

## EARLY EFFORTS TO ESTABLISH CULTURAL INSTITUTIONS IN TERMEZ

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**Annotation:** *information is provided on the basis of the initial actions of the establishment of cultural institutions in Termez.*

**Keywords:** *cultural institution, Libertarian, County.*

In the 20s of the 20th century, there was a period of Whole changes for the Soviet government in all areas. Initially aimed at restoring the indigenous population of the OASIS to the agricultural economy, the loss of representatives of large owners, merchants, religious leaders, the intelligentsia, who instead led landless, middle-class people into the field as a Soviet person, with the support of which they tried to develop the socio-economic and cultural spheres of the Oasis.

In Uzbekistan, the party threw another idea into the field of ideology – the "idea of denying cultural heritage", which was actually one of the main goals of the "Cultural Revolution". This conducted social policy served as an important factor in changing the minds of individuals. In all regions and counties of our country, the idea of forming a new worldview was put forward by the government.

Taking this into account, the Soviet government from the 1920s, darkhol considered the development of cultural life in education and carried out intensive work for its implementation. Since 1920-1922, Soviet schools began to be established in surkhandarya County. In 1924, 5 new Soviet schools were established on a county scale, with 67 teachers providing knowledge to 400 students . The Oasis was a period of strengthening the political, social, economic and cultural status of the Surkhan oasis for the Soviet government in the period between 1925 and 1941, which we will not be mistaken to say. After the establishment of the Soviet government, it went through its ideological influence in all aspects of social life. In particular, this process has become serious in education, science and culture, which is considered an important factor in changing the minds of people.

In the years studied, all work in education, science and cultural life served political interests. By eliminating representatives of the" erkatir "national intelligentsia and opening a" new Soviet school "for the local population, it consisted in raising the level of" literacy "and forming the" new intelligentsia " cadres of the Soviet government, and strengthening the bureaucratic system of government.

In the general idea of the Soviet government, there were reforms such as the introduction of general primary education, the end of illiteracy, in establishing strict ideological control and strengthening the policies that were taking place. To do this, the newly opened Soviet schools in the Oasis did not use their teachers, who, although

they were dependent on teaching personnel, operated in "traditional" schools. The teachers who were teaching in the "traditional" method were viewed with hostility. They masterfully used the system of the "new Soviet school" in the absorption of Soviet ideology into the consciousness of the masses of the people. It also did not stop, developing education, but instead began to emphasize new manifestations of the Cultural Revolution.

In the early years, on the fronts of culture and its management, the Soviet government was forced to take into account the customs of the local population. However, the Soviet government, based on the administrative command system, also created contradictory cases in cultural areas. For example, slogans promulgated by the Soviet state were left only on paper, instead the discrimination of the population, the assessment of its rich cultural heritage as a Sarge of old age became the main criterion of Soviet policy. Forced the minds of men to poison themselves with "Leninist" ideas and do things that are not inherent in the national mentality. Considered illiterate in relation to the local population, they began to recognize only those who knew the Russian language and graduated from the new Soviet school as literate enlightened people.

In order to promote their ideas, cultural institutions, clubs, red tea houses, theaters, museums, agitpunkts, libraries and other educational masks began to be organized in various districts of the Oasis.

The main idea of the newly formed schools was the task of supplying the Soviet government with the necessary loyal personnel and instilling Soviet ideology. Those educated in traditional schools were placed among those not unique to the Soviet "grajdani", in recognition of them as old age sarqit. And this idea began to be absorbed into the minds of other people. This was primarily a manifestation of the people's attempt to gradually destroy the rich spiritual heritage of the Fatherland.

In 1925, one of the works that had to be done to prevent cultural and educational work from being established in the Oasis was considered to be the establishment of red tea houses in the village councils. Before 1925, the county had no clubs with only one tea house established at all, which was what it had decided that councils should be formed and cultural-educational work should be established.

The Soviet government, in raising the cultural level of the people, considered the position of clubs extremely high and widely established the organization of clubs in the Oasis. Because the political and educational work was largely entrusted to the red tea houses and clubs. In 1927, 7 clubs opened and began its operations. In each of the clubs and red teahouses, the "Lenkon" (V.I.Cape Lenin). 3 of these organized clubs were for women. While the club was intended to open a library business, a "mobile" library, a "peasant house", there was a lack of funds to organize them.

A wide Place is given to the organization of excursions in order to show the population the changes that are taking place in Soviet society. The sales staff of the city of Termez organized a tour of the old Termez. Those who came on the excursion

received information about the old Termez city, accompanied by professor Denike, director of the museum "Oriental culture". The Professor gave them information about a number of material and cultural monuments and about the ancient history of the city. It noted that the city has been one of the foci of culture since ancient times. At the same time he mentioned that in the future it is necessary to organize a museum in Termez. At the same time, it is necessary to organize a circle of the highest category in the future from the Moscow Museum of "oriental culture"-which assessed that the existing material in God will serve for the history of our country..

For example, women were recalled from villages to work in medical facilities. Women also began to work in the people's court in the role of people's counselors. During this period, a grooming Artel (beauty salon) was established in Termez-Pattakesar and Sherabad to improve women's living conditions. This artel was an early institution in Surkhan Oasis. Artel envisioned women to give themselves a break and keep their hair in a new fashion. At first, the leading women went to these artels, and later other women went to these artels.

In particular, during that period, a children's commission was established in the oasis, in which it was allowed to establish photo studios. The laboratory of the photo studio was organized in the children's home of Termez No. 1. This laboratory was established by the county executive committee and the county children's Commission. Other organizations in the county w

In the regions far from the center of the county, certain activities were also carried out, including the creation of a park of culture and Recreation named after Stalin (on the site of the present Gazamparbobo tea house) in the Boysun District of 1930 in the center of the city, with a focus on the north in the middle part of it, I.A statue of Lenin was erected. Originally, the park was used for dances (dance) for representatives of the European nation, cinema performances (there was a summer cinema on the site of the present day kindergarten), as well as various concerts.

The press was masterfully used as a "harbinger" of the policy of the Soviet state, and newspapers began to be published in districts as well. Since March 1932, the newspaper of the Jarkurgan district party committee began to publish a newspaper called "border mint", and since in 1935 the emphasis on the cultivation of fine-fiber cotton in the district increased, this newspaper was called "for Silk Cotton", since may 1937 the district newspaper was published under the name "the truth of Jarkurgan". It can also be observed that the first issues of the county newspaper were also published during the years of the recession.

On April 2, 1932, in the newspaper " Pravda", it was decided to publish the newspaper " red border", the executive kidney of the Raikom of Pattakesar (now Termez district). This resolution stressed that the newspaper " red border " will come out once every five days as a propaganda and propaganda distributor of Termez Raypartkomi and rayijrokomi of the Central Committee of the compartmentalization of

Uzbekistan and the trade Soyuz Salo. The first issue of the "red border" newspaper began on April 15, 1932.

On April 8, 1933, Termez raikomi was a meeting of employees of cultural bleaching institutions, where saidboev, the editor of the newspaper "red border", was heard about holding a one-year anniversary of the newspaper. In it, on the basis of the decision of the organizational order of the KP district committee of Uzbekistan adopted on March 15, 1935, the Termez district newspaper "red border" was transformed into the organ of the Uzbek Compartmentary Surkhandarya okruzhomi, the regional executive committee of the trade councils District Council Termez raykomi and the rayyzhroiya Council and was named "for a progressive Surkhon". At that time, gazetata was printed three times a thousand copies per week. Rustam Abdurakhmonov was confirmed as the editor of the district newspaper. If you scroll through the first issues of the newly created newspaper "for the Advanced Surkhan", you can observe materials aimed at strengthening collective farms organized in our oasis, social changes and the restoration of the national economy. In 1935, this newspaper painted the local people of voaha to Soviet power, and the unconditional execution of his instructions and assignments also made propaganda and propaganda work of that time widespread.

In addition, the organization of museums is established in the Oasis, which is considered one of the many cultural institutions. In June 1933, at the conference of Museums of the Republic in Tashkent, proposals were made to establish museums in Qarshi, Khiva and Termez. On September 17 of the same year, all the problems associated with the establishment of the museum were solved. In October 1933, it was decided that the Agricultural Department of the museum would be established and samples of the products being produced in all districts would be brought to the museum. Since January 1, 1934, Surkhandarya inter-district exhibition officially began to be called Surkhandarya Inter-District State Museum. According to the order of the Termez City Council of January 2, 1934, G.V. Parfyonov was appointed director of the museum.

In connection with the official establishment of Surkhandarya district in 1935, on July 20 of this year, by the decision of the regional district committee, the Surkhandarya state inter-district museum was transformed into the District Museum. The sherabad District Museum of local lore continued its work as a branch of the county museum. The museum staff organized its first expedition to the Bobothog mountains and the city of Denov in 1935. This was the museum's first expedition.

In particular during that period, the idea of establishing a theater in the county was also developed, according to which the musical drama theater began operation in Termez, the center of the county, on November 5, 1935. On March 25 of this year, director Afandikhon Ismailov's H.H.The premiere of Niyazi's "Golibiyat" took place. Ghulam Zafari's "Halima", Comil Yashin's "two communists" and "Tor-mor", U.Ismailov's premieres such as "Rustam" were staged and shown to the people of

voha. It is also known from the naming of the stage plays that the premieres shown were based on Soviet ideology.

In 1936, The Theatre in Termez hosted a major event between workers and labourers on the theme "Constitution towards a happy life". The employee of the railway depot who took part in this event was P. Rasulov spoke and lectured that "the Stalin Constitution is a Socialist Council where a happy and free life unites all peoples in one place." Taking it from the point of view of that time, we would not be wrong to talk under the spirit of such an idea and ideology, to promote the Soviet idea of doing business on this basis and to promote the affairs of the ruling party.

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In 1936, an expedition was organized to study the history of ancient Termez. The Soviet authorities determined that the old Termez was crossed here in ancient times by cultural monuments and a trade route. The ancient city of Termez was clarified as a transit city adjacent to the Great Silk Road through Europe, China and India, and a two-month General archaeological expedition was organized to study the ancient cultural monuments in the area. In the study of the ancient city of Termez, it was decided to study the entire territory, making topographic analyzes. The study of the ark part of the city of Termez and parts of shakhristan was included in the expedition. Scientific analysis of the expedition showed that the territory was able to identify the Greco-Bactrian culture .

Sports competitions were also held in cultural and spiritual affairs. In order to prepare whole youth in Surkhandarya district for the sports competition held in Uzbekistan, the district committee made a special decision . Talented athletes engaged in football, checkers, chess and athletics were selected among the young people. A county children's spartakiad was held in Termez, the county seat. The participants of this spartakia were mainly made up of schoolchildren and pioneers. In June 1937, the spartakiada competition among the youth of the district was held in the town of Termez. In the organized spartakiad, not only boys, but also girls were involved. The competition was mainly attended by Russian-speaking youth, with the majority of Russian-speaking nationalities among the girls .

One of the first "red tea houses" built at the level of demand of that time in the Surkhan Oasis was erected in a kolkhoz named "Torakhojaev" under the Pattakasar district. The Teahouse was one of the most luxurious at the time. Its window frames were made very elegantly, and it was decorated with dice curtains. The Tea Room is equipped with a library, radio apparatus, two billiards and a patephone.

In 1938, a winter clubhouse was completed in the "Stalin" collective farm of the Zharkurgan district with the initiative and support of young people. In addi

The club had been placed at the disposal of an amateur team formed in the collective farm. The organized club held large, district-wide meetings, and artists from the Republic and the center of the county held concert performances at the club. Well-known artists of our republic, in particular Halima Nazirova, Tamarakhonim and Saadat Kabulova, performed several concerts in this club . In 1940, Usman Yusupov, the First Secretary of the Özssr Committee, had also visited this club to give him a high mark.

Also, the Soviet government tried to radically change its attitude towards religion by restricting freedom of religion to the local population and forming a society of "Godless". By poisoning the minds of men, the role of religion in the new policy was completely absent, and religion was condemned as a superstition of old age. The shurchi district consisted of a group of women from the komsomol organization. An article was published in the district newspaper in the context that the Soviet state wanted to promote religion while being a member of the komsomol, because they were fasting during the month of Ramadan. Why now the head of the komsomol organization has given a critical conclusion that he will not take action against them as someone who opposed Soviet policies. It is absolutely impossible for Komsomol people to fast, not to perfor

In the recovery of the economy, agriculture was heavily introduced. The rich, the powerful Manors, the Rukhani, "listened" to themselves by plundering the goods of the intelligentsia and condemned them as the country's first enemy. Committed the common people to raising their children as enemies of them. All cultural institutions were followed by "Red". The Oasis violated the rich culture of the people, forming a "Leninist-Stalinist" worldview. In order to promote their ideas, cultural institutions in different districts of the Oasis established clubs, red tea houses, theaters, museums, agitpunkts, libraries and other educational institutions.

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