepresenting the activities of historical figures.

As in 1937-1938, during the wave of repressions that began in the early 1950s, thousands of innocent people were arrested in the country on the basis of slander prepared by NKVD officers and their henchmen. In contrast to the period of the Great Massacre, the punishment imposed on victims of repression in those years was 25 years in prison instead of 10 years [9].

However, on March 5, 1953, I. Stalin's death put an end to such mass terror. In October of that year, N. Khrushchev was elected as the First Secretary of the Central Committee of the CPSU. On February 25, 1956, on the last day of the XX Congress of the CPSU, Khrushchev unexpectedly delivered a speech "On the worship of the individual and its consequences." The fact that that speech was part of the truth about Stalin, whether it was a novelty or a justice that already had to be restored, deeply made his contemporaries excited. Writer Ehrenburg recalls that several delegates fainted during the speech. Because the man who was repressed and returned from prison was not speaking around his friends, but at the congress of the ruling party, the head of the Soviet state. In general, Khrushchev's speech at the XX Congress of the CPSU, in spite of all its shortcomings, began the process of understanding the nature of the Soviet totalitarian state, the scale of the crimes committed by Stalin and his associates. Despite not very open to the public, these issues started to be widely discussed [10]

Also, after the XX Congress of the CPSU, the process of acquittal of those who were persecuted under Stalin became not only mass, but also led to the restoration of the rights of all nations. In February 1957, the war-torn autonomy of the Bulgarians, Chechens, Ingush, Kalmyks, and Karachays was restored.

The empowerment of the allied republics also somewhat expanded. Many enterprises formerly owned by the Union Ministries were transferred to the Ministries of the Republics. The number of ministries throughout the Union was reduced from 30 to 23 (in 1957). In the years 1957 and 1958, the rights of the Allied republics in terms of legislation, internal territorial and administrative structure and other similar issues were expanded [12].

Thus, by the mid-1950s, the existing totalitarian system in the country had been somewhat liberalized. At the same time, the political leadership of Uzbekistan changed. In December 1955, Nuriddin Akromovich Muhitdinov was elected the First Secretary of the Central Committee of the Communist Party of Uzbekistan, replacing Amin Irmatovich Niyazov.

In 1955-1957 years he worked as the First Secretary of the Central Committee of the Communist Party of Uzbekistan. During Muhiddinov's time, great changes took place in the socio-economic and cultural life of the Uzbek SSR. In addition, a lot of work was done in the field of science. In particular, the activities of the Academy of Sciences and its structure were enriched with new research institutes, and the work on creating their material base was expanded.

One of the most important events related to N. Muhiddinov's name was the congress of the Uzbek intelligentsia on October 11, 1956. (14)N.A. Muhiddinov's first statement in his speech to justify the unjustified repression of political leaders, scholars and writers was an important event in the political and cultural life of Uzbekistan.

He said in his speech: "... we must fight against cases of slandering people of pure conscience and accusing them of being baseless nationalists.

Some bureaucrats, demagogues and hostile elements repeatedly tried to violate the party's national policy, to unjustifiably slander people of pure conscience as nationalists, and thus to provoke protest and distrust among the intelligentsia.

... The utter misuse of criticism, the disguise of some members of the intelligentsia under the guise of criticism, were intolerable. A number of scholars, poets, and writers who had been accused of being nationalists were acquitted.

Undoubtedly, anyone can make a mistake in their practical work. In this case, it is necessary to make an in-depth analysis of the nature of the mistakes, the cause of these mistakes, without making any unproven accusations against the person who made the mistake, but to point out his mistakes.

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The literary heritage of the Karakalpak poet Berdakh was declared reactionary in the pages of *Zvezda Vostoka*, and Karakalpak Soviet literature was accused of nationalism. Abdunabiev and Stepanov once unjustifiably declared the famous epic *Alpomish* an anti-social work. However, this issue had to be studied comprehensively and in depth.”[15]

It should be noted that after the condemnation of the worship of individual, positive changes took place in the political life of Uzbekistan in connection with the rehabilitation. The names of statesmen such as F. Xujayev, A. Ikramov, writer Abdullah Qodiri and others were justified. Writers and poets Said Ahmad, Shuhrat, Maqsud Shaykhzoda, and others who were in political exile in the early 1950s were also rehabilitated.

Despite the contradictions in the socio-political life of that time, positive changes took place in the field of education and cultural life of Uzbekistan. Some progress was made in training highly and medium-skilled specialists. During this period, there were 31,000 specialists with higher education and 51,500 with secondary education in the country. 31,000 students studied at universities and technical schools. The scientific staff included 123 doctors of sciences and 1,040 candidates of sciences.

At that time, there were still cases of distrust of local staff leaders by the Center. Therefore, even during this period, the training of local Uzbek leaders was very unsatisfactory. Only 44.4% of Uzbeks are members of the Central Committee of the Communist Party of Uzbekistan. The number of Uzbeks in some party and economic apparatus was very small or non-existent. Among Uzbeks, the level of training was very low. The number of Uzbek students in higher and secondary education was 25 -30 percent. (17)

In 1950, 7,125 schools were in need of teachers. The adoption of the law "On the full implementation

of seven years of compulsory education in the Uzbek SSR" at the session of the Supreme Soviet of the Uzbek SSR on October 1, 1957 was the first step towards improving the education system in schools. However, this did not eliminate the existing shortcomings in the schools of the republic. On the contrary, the school was detached from real life, and the knowledge imparted to the students did not correspond to the level of scientific and technical progress. Therefore, in March 1959, the Supreme Soviet of Uzbekistan adopted a new law "On strengthening the connection between school and life and the further development of public education in the country." However, this work was not completed, and as a result, the situation in public education did not change.

Conclusion

To conclude, the administrative-command system established under Stalin took a different turn under Khrushchev. At this time, the worship of individual was exposed and a period of relative "warmth" began in the country. This did affect Uzbekistan, as did all the allied republics. It was a period that was distinguished by the following aspects of its character: First, it saved many intellectuals from mass repression. Second, many national intellectuals, statesmen and politicians who were repressed during the Great Terror of 1937-1938 were acquitted and their pure names restored. Third, many research institutes and universities were established. In addition, many new researches were created in these scientific institutions, and the ranks of the scientific and pedagogical staff of the republic were expanded with new young staff.

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