

CULTURAL LIFE IN SURKHANDARYA DISTRICT: PROBLEMS AND RESULTS (20-30 YEARS OF XXth CENTURY)

Nozima Nasriddinova,
Teacher of the Department of Music of TerSU

Abstract:

In this article, the policy implemented by the Soviet government in cultural life, its purpose, implementation mechanism, consequences and results, as well as gross mistakes made in this regard and its negative impact on the life of society are analyzed in the case of Surkhondarya district.

Keywords : state, district, ideology, propaganda, newspaper, club, radio, theater, library, idea, creativity, “Red Teahouse”, culture.

In the process of establishing its socio-economic and cultural foundations, the permanent Soviet government focused on the promotion of communist ideological principles. On this basis, he established a number of ideological propaganda and propaganda units promoting the ideas of Marxism-Leninism. In order to implement this issue, in Uzbekistan, including Surkhondarya district, “red teahouses” and “red clubs” were organized in all districts to regularly instill the essence and power of the “Soviet state” into the minds of the people. The role and importance of red tea houses in the national and cultural heritage of Surkhondarya district is also great. In 1925, 2 red tea houses were opened in Termiz, 4 in Sherabad, 3 in Denov, and 2 in Sarysia. being considered a center of education, people of national creativity shared the fruits of their work, poetry, and songs to our people [1].

In 1928, 18 “red teahouses” and 13 “red clubs” operated in Surkhondarya [2]. During the Soviet regime, the usual age-old activity of these teahouses was changed, the word “red” was added to its term, and these teahouses were used to promote the Soviet ideology . In addition, the “red clubs” were mainly supplied with the works of Marx, Engels, Lenin, Stalin, glorifying the politics of the Soviet system, mostly written in Russian. It was difficult to find and read books written in the Uzbek language, especially the works left by ancestors in these libraries. All these works were one of the original goals of the “cultural revolution” activities .

Existing libraries in Uzbekistan in 1925-1930 carried out their activities based on the requirements of the Soviet system. In order to improve and expand educational work, book exhibitions, lectures, discussions, conferences and parties were organized on various topics [3].

Despite the implementation of measures aimed at improving the work of libraries by the Soviet government, it was not possible to immediately improve their activities. In 1936, the city library of Termiz was placed in a shop that used to sell wine. The building in which the

Surkhandarya district library is located was also criticized for not being able to carry out large-scale cultural and educational activities among the population [4].

In 1939, the creation of new libraries in collective farms and state farms, expansion of the network of existing libraries, and services to readers were further improved. For example, book collections of large libraries in Surkhandarya district were widely opened to the population. Due to the improvement of library work, in 1940, 99 public libraries were operating in the region[5]. But the lack of personnel caused the work in the field to go backwards. For example, in 1939, none of the employees of Boysun, Sariosia, Shorchi district libraries had any special education[6].

One link in the system of cultural and educational institutions is the clubs, which performed their activities in all state and collective farms, as well as in city and district centers. Strengthening the ideological influence of the party was carried out in such a consistent way that lectures in clubs were carried out by personnel trained in special schools [7]. In the clubs, first of all, the internal policy and ideological principles of the Soviet state were propagated. During the Soviet era, almost no attention was paid to building modern clubs and providing them with technical equipment that meets the requirements of the time . In many cases , the clubs were mainly filled with school students and made to look official . In the first half of the 1920s and 1930s, there was an increase in cases of not going to various parties held in clubs .

One of the main types of work of cultural and educational institutions was artistic amateur circles. Creation of artistic amateur circles and development of their activities has become a unique way of working in the field of clubs. Hundreds of people were united in such circles based on their interests and talents.

Dramatic, musical, choral groups formed during this period were active among the people to a certain extent, and their number grew year by year. For example, folk song and dance ensembles established in Surkhondarya district in 1934 demonstrated their skills not only in Uzbekistan, but also in foreign countries [8]. At the same time, there were a number of problems in this field in Surkhandarya district. For example, in 1932-1933, not a single artistic amateur club was established in the collective farm clubs of the region[9].

The role of the city of Termiz in the cultural life of the oasis was incomparable. Public education, cultural and educational institutions grew rapidly in the city. There are various spheres of cultural and spiritual sphere in Termez, among them, the folk theater, newspaper, folk ensembles, Komsomol clubs, and red teahouses have a special place. Young people who have studied in educational institutions in the city have been active in the cultural and spiritual sphere of the oasis. By 1940, the number of people employed in the cultural and spiritual sphere in the Surkhan oasis was 16,962 [10].

When analyzing the cultural and spiritual life of the Surkhan oasis in 1917-1941, it is noticeable that the national art has developed to a certain extent. Despite the influence of communist ideology, folklore, national folklore and art have lived in the heart of the local

people as a model of creativity in the oasis. In particular, the people's gifts, poets, creative writers, national musicians, tuners of musical instruments, badash, khankwuz laments saved the dreams and worries of the nationally humiliated people even under the influence of heavy oppression [11].

Surkhandarya region is one of the centers of philanthropy, where unique epic schools were formed. In the Boysun, Zharkurgan, and Sherabad districts of the oasis, the traditions of epic writing were active almost secretly, even under the pressure of the Soviet government. Some Bakhshs managed to adapt to the new era, to preserve this ancient form of national musical art by creating epics praising the Soviet regime. In particular, Umir Bakhshi Safarov, the great representative of the Sherabad school of epics, wrote the epics "Karaqum", "Dastagul" related to the establishment of the Soviet system in the country, and the epics "Amir Kochdi" were created by the son of Khaliyor Bakhshi Abdukarim. Under the pressure of political ideology, the places related to the epic patrons of folk epics - Hizr, forty chiltons, saints, pirs, prophets, choriyors were removed from the performance of bakhshis [12].

Another important change in the cultural life of the 1930s was the emergence of theaters. On November 5, 1935, the musical drama theater in the city of Termiz started its activity[13]. At the opening ceremony of the theater, the premiere of Afandikhon Ismailov's play "Victory" was shown. Starting with this work, the gallery of performances of the theater was enriched in the late 1930s by K. Yashin's "Two Communists", "Gulsara", Hamza's "Maysara's Work", N. Safarov's "Awakening", U. Gadjibekov's "Arshin Mol-Olon". Artists such as O. Rikhsiev, Kh. Tolaganov, Kh. Bobokhonova, G. Latipova, Z. Olimova contributed a lot to defining the theater's creative path [14].

In 1938, the Central Committee of the Communist Party of Uzbekistan adopted the decision "On the state of theater art and measures to further improve it and increase its role in educating the working people of the republic in the communist spirit" [15]. According to the decision, theater groups, playwrights, and directors should first focus on increasing the number of works glorifying the revolutionary Soviet way of life. Works on the national-historical theme were evaluated as "worshipping the bourgeois ideology". In 1940, 2 Surkhondarya folk theaters, including Termiz and Denov, operated, and 63 people served in them[16].

Cinema is undoubtedly the main part of the work of cultural and educational institutions. In the period under analysis, cinema was the main tool for public enlightenment and served as the main tool in the process of propagandizing the ideas of the communist ideology.

In the 30s of the 20th century, the construction of wide-screen cinemas was started in Surkhandarya. The construction of wide-screen cinemas was carried out in districts and cities such as Denov, Termiz, Sherabad, Shorchi, Zharkurgan. Cinema screenings in the city of Termiz were organized mainly in the M. Gorky park in the officers' quarters. A special summer cinema was established in this garden. But despite this, the level of cinema service to the population could not be considered satisfactory. In this field, Surkhandarya was at the last place in the republic. In particular, in 1940, there were 25 cinematographs operating in

the region. However, 28 cinemas were operating in Khorezm, 33 in Karakalpakstan, and 45 in Syrdarya[17], which is much smaller than Surkhandarya in terms of population.

The main content of the operation of the radio station established in the oasis was adapted to the promotion of the Marxist-Leninist ideology. It should be noted that the first radio broadcast in Uzbekistan began on June 22, 1925[18]. In 1927, 5,200 soums were allocated from the state budget to start a radio station in Surkhandarya district. Radio devices were installed in Termiz, Sherabad, Denov districts with this funding[19].

The Soviet state made good use of the periodical press in the implementation of its policy. For this purpose, in 1932, newspaper publication was organized in the city of Termiz, the district center, and districts. On April 15, 1932, the publication of the newspaper "Kyzil zhera", which was considered the publication of the party committee of Termiz district, began to be published. From March 18, 1935, the newspaper "Kyzil Chisara" was transformed into a regional newspaper, and in 1941 it was renamed "For Ilgor Surkhan". The newspaper "Ilgor Surkhan" was published on May 21, 1956 under the name "Lenin's banner"[20].

Thus, the spiritual, educational and cultural activities carried out in this period in Surkhondarya district were launched in a situation related to the alienation of the masses from their identity, loss of national values, subjugation of the whole spiritual life to the principles of communist ideology. However, despite this, there were some changes, first of all, changes related to the establishment of theaters, clubs, radio and other cultural institutions were noticed. But all these changes were distinguished by the promotion of the advantages of the Soviet system and the glorification of the Soviet way of life.

REFERENCES

1. State archive of Surkhandarya region, fund 361, list 1, case 238, sheet 27.
2. State archive of Surkhandarya region, fund 89, list 1, case 155, sheet 99.
3. State archive of Surkhandarya region, fund 89, list 4, case 72, sheet 29.
4. State archive of Surkhandarya region, fund 45, list 1, document 101, page 58.
5. Sovetsky Uzbekistan za 40 let. Statistical collection. -S. 328.
6. State archive of Surkhandarya region, fund 45, list 1, case 101, sheet 58
7. State archive of Surkhandarya region, fund 45, list 1, case 101, sheet 58
8. Tursunov S.N. and others. Surkhandarya is in the mirror of history. -B. 382.
9. State archive of Surkhandarya region, fund 45, list 1, case 101, sheet 58
10. Newspaper of Termiz University, November 17, 2001.
11. State archive of Surkhandarya region, fund 89, list 1, case 72, page 59.
12. Muradov M., Ergashev A. Alpomishnama. The second book. Kashkadarya interpretation. -B. 160-166.
13. State archive of Surkhandarya region, fund 33, list 32, document 17, sheet 5.
14. Tursunov S., and others. Surkhandarya is in the mirror of history. -B. 186.
15. State archive of Surkhandarya region. Fund 45, List 1, Document 101, Sheet 58

16. State archive of Surkhandarya region, fund 361, list 1, document 242, page 49.
17. Sovetsky Uzbekistan za 40 let. Statistical collection. -S. 330.
18. Azimov M. History of Termiz. (From the earliest times to the beginning of the 21st century). -Nasaf, 2001. -B. 152.
19. Own MA, Fund R-86, List 1, Case 4158, Sheet 73.
20. Tursunov S., and others. Surkhandarya is in the mirror of history. -B. 185.

