



Implementation of the National Policy of the Former Soviet State in the Ferghana Valley

(As an Example in the 80s of the 20th Century)

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Abstract: *The article analyzes the implementation of the national policy of the former Soviet state in Uzbekistan, including the Fergana Valley, and its consequences in the 80s of the 20th century. It also tried to shed light on problems in the field of national languages, personnel policy and development of national cultures in the valley.*

Keywords: *National policy, "all-Soviet culture", spiritual factors, national language, language of inter-ethnic communication, personnel policy, mother tongue, inter-ethnic relations, national culture.*

The main goal of the national policy of the former Soviet Union is the establishment of a single Soviet nation, "a new historical, social and international unity of peoples unprecedented in history" [1] based on the convergence and eventual integration of all nationalities in the state with common cultural characteristics, this policy is based on the implementation of colonial policy, national development and self-awareness, a movement against national diversity. As a result, this policy created an objective contradiction [2] between national development and the rapprochement of nations, the striving for independence and the deepening of unification ties. The denial of such contradictions and the failure to recognize their legal necessity were among the main factors that led to the long years of accumulation and eventual escalation of national problems in the former Soviet Union. Naturally, such a national policy had no future.

In the former USSR, national politics was approached from a purely political point of view, that is, based on the principle of class [3]. According to this, the main task in national politics was solved mainly on the basis of ending socio-class and ethnic antagonisms [4] [5]. It can be seen that in the former Soviet national policy, based on the teachings of Marxism-Leninism, the national issue was considered as a part of the general socio-class issue [6], a different form of socialist construction [7]. This approach to national politics has always denied the role of national interests [8].

The well-known English scientist E. Gellner, when analyzing the process of national conflicts, wrote that the interests of nations and the national state should be mutually compatible [9]. In the former USSR, the state structure was made up of 53 national states, including 15 allied and 20 autonomous republics, 8 autonomous regions and 10 districts [10], but in fact, the participation of the indigenous people, who make up the majority in the state administration, was significantly lower. In particular, in 1926, the Uzbeks made up 24.7 percent of the state administration apparatus of the Uzbek SSR, or Tatars 6.0 percent, representatives of other nationalities made up 7.4 percent, and Russians made up 61.9 percent [11].

By the 70s of the 20th century, it was officially announced that a new historical unit of people - the Soviet people - was formed as an achievement of the Soviet national policy [12]. In reality, the policy of the Soviet national policy of creating a "new ethnic unity" on the basis of annexing



peoples did not justify itself in practice, the nations of the USSR, including the Uzbek people, preserved their traditions and customs, language, religion, culture and identity. Also, the unity of the "Soviet people" was negatively reacted to in various republics of the former Soviet Union. In particular, at the plenum of the Writers' Union of Ukraine, one of the famous poets assessed the concept of the Soviet people as "Brezhnev stagnation". A number of creative associations in Estonia, Latvia and Lithuania also expressed a negative reaction to this definition [13].

According to M.V. Olcott, a scientist who studied the national policy in the former Soviet state, the decisive role of the Russian people in the "all-Soviet culture" was preserved, the Russian language became a means of inter-ethnic communication, Russian culture maintained its dominance, and other nationalities agreed to some forms of national inequality were "forced" [14].

In the national policy of the former Soviet state, the process of growing people's sense of national identity was deliberately given a negative, political tone, and it was considered a nationalist movement. In this way, the purpose of distracting the nations from the need to realize their identity [15] was intended. This led to the accumulation of various problems in the republics and the strengthening of national protests.

Until the 80s of the 20th century, nothing was written in scientific literature about inter-ethnic conflicts in the USSR [16]. In many literatures published during the Soviet period, it was stated that the national issue was positively resolved in the country, that peoples decided their own destiny freely and united in an equal union on this basis, that national oppression and national inequality were ended [17].

The colonial nature of the national policy of the former Soviet state was manifested in a unique way in Uzbekistan, particularly, in the Fergana Valley. For many years, this non-national policy has had an active negative impact on the development of the nation's living in the valley and the field of inter-ethnic relations. A number of critical issues brought up by the development of nations were not resolved in time. The administrative bureaucratic attitude prevailed in this, ranging from the wrong approach to the deployment of production forces to the artificial increase of labor resources based on the importation of labor resources, the training of personnel from representatives of local nationalities, the state policy in the field of language, disdainful treatment of customs, traditions, values, etc. was evident in a number of areas.

It is known that materiality (economy) plays an important role in the field of interethnic relations, but spiritual factors (language, spirituality, custom, tradition, values) are the main factor that unites the nation and ensures the stability of mutual relations. But in the Soviet national policy, these factors, which are considered the basis of the stability of inter-ethnic relations, were not taken into account.

Equality of languages and equal rights are of great importance in the existence of nations and their development. Discriminating the national language is a violation of one of the main rules of the national policy [18], and it leads to the complication of inter-ethnic relations. But in the Soviet state, the fact that the Russian language, supposedly "voluntarily chosen by all the nationalities of the USSR" [19] was turned into the state and main language of communication, prevented the free development of national languages. In order to strengthen the need to learn the Russian language, great attention was paid to the study of the Russian language in general education schools, special secondary and higher educational institutions of the republic, particularly in the regions of the Fergana Valley. As a result, the national languages of other nations, including the Uzbek language, had to develop in the "shadow" of the Russian language.

But it should also be mentioned that over the centuries, the Uzbek language has been considered an important language in the Ferghana Valley as a language of inter-ethnic communication. Representatives of other nationalities living in the Fergana Valley also respected the Uzbek



language. Because of this, among representatives of different nationalities, there are many people who consider Uzbek as their mother tongue. In particular, according to the 1979 All-Union population census, 25,068 Kyrgyz and 12,016 Tajiks living in the valley recognized Uzbek as their mother tongue. Especially those who consider the Uzbek language as their mother tongue are the majority among the Uighurs. In particular, 9,797 of the 11,867 Uighurs living in Andijan region consider Uzbek as their mother tongue. For comparison, only 50 Uyghurs considered Russian as their mother tongue [20].

Constantly increasing attention to the Russian language causes the need to learn the Uzbek language to decrease. This can be seen from the difference between some nationalities who have learned Russian or Uzbek as a second language. In particular, 38,311 Kyrgyz and 62,708 Tatars learned Russian as a second language, while 27,156 and 98,96 learned Uzbek respectively [21].

In the late 1980s, some nationalities in the regions of the Fergana Valley had the opportunity to receive education in their own language, but this situation was not satisfactory. In particular, during this period, in the general education system of Fergana region, 11,500 children are educated in Tajik language in 21 schools, 225 children in 3 schools in Kyrgyz language, while the Crimean-Tatar language is taught as optional in a number of schools in Margilan, Fergana, Kokan and Kuva region. But there were not enough teachers, study guides, methodical literature to fully meet the requirements of learning these languages [22]. Other nationalities and peoples living in other regions of Fergana Valley did not have the opportunity to study their language, history, culture and customs regularly. This situation was one of the main factors causing the discontent of the nations. In particular, one of the representatives of Meskheti Turks, one of the few nationalities in Namangan region, expressed his opinion about this and said, "There is a dream in the heart. Even so, we are increasingly forgetting our mother tongue and culture. Our children do not know the pure Turkish language, many of our art and precious customs are disappearing" [23]. In general, facilities were not created for the development of the culture, language, and customs of more than one nation and people living in the Fergana Valley. And this was the reason for the tension of inter-ethnic relations in a certain sense, while demanding to pay as much attention as possible to their traditions, language and culture.

Another factor that caused the complication of inter-ethnic relations in the Fergana Valley was the mistakes made in personnel policy. For many years, representatives of the nation who do not know the culture of the local population, including the Uzbek language and customs, and its unique psychology, have been working in leadership positions at the regional and city levels. They mainly spoke with representatives of the local people through interpreters. At the same time, bringing workers from abroad had a negative effect on the formation of workers from local people [24]. The combined negative impact of a number of factors caused the complication of inter-ethnic relations in the Fergana Valley.

So, the national policy of the former Soviet state, imbued with the spirit of colonialism, denying nationality, and aimed at its loss, had an active negative effect on the complexity of national problems and inter-ethnic relations in the Fergana Valley in the 80s of the 20th century.

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