

National Question and Television of Uzbekistan under the Conditions of the Crisis of the Total System

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ABSTRACT

The article analyzes the main paradigms of the state of the national question in Uzbekistan under the crisis of the Soviet totalitarian system during the years of perestroika. The features of changes in the work of television and the criteria for the functioning of television journalism under the conditions of "publicity" in the republic are considered.

KEYWORDS: crisis, national issue, "perestroika", television, television programs, Uzbekistan, language

I. INTRODUCTION

Since the mid-1980s, there has been a deterioration in the socio-political and economic life of the country, the crisis of the totalitarian, command and administrative system with its complete collapse, on the one hand, and the growth of national consciousness in the republics of the former USSR, the desire to assert national statehood, on the other [4, P.220].

In the crisis of the socio-political and spiritual-moral system that was formed over several decades, an important role was played by the vicious national policy within the USSR, carried out by the Center in relation to the republics. It is known that this policy was laid down in the very idea of Sovietization of national suburbs, including Uzbekistan, total internationalization of all socio-economic life, forced imposition of European thinking and life, values and relations on Eastern Nations and peoples.

II. Results and Discussion

There are quite a lot of comparatively analytical data that, when compared, would indicate, on the one hand, the manipulation of statistical materials and their inconsistency with historical reality, and on the other, the deliberate and purposeful policy of the totalitarian regime to mislead public opinion. In addition, it reveals the fact that it is impossible to apply and apply the European view and assessment to various values and orientations of a local nature. But, despite the existing scientific justifications and evidence that did not coincide with the official ideology, the Center, in order to satisfy its sovereign ambitions, tried, first of all, to alienate the Central Asian peoples from their ancient origins and roots, to discredit their national identity and peculiarities. This process reached its apogee from the mid-1970s to the mid-1980s [6, P. 91].

Under the monopoly of the Central administration, self-development was carried out by strict regulation in a strictly defined direction with restrictive and truncated rights and functions. This was especially true in the language environment of the Republic, where for many decades there was a forced and active introduction of the Russian language

into all areas of society's life, which replaced the language of indigenous nationality from the state, industrial, political and social spheres, filling the spaces of work, life, politics and other forms of relations. So, if in the 30s of the XX century. the Russian language was given a total of 400-500 hours for ten years of training, while in the 80's the national school had already planned 1600-1850 hours for a ten-year period of training, which was on average from 14 to 17 percent of the budget of educational time in secondary schools [6, P. 96]. In General, in Uzbekistan, from the 1st grade to the Institute, children of indigenous nationality were given 3670 hours to study Russian language and literature, while their native language was only 1675 hours.⁶ The primacy of the Russian language was also observed in the information space. Despite the fact that at the end of the Soviet era, only 2.7% of the 14 million Uzbeks were fluent in Russian, 33% of Newspapers and 60% of magazines in Uzbekistan were published in this language [7, P.230]. In 1989, the share of book products by various titles in Russian was 52.6%.

In this situation, each nation or nation was doomed to the position of a vassal, enslaved by legal norms, political stereotypes, and moral dogmas. With regard to intra-national patterns and trends of self-development, they are, in fact, were driven inland, and emerging and spills on the surface of public life sharp and painful contradictions between international and national is carefully disguised and presented to public opinion as always atypical and insignificant, as the costs and consequences of the feudal-Patriarchal relationship that is not flourishing nation, and their gradual extinction and disappearance as a distinct and unique communities, the emasculation of the true national spirit determined their perspective and future [6, P. 92].

The Imperial essence of such a state was carefully camouflaged behind beautiful slogans and appeals, although it was nothing more than a unitary, super-centralized formation of an ideocratic type, where there was no place for self-determination of ethnic groups. "The ingrained habit of governing and teaching," according to the definition of the First President I. A. Karimov, "faith in one's own infallibility can lead to making strategic erroneous decisions, the consequences of which serve as explosive material for the Empire itself" [5, P.55].

For example, Uzbek television carried programs under the headings: "Screen of friendship", "Uzbekistan in a United family", "in friendship – our strength", "Internationalism-in action" [3, P. 72], etc.

In particular, the program "friendship Screen" was a joint program about friendship and labor rivalry of TV studios in

Uzbekistan, Tajikistan, Turkmenistan, Kyrgyzstan and Kazakhstan. Another television program – "Uzbekistan in the United family", which was prepared by all the studios of the USSR, also echoed the "friendship Screen". Its goal is to comprehensively show the international relations of Uzbekistan and other republics.

In all these and many other similar TV shows, it was demonstrated that the more multinational a Republic is, the more international it is. The crowning achievement of the national question was the proclamation of the Soviet people as a new social and international community.

The new generation of leaders of the former Soviet Union, who came to power in 1985, clearly understood the need to implement fundamental socio-economic changes in the country. The main strategic priorities of the new policy were the slogans "publicity" and "restructurings".

The glasnost policy provided for the "softening" of censorship in the activities of television (under supervision from above), as well as the publication of a number of previously banned books and documents. To a certain extent, the use of censorship in publishing, film production, and theatrical performances was restricted, and films that were previously shot but banned from being shown (put on the shelf) were shown. With the development of glasnost, society gained a greater form of freedom of speech. In the end, despite all the efforts made by the party apparatus, with its prevention is not able to cope.

Many TV shows, publications, books, films and documentaries on previously forbidden topics (for example, about Stalinism and repression) related to the restoration of historical truth, contributed to the rethinking of history and modernity, the rejection of historical and social stereotypes, and the search for new landmarks and prospects for the country's development. Unfortunately, the "restructurings" was half-hearted. As a result, stagnation continued to occur in the economic, spiritual and educational spheres, as well as in the activities of television.

Thus, under the conditions of perestroika, most of the broadcasts of the Tashkent city television Studio were conducted in Russian. In addition, the Uzbek television program information and analytical programs "Time" and "Information" were conducted mainly in Russian. Only the program "Information" was broadcast once a day in Uzbek. In particular, if the editorial Board of socio-political programs conducted 70 TV programs in 1985 alone, 58 of them were in Russian.

In the Uzbek language was mainly cultural-educational program "Otarlarso'zi – aqlningko'zi" ("the wisdom of the fathers – the mirror of life"), "Ertaklarolamida" (world of tales), "Hayotquvonchlarivatashvishlari" (Joys and concerns of life), and others.

Thus, one of the new programs "Joys and concerns of life" gained wide popularity in Uzbekistan among millions of viewers of various ages, as this program raised acute socio-economic and moral problems in places.

The situation changed in favor of the Uzbek language only after the adoption of the Law of the Republic of Uzbekistan

"on the state language" in October 1989 and giving the Uzbek language the status of the State language [1, P.12]. So, in 1990, the number of programs prepared in Uzbek by the editorial office of industry, construction, transport and communications was 70%.

By the end of the 80s of the XX century, TV journalism was at its peak. It was during these years that the first critical TV programs appeared and "round tables" on the history and theory of state construction began to be used. It was then that they first started talking about "white spots", "black holes" and "closed cases". At numerous press conferences held in 1987, historians opened the curtains on forbidden topics with an irresistible fear. But soon the timid breath of glasnost with incredible speed began to turn into a deafening squall, and a departure from dogmatic teaching began. On television, problems were raised, questions were asked that literally stunned the masses. Because of this there was a multiplicity of positions, approaches and assessments to the Soviet national policy, only yesterday seemed unshakable brotherhood of peoples, the principle of a single and indivisible multinational States, the Soviet people as a new community of people, doubt began to be very rosenast national problems.

The media, in particular, television of the perestroika period, trying to understand the essence of national policy, were critical of its wording. Thus, they analyzed such definitions as "nation", "nationalism", "national and interethnic contradictions", "chauvinism". The appeal to these formulations was dictated by the fact that the old approaches to them no longer satisfied society. However, the media in particular, television in Uzbekistan, as well as all public thought, have developed slowly, with a lot of caution, with less freedom and frankness. And yet, even with difficulties, the process of rectification of consciousness was going on.

The developed program "For political and economic sovereignty, spiritual renewal, social justice and decent living conditions of the population of Uzbekistan" played an important role in this, [2] which for the first time revealed the content of the concept of "full independence at the Republican level". This program contained the task of transition to market relations. She advocated independence in foreign economic activity, expanding and strengthening the Republic's position in the world market, creating the necessary conditions for attracting foreign investment and technology, etc. [2].

In this direction, the television of the Republic saw regional self-financing and self-financing as a starting point for the gradual introduction of market relations. Therefore, much space was given to this problem in TV shows. But not all of their materials met the requirements of modern Economics. Numerous discussions on television about regional self-financing and self-financing have largely contributed to the fact that new forms of management rent, contract, cooperation, etc. they have already been introduced into everyday production practice. Of course, they did not develop along a straight, post road, but overcame numerous obstacles of a bureaucratic, economic and psychological order.

The problems of the market, the transition to it, and the correlation between the concepts of "socialism" and "market" caused a violent reaction from almost all segments of society, which was largely fueled by the media. On television there were programs "Discussion platform", "Problems of transition to the market", "Economic reform: theory and experience", "Discussion and discussions", etc., where public figures, government officials, scientists, economists, specialists in various sectors of the national economy spoke. They expressed not only their point of view on any issue, but also offered their vision, their concept of transition to a market economy.

III. CONCLUSION

The term "regulated market" did not leave the materials of TV shows. During these years, such stereotypes as "socialist choice" and "planned economy" were defended on television. Ideological formulations derived from the idea of total equality reinforced these stereotypes. Although it should have been obvious that it is impossible to change the system within the framework of a socialist choice: there is no

"socialist" or "capitalist" market, but there is a single and indivisible mechanism developed by a universal civilization.

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