

## **THE INFLUENCE OF THE SOVIET GOVERNMENT ON THE CULTURE OF NATIONAL TERRITORIES AND ITS CONSEQUENCES (IN THE CASE OF SURKHANDARYA AND KASHKADARYA REGIONS IN THE SECOND HALF OF THE 20TH CENTURY)**

**Pardaev Tashkentboy Rajabovich**

TerSU, professor of the Department of World History, Doctor of History

**Key words:** education, culture, ideology, value, expert, club, cultural educational institution, nationality, school, theater, library.

**Abstract:** In this article, the cultural changes that took place in the southern regions of Uzbekistan in the years after the Second World War, including innovations in the field of education, the activities of cultural institutions, as well as the discriminatory policy of the Soviet government towards national culture, its consequences, the limitation of national values and the freedom of creativity of national intellectuals to conform to the communist ideology actions and its negative impact on national cultures are explained based on historical evidence and archival documents based on objective and comparative analysis methods.

In the years after the war, the level of provision of cultural institutions in the regions of Southern Uzbekistan was in a deplorable condition. Because, during this period, all forces and means were aimed at eliminating the complications of the war period. Therefore, the amount of funds allocated for the needs of cultural institutions was very small. In addition, during the war, most of the experts in the field were mobilized to the front, and most of them did not return from the battlefields. This also had a serious negative impact on the activities of cultural institutions. In addition, the process of training specialists working in the field was also very weak during this period.

If there were 153 libraries operating in Kashkadarya region in 1940, in 1950 they decreased to 64. Small libraries in the villages were closed, and libraries built in the centers of collective farms and state farms were enlarged at their expense. The number of books in these libraries, if in 1940 there were 117 thousand copies, by 1950 it barely reached 122 thousand copies [1].

Nevertheless, in the years after the war, the work of building clubs and culture houses in the centers of the districts and in the rural areas was revived to some extent. In 1945, there were 165 clubs in Kashkadarya, and by 1950, their number reached 288. [2]. During this period, there was a slight revival in showing movies to the public. For example, in 1945 there were 19 cinemas in Kashkadarya region, and by 1950 their number had increased to 46[3]. If in 1943 there were 7 cinemas in Kashkadarya, by 1948 their number reached 28. This year, there were 14 radio stations in the region, but only 8 of them were operational[4]. Also, in 1948, there were 84 collective farm

clubs and cultural centers, 12 regional libraries and study halls in 116 villages in Kashkadarya region[5].

During this period, it can be observed that the cultural life and cultural institutions in Surkhondarya region have revived to some extent. For example, in 1940 there were 99 libraries in Surkhondarya region, by 1950 their number increased to 148, and by 1955 to 162[6]. The book fund of existing libraries in the region has also been enriched year by year. For example, in 1940, there were 91,000 titles of books and magazines in the oblast's libraries[7]. In 1945, the number of books in them increased to 96,000, in 1950 to 218,000, and in 1955 to 468,000[8]. In addition, the number of clubs in these areas has been increasing year by year.

For example, in 1940 there were 86 clubs in Surkhondarya region and 148 in Kashkadarya region, while in 1950 the number of clubs in Surkhondarya region reached 108, and the number of clubs in Kashkadarya reached 288[9]. However, not all of these clubs worked in a full way, because the material shortages, the difficulties of the post-war years were very noticeable in establishing the activities of the clubs.

For example, in 1950, only 9 out of 18 clubs in Sariosia district of Surkhondarya region operated, or 7 out of 11 clubs in Termiz district did not operate. [10]. But the Soviet system considered cultural and educational institutions as a means of strengthening and promoting the Soviet ideology. For this reason, the activities of all cultural education institutions were aimed at promoting the Soviet reality, studying the works of Marxism-Leninism classics, promoting the decisions of party congresses among the masses, educating the population in the spirit of atheism, and other similar aspects.

As a result, the process of politicization in the activities of the clubs intensified. Cultural and educational institutions began to act as a kind of guide in fulfilling the social order of the Communist Party. This led to the fact that the population was tired of the activities of the clubs. However, the Center tried to increase the role of cultural education institutions in various artificial ways, that is, talks, lectures, boring events praising the party and Soviet reality became the main direction of the work and activity of cultural institutions.

For example, at the 1st conference of the party organization of Surkhondarya region held in 1945, the 2nd conference in 1949, as well as the 3rd conference in 1951 and the 4th conference held in 1952, the issues of ideological and political work of the party organizations were firmly put on the agenda. These meetings are the responsibility of specialists in the field to widely promote mass-political work in collective farms, enterprises and institutions of the region, to launch the study of the classic works of Marxism-Leninism in a mass way, to conduct continuous lectures on the history of Bolshevism, the history of communist organizations, to intensify atheistic propaganda, political schools, charged with revitalizing the activities of clubs and party schools [11].

Such a situation was widespread not only in the Surkhondarya region, but also throughout the USSR. In connection with the implementation of this goal, in 1947, a new political organization was established in the USSR, namely the All-Union Society for Dissemination of Political and Scientific Knowledge (later it was called "Knowledge" Society). The republican oblast, district and city branches of this organization were also established. Not a single settlement, collective farm, state farm or enterprise was left out of this society's attention[12]. In this way, the communist party took control of all social and economic processes, including the cultural and educational sphere.

As a result, all cultural and educational institutions became a force that fulfills the social orders of the Communist Party. One of the most characteristic features of this period was the task

of "educating a new person" through culture and art. From the point of view of the Communist Party, the "new man" was a representative of the crowd, which was gradually losing its identity, and was always ready to fulfill the goals and tasks of the party it was leading[13]. Of course, in such conditions, there was no question of the right of local peoples to cultural and spiritual heritage, their ability to use national and universal values independently.

However, in spite of this, dedicated employees of cultural institutions, intellectuals worked diligently to raise the cultural level of the people, as well as to improve the cultural lifestyle. For this reason, the number of cultural institutions in Kashkadarya and Surkhandarya regions increased somewhat. This can be seen as an example of the following facts: 230 clubs and cultural institutions operated in Kashkadarya region in 1960, 249 in 1970, 291 in 1980, and 315 in 1985. In Surkhandarya region, the number of clubs reached 134 in 1960, 191 in 1970, 241 in 1980, and 245 in 1985[14].

In 1965, the number of public libraries in the Kashkadarya region reached 324, the number of clubs increased to 251, and the number of cinema devices reached 236 [15], in 1967, 32 clubs and 26 public libraries were additionally opened in the region. Also, 5 clubs and 4 culture houses were built and equipped with modern equipment at the expense of collective farms. [16]. In 1979, 300 clubs and houses of culture, 600 libraries, 250 cinema facilities, and 120 artistic amateur circles served the people in Kashkadarya region[17].

In 1983, 254 clubs, 473 libraries, 1 museum, 1 theater, and 381 cinema facilities served the residents of Surkhondarya region[18]. In the same year, 296 clubs, 562 public libraries, 1 theater, 1 museum and 440 cinema devices served the residents of Kashkadarya region[19].

It can be seen that the amount of cultural services and cultural institutions provided to the people has been growing year by year. However, the activities of these institutions were regularly monitored by state agencies and control bodies of the Soviet government. Only activities specified under strict censorship procedures are permitted. If anyone deviates from this direction or acts contrary to the instructions of the center, he will be punished accordingly.

#### **List of used sources and literature**

1. Қашқадарё вилояти давлат архиви. 1-фонд, 2-рўйхат 625-иш, 32-варақ.
2. Қашқадарё вилояти давлат архиви. 1-фонд, 2-рўйхат 670-иш, 45-варақ.
3. Қашқадарё вилояти давлат архиви. 1-фонд, 2-рўйхат 670-иш, 46-варақ.
4. Қашқадарё вилояти давлат архиви. 1-фонд, 2-рўйхат 112-иш, 41-варақ.
5. Қашқадарё вилояти давлат архиви. 1-фонд, 2-рўйхат 138-иш, 33-варақ.
6. Народное хозяйство Узбекской ССР 1985. – Ташкент: “Узбекистан”. 1986. – С . 318.
7. Холмирзаев А. Маърифат манзиллари. – Термиз: “Жайхун” 1995. – Б.38.
8. Народное хозяйство Узбекской ССР 1985. – Ташкент: “Узбекистан”. 1986. – С .320.
9. Рахимбабаева З.Р. Расцвет культуры в Узбекистане. – Ташкент, 1964. – сс. 96-97.
10. Сурхондарё вилояти давлат архиви. 345-фонд, 1-ёзув, 180-иш, 37-варақ.
11. Бердиев Х. Эрматов Х. Сурхондарё тарихидан лавҳалар. – Тошкент: “Нур”. 1991. – Б.80-81.
12. Раҳмонов Н., Умаралиев А. Совет Ўзбекистони маданияти тарихи очерклари. – Тошкент: “Ўқитувчи”. 1984. – Б.147.
13. Ражапов В.Т. XX асрнинг 80-йилларида Ўзбекистонда маданият соҳасидаги ўзгаришлар ва муаммолар. Тарих фанлари номзоди илмий даражасини олиш учун ёзилган дисс. – Наманган, 2006. – Б.26.
14. Народное хозяйство Узбекской ССР 1985. – Ташкент:”Узбекистан”, 1986. – С. 320.
15. Қашқадарё вилояти давлат архиви. 1-фонд, 2-рўйхат 445-иш, 21-варақ

16. Культура быта села на подъеме. – Ташкент: Узбекистан. 1982. – С.109.
17. Қашқадарё вилояти давлат архиви. 1-фонд, 2-рўйхат 8-иш, 36-варак
18. Народное хозяйство Узбекской ССР 1985. – Ташкент: “Узбекистан”: 1986. – С. 318-325
19. Народное хозяйство Узбекской ССР 1985. – Ташкент: “Узбекистан”. 1986. – С. 318-325
20. Rahmonov, M. (2023). TRADITIONAL LIFESTYLE OF THE TOKCHI PEOPLE OF SURKHAN OASIS. *Modern Science and Research*, 2(4), 720-722.
21. Rahmonov, M. (2023). Surxon vohasi toqchi qavmlari hududiy joylashuvining ilmiy tahlili. *Марказий Осиё тарихи ва маданияти*, 1(1), 341-344.
22. To‘Rayev, S. G. O. G. L., & Raxmonov, M. X. O. G. L. (2022). BX KARMISHEVA TADQIQOTLARIDA SURXON VOHASI YUZ URUG‘LARINING ETNIK TAVSIFI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(1), 43-51.