



ON THE TASKS OF TRAINING THE INTELLIGENTIAL STAFF IN THE REPUBLIC OF KARAKALPAKSTAN

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Resume

The article deals with the main issues of defining the intelligentsia as a social group. Due to the insufficiency of the study of the Karakalpak intelligentsia, specific recommendations are given for conducting these studies from the point of view of historical, sociological, philosophical, economic approaches.

Keywords: Karakalpak intelligentsia, research approaches, socio-economic, cultural and historical problems, national identity, the phenomenon of intelligentsia.

I. Introduction

At the moment, modern historical knowledge is developing, which is characterized by the formation of new research approaches in an attempt to overcome the crisis and shift the focus from socio-economic problems to cultural and historical ones. Based on this, it was found that the current stage of the development of society has become characterized by an increase in interest in the problem of the past, present and future of the intelligentsia, in rethinking its place and role in society. For example, in recent years, special attention has been paid to the study of the intelligentsia as a whole as a social group. Although there are still important issues that have not yet been developed, they are connected with the history of the intelligentsia of various ethnic groups, in particular, with the history of the Karakalpak intelligentsia.

The concept of "intelligentsia" was introduced by Cicero, who understood the intelligentsia as representatives of an educated democracy (from Latin *intelligens* - mind, reason, understanding, ability to think). [11, P.3-14]

If we talk about the concept of "intelligentsia" in Russian literature, then this term from its very appearance in the 1860s carried some semantic uncertainty. For example, there are three main interpretations of the concept of "intelligentsia":

- «In a broad sense, the intelligentsia is understood, on the one hand, as persons of any social strata and professions, living by intellectual interests and constituting the cultural environment of society, and on the other hand, as a social stratum that unites people who are professionally engaged in intellectual work and artistic creativity and receive income from this activity;





- In a narrow sense, the term "intelligentsia" allows us to speak of the intelligentsia as a specifically Russian phenomenon that has no analogues in other European countries. In this sense, the intelligentsia is referred to only as part of the educated stratum of society, taking on the role of spokesman for the interests of the people, claiming the role of its spiritual shepherd and representative before the authorities». [11, P.3-14]

According to Russian sociologists, the selected social groups of the intelligentsia are workers in education, healthcare and culture, who are the most numerous representatives of all territorial entities and socio-economic, socio-political and socio-cultural structures. And therefore, the state and functioning of public consciousness, people's judgments on topical social, economic, political problems, as well as the formation of attitudes and value orientations of significant segments of the population largely depend on them. [5, P.11]

II. Main Part

It is well known that, regardless of national characteristics, the sociocultural functions of the intelligentsia remain unchanged. The very process of the formation of this group, the content of evolution and the direction of social activity in each case is determined by its own characteristics, its specificity. Therefore, the study of the history of the Karakalpak intelligentsia allows not only to reveal the nature and essence of important social changes, which largely predetermined the further course of the socio-cultural development of the Karakalpak people, but also contributes to the enrichment of research approaches to the problem of the intelligentsia, along with this, to give greater argumentation to the main conclusions and generalizations. It also reveals the need for a deeper philosophical analysis of the creative heritage of the Karakalpak intelligentsia.

The problem of the intelligentsia, in its essence, occupies an exceptional place in the history of Karakalpakstan, because the most diverse areas of social life of the Karakalpaks are concentrated here: from the development of national self-consciousness to the formation of public education. The relevance of studying the history of the Karakalpak intelligentsia, the experience of its social activities is explained by the sharp decline in the role and authority of the intelligentsia, we can say that the partial disappearance of this group in the modern Karakalpak public consciousness.

The phenomenon of the intelligentsia has always been the object of close attention at turning points in the development of society. Whenever its experienced periods of crisis, the intelligentsia acted as a social force, providing an ideological justification





for the need for social transformations, carrying out their theoretical development and actively participating in their implementation. In the words of Yevgeny Lozinsky at the dawn of the emerging Soviet power: «The intelligentsia is a class ... whose members are inherent in ... a commonality of basic economic interests The intelligentsia is a class that owns a special kind of property, which is the result of exploitation (namely, knowledge and diplomas) and gives its owners the opportunity for a privileged existence and further exploitation. The intelligentsia is by its very nature a privileged and exploitative class». [19, P.5] In the modern conditions of our region, which is Karakalpakstan, this role should be played by the national intelligentsia, which most accurately and fully expresses the needs and interests of its people.

Thus, the Karakalpak intelligentsia is the social, political and cultural vanguard of the people, the national elite, performing the functions of spiritual production and distribution, social management, the formation of national consciousness, political culture, moral and aesthetic ideals and norms, the preservation and transmission of cultural heritage and historical memory. It is called upon to determine the path of development of the people, to ensure the preservation of national identity in the course of scientific, technological and cultural progress, and the protection of national interests. Therefore, the intelligentsia of Karakalpakstan is currently an active participant in the dynamic ongoing processes of socio-economic, socio-political and cultural transformation, large-scale transformations affecting all spheres and elements of the social life of society.

In the process of analyzing various existing views on the understanding of the term "intelligentsia", ambiguous interpretations of its place in the structure of society, numerous definitions and characteristics in the scientific literature, three main approaches to the problem can be distinguished. The first is defined as moral and ethical. The intelligentsia is a category of persons distinguished by cultural and personal qualities: the depth of intellect, broad erudition, adherence to the highest moral standards, active citizenship. The second is sociological, where the intelligentsia is described as a social stratum of workers who are functionally engaged in complex mental labor and who, as a rule, have a higher or (at least) secondary specialized education. And the third one is the socio-cultural approach - a social layer that combines the features of the first two interpretations. [12, P.3]

Naturally, each era interprets history in its own way. In this regard, the contribution of the Uzbek, in particular, Karakalpak intelligentsia, to the formulation and development of issues of the historical and cultural development of their people is very important.





Therefore, the modern understanding of the intelligentsia can also be concluded in the following definition: "The intelligentsia is a large socio-cultural community, a social array of people with an active social position, professionally engaged in creative mental work; a social group, a powerful differentiated social contingent of people who have received a modern scientific education, possessing a system of knowledge that allows them to create in the world of knowledge in the most complex forms of culture - Science, art, education, religion; engage in the development and dissemination of culture". [15] Moreover, at the beginning of the 21st century, the history of the intelligentsia of the Republic of Karakalpakstan was practically unexplored.

Therefore, addressing the topic of the intelligentsia is important both for considering the history and fate of the intelligentsia itself, and for a deeper understanding of the political, ideological and social processes characteristic of modern Uzbek society at various stages of its development. In this sense, for example, the task of restoring the national-state existence belongs to the intelligentsia, it plays a leading role here. After all, among the topics of special public and scientific interest today, those related to the study of the history of the intelligentsia, its appearance, essential qualities and activities in the formation of socio-cultural values, the historical experience of the people and their cultural traditions stand out. And the best representatives of the intelligentsia are a living channel for the transmission of these values from generation to generation. The state and future development of our republic depends on their activity, position, appearance, its morality and civic conscience.

With regret, we can state that until recently there have not yet been large-scale studies directly devoted to the history of the Karakalpak intelligentsia, its cultural development. There are some works that were published back in Soviet times, for example: Muratova P. in her scientific work "Training of intellectuals in Karakalpakstan" (*Qaraqalpaqstanda intelligentsiya kadrlarin tayarlaw*) [13] covers the activities for the training of personnel of the national intelligentsia, in particular in the 80-90s of the XX century; R.K. Dzhanabaev in his Ph.D. thesis covers the problems of cultural construction in the republic until 1977 [2]; in an article by Academician S.K. Kamalov recreates the picture of the development of the Karakalpak national culture until the end of the 80s of the XX century [6]; or in the works of R. Urazbaeva [17, 18] and B.I. Zakirov [3, 4], as well as in the collective monograph of scientists from the Nukus State Pedagogical Institute named after Azheniyaz has a lot of important data on the development of higher, secondary and secondary specialized education in our region.[1]

It is also necessary to note such works as: Shalekenov U.Kh. *Essays on the history of culture of the Soviet Karakalpakstan, 1917-1940* [20]; Panabergenov A. *Party*





organization of Karakalpakstan, in the struggle for the implementation of the cultural revolution, 1917-1940 [14]; Qosimbetov I. From the history of the Karakalpak Soviet intelligentsia (Qaraqalpaq sovet intelligentsiyanin' tariyhinan) [8]; Sabirov A. The development of the Soviet culture of the peoples of the lower reaches of the Amu Darya in 1928-1940 [16]; Kutymov T. Formation and development of the socialist intelligentsia of the Karakalpak ASSR [9, p. 84] and others.

Thus, based on the above-mentioned works, we come to the conclusion that the intelligentsia is a stratum formed on the basis of culture, education, upbringing of a certain people, society, country. But, in order to determine the social place of the intelligentsia, "... we need to double-check the methodology of sociological research, operating exclusively with the concepts of class and class interest". [10, p.100] Therefore, according to K. Mannheim, it is necessary to distinguish between a class position, a class and a conscious class, since the class position determines the position occupied by individuals and groups in the social structure of the social system.

In his above-mentioned work, T. Kutymov notes that "... the Soviet intelligentsia, being one of the elements of the social class structure of a mature socialist society, occupies a prominent place in it. The intelligentsia, as already noted, differs from the working classes even under the conditions of mature socialism". [9, p.84] According to the author, the main difference between these classes is the difference in the nature of labor: workers and peasants are mainly engaged in physical labor, and the intelligentsia is mainly engaged in mental labor.

Therefore, it is appropriate to cite the opinion of K. Mannheim here: "The prestige of intellectual work as an occupation worthy of a gentleman is still preserved in the third kind of difference - between educated and uneducated people. ... The definitions of "educated" or "uneducated" no longer imply a profession, academic training, or feudal rank, which no longer exists". [10, P.113] The concept of "educated" includes in this specific sense people of such respected professions as a doctor, a lawyer, a teacher, a minister, a merchant, a manufacturer - in short, people who usually gather at the table of honor in a tavern and make friends at home. Three interchangeable principles of selection operate here: the level of culture, official and social position and income. [10, P.113]

III. Results and Discussions

From a philosophical point of view, the intelligentsia is viewed through the prism of the creativity of its representatives: journalistic, artistic works, since their works constitute one of the most important sources for studying the formation and development of the modern intelligentsia. In addition, many sociological studies have





shown that at present, concerns and concerns about health and education, a huge number of unresolved cultural problems that the population associates primarily with the state of morality, have come to the fore. That is why the analysis of the activities of the modern intelligentsia is of particular importance in order to identify all possible resources for solving these significant and exciting issues for people.

In this regard, it is necessary to recall the words of the First President of the Republic of Uzbekistan I.A. Karimov, who even before Uzbekistan gained independence in his speeches often addressed the intelligentsia as a social group with the intellectual potential necessary for the democratization of society and the revival of the spirituality of the people. So, back in 1990, he called on the public to strengthen cooperation with the creative intelligentsia, to create all the necessary conditions for its fruitful activity and creativity. [7, p.141-226]

Islam Karimov in his speeches emphasized that the leaders of economic structures should take care of the intelligentsia, consider it their duty and responsible duty to create all the necessary moral and material conditions for their fruitful activities. "If not the only, then the main way out of the republic from the crisis," Islam Karimov noted, "is reliance on science, scientific and technological progress, on new ideas and discoveries. Since in difficult and contradictory times, the balanced word and noble deeds of our intelligentsia are a necessary condition for maintaining humanity and spiritual norms in our society. [7, p.141-226]

IV. Conclusion

Thus, the emergence and development of the intelligentsia (as a socio-professional stratum) in Karakalpakstan is associated with the expansion of the sphere of mental labor, that is, there was a separation of a layer of educated people directly involved in intellectual labor. This layer was defined as the intelligentsia, based not only on its involvement in intellectual work, but also on the content, nature and significance of its social activities. For example, during the periods of the Cultural Revolution, engineers, doctors, teachers, employees, professors, artists, writers, etc. were classified as intelligentsia, although by origin they belonged to different classes. Therefore, the intelligentsia has always been and remains heterogeneous not only in its social origin, but also in its financial situation, cultural level, and political views. In this regard, at present, the intelligentsia is becoming more differentiated, in this stratum the most distinguished are the scientific, economic, technical, humanitarian, administrative and managerial and creative (or artistic) intelligentsia.

In connection with the foregoing, it should be noted that studies of the processes of formation and activities of the Karakalpak intelligentsia are of paramount importance





in the social life of the Karakalpaks, provided that the contours of the problem are identified; highlighting the basic components of this problem; definitions of topics that are insufficiently mastered by researchers, which will allow focusing on those issues that need more detailed study, for example, the conditions for the formation of the Karakalpak intelligentsia, its participation in the religious and national movement, determining the scientific significance of the views of the intelligentsia on the historical and cultural processes of development of the Karakalpak society, given that at a certain stage in the formation of this socio-cultural group, the influence of the socio-economic factor began to manifest itself. This is especially true of the period of Uzbekistan's transition to market development.

It is also recommended to consider the history of the Karakalpak national intelligentsia in close connection with the history of the national movement and cultural construction and, on the basis of a sociocultural approach, conduct a systematic analysis of this social group, its worldview and activities. At the same time, to identify the causes, prerequisites, conditions for the formation of the Karakalpak national intelligentsia, considering in the aspect of the modernization of the Karakalpak society, the influence of the features of this process on the worldview and activities not only of the Karakalpak intellectuals, but also on the entire population as a whole.

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