THE SOVIET GOVERNMENT ON THE MANAGEMENT OF CULTURAL INSTITUTIONS AND ITS CONSEQUENCES

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In the twentieth century, during the Soviet era, cultural and educational institutions, in fact, their main goal was to promote proletarian culture. One-sidedness, a class-based approach to national-spiritual culture, and disregard for them created a mood of discontent among the local population.

In particular, such an approach did not limit the territory of Surkhandarya. In 1929, the city of Termez became the district center. As a result, cultural and educational approaches in the Surkhandarya region began to focus on the Termez region. At the IV meeting of the Surkhandarya district council, held on March 19-25, 1929, the results of the ongoing cultural construction and the next topical issues were discussed ¹. The introduction of general primary education in the Surkhandarya region in 1930 contributed to the reduction of illiteracy. But Soviet policy, based on administrative command, also caused some controversy in the cultural sphere. The emergence of a conflict between the ideas introduced and the actual reality, the misunderstanding of the meaning of centuries-old spiritual life, the growing discontent among the people. " red teahouses" and "red clubs" began to be established in order to inculcate the status of the "red empire" in the minds of the people . In 1928, there were 18 "red teahouses" and 13 "Red Clubs" in the oasis. By 1940, the number of operating "red teahouses" had risen to 134, and the number of "red clubs" to 86.

¹ Surkhandarya regional state archive, Zharkurgan district department, 20th collection, 1st list, case 102, page 90.

During the Soviet era, the usual activities of these teahouses were changed and the word "red" was added to their name, and these teahouses were widely used to propagate the Soviet ideology. Also, the "red clubs" were mainly equipped with works in Russian by K. Marx, VI Lenin, F. Engels, which raised the policy of the Soviet regime, and it was difficult to find and read in the library the works of our ancestors in the local language, their rich ancient heritage. . All the ideas realized were one of the main goals of the Soviet "cultural revolution". At the heart of the "cultural revolution" carried out by the Bolsheviks was the idea of destroying the customs, traditions, culture of local peoples, especially their nationality. However, theaters, libraries, clubs, cinemas, museums, agitation centers and other educational institutions can be cited as examples of cultural enlightenment institutions in the spiritual development of society. Cultural and educational institutions had set themselves the main goal of creating a proletarian culture. The one-sided approach to national-spiritual culture from a class point of view, the mistreatment of the cultural heritage of the past, the cultural riches of all mankind, and its disregard for it have provoked protests among the local people. Despite the ideological dominance, some achievements have also been made as a result of cultural activities in the region.

Some work has been done in the cultural sphere in Boysun district, one of the Surkhandarya regions. In 1930, a park of culture and recreation named after Stalin (instead of the current Gazamparbobo teahouse) was built in the city center, in the central part of which was erected a statue of the "Valley of the Peoples". Initially, the park hosted dances (dances) for Europeans, movie screenings (there was a summer cinema instead of the current kindergarten), and various concerts ².

 $^{\rm 2}$ Tursunov S, Rashidov Q Boysun. - Tashkent, Akademnashr, 2011. 172-173 p.

In 1932, a meeting was held in Jarkurgan district of Surkhandarya region on the establishment of working days for workers and farmers and the introduction of a five-day working day. According to him, with the introduction of a five-day work schedule for a week, it is planned to allocate time for cultural and educational work 3. It was also acknowledged that there should be restaurants, red teahouses, medical facilities, cinemas and post offices in the district on weekends. ⁴In addition, he organized Uzbek theater and film evenings in the busiest areas of the district, in the district center. Also, in 1932, the newspaper "Chegara Zarbdori" of the Jarqurghon district party committee was published. In 1935 it was called "Silk for cotton", and later it was published under the name "Truth of Jargo'gon". In 1933, a project was developed to build a recreation park in the oasis.

On November 5, 1935, a musical drama theater was opened in Termez. Sports competitions were also held in the cultural and spiritual spheres. The district committee has made a special decision to prepare all young people in the Urkhandarya district ⁵ for the sports competition in Uzbekistan.

In June 1937, a spartakiad competition was held among the youth of Termez. Not only boys but also girls took part in the organized spartakiad. The competition was attended mainly by Russian-speaking youth, and the majority of girls were Russian-speaking ⁶. In the same year, in 1937, subscriptions to the newspaper in Surkhandarya district became widespread. It was a time when the Soviet government was supposed to subscribe to the press and become a Soviet man. But

³ Surkhandarya regional state archive, Jarqurghon district department, 20th fund, list 1, case 31, page 16.

⁴Surkhandarya region state archive, Jarqurghon district department, 20th fund 1 list, 20 cases, 8 pages.

⁵ Pravda Vostoka. - 1936. - 17 July.

⁶ For advanced Surkhan. - 1937. - 21 June.

the sad thing was that most of the farmers did not know how to read even if they subscribed. ⁷In 1937, one of the cultural institutions in the Surkhandarya oasis, the activities of the Red Tea House were closely monitored, and special attention was paid to its activities. One such teahouse was in the Boysun district, and its activities had a detrimental effect on Soviet power. The reason is that at that time teahouses were one of the centers of cultural entertainment and propaganda and agitation of the Soviet government. The red teahouses were also provided with republican and district newspapers and had the opportunity to get daily information about the country and the district. That's it period point of view in terms of take than oasis all cases a quality which was social supply advice authority by unorganized rather, there is have things of the state deb knowing his supply state a lot cases own assume did not receive and cultural institution as not considered times both many become standing 8 Therefore for both mana that's it similar schools, teahouses, church institutions, cultural institutions simple workers themselves to do coercion deb understand possible.

In 1937, one of the schools in the Shurchi district published a small article in the press of the district to show to the people of the oasis that several teachers working in their education were left behind in culture. According to him, teachers are paid 370-400 rubles, they do not wear their outerwear in accordance with today's requirements, and in the beginning they still wear turbans, and their wives walk in a torn patch .9

⁷For advanced Surkhan. - 1937. - 8 June.

⁸ For advanced Surkhan. - 1937. - 22 June.

⁹For Ilgor Surkhan. - 1937. - 6 February.

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In 1938, one of the teahouses in the Surkhandarya oasis was built on the collective farm "Turakhodjaev" in Pattakesar district. This teahouse was one of the most luxurious buildings of that time and was equipped to the requirements of the time. Special attention was paid to recreation in the county. In Boysun district, for example, the Chor Chinor camp is located on the top of a mountain, where pioneer students of the oasis went to rest. Cultural and educational activities are very well organized in the camp, various sports games and music evenings are organized has been done 10.

In 1938, the construction of a winter club on the initiative of young people at the collective farm "Stalin" was completed. It also had a library and a kitchen. This club began to play an important role in educating the younger generation. The club also held regional and district meetings, and artists from Tashkent and Termez gave large concerts. Halima Nosirova, Tamarakhonim and Saodat Kobulova have performed here several times. In 1940, Usmon Yusupov, one of the leaders of the republic, came to the club and praised it. The clubhouse, made of this cotton, did not meet the demand until the 1970s, when over time, buildings were being built that were typical of their time. (So far, a modern summer club building has been built in its place).

So, the cultural and educational work carried out in the district during the 1920s led to radical changes in the lives of the population of our district. The creative and educational work of the district's intelligentsia on the basis of the people's thirst for enlightenment and the above-mentioned measures taken in this

¹⁰ Young Leninist . - 1937. - 1 August .

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area have contributed to the growth of cultural, educational and political consciousness of the population of the district.

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