



## The Spiritual And Educational Policy Of The Soviet Government And Its Results

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### ABSTRACT

This article discusses the spiritual and educational policy of the Soviet government; the level of knowledge and skills of teachers and training of teachers for schools has become one of the most serious problems in Civil War years in Uzbekistan.

### KEYWORDS

Denau, Termez, Sherabad, Shurchi, Jarqurghon, Sherabad, Red Uzbekistan, folk theaters, traditional singing, Charimgar, sect

### INTRODUCTION

In difficult and controversial years, there was little opportunity to staff schools at the expense of teachers in Uzbekistan. The leadership of the republic often asked the government of the union to send personnel,

and specialists of various levels were sent from the central part of the USSR for their application. However, the allocation of staff by the center is not optimal, so the government of the republic, using the internal capacity, has

focused on the establishment of secondary special education institutions, improving their activities.

### MATERIALS AND METHODS

In Sherabad, the active participation of women in economic life was increased from 1923 to 1931. In 1925, a women's department of the sect committee was established in Sherabad, and Fatima Alimova was appointed director. But the women's movement for enlightenment and liberation was severely affected. Hajar Bobokulova, who was released from the Charimgarguzar in Sherabad, was shot dead in the spring of 1926. In 1928-1929, T. Primova Kokkozoy Madiminova and Boyguchchieva from Sherabad studied at the silkworm technical school and returned to their homeland as mature specialists. Eshmuradova Ruzioy, who headed the women's department of the Sherabad sect committee from 1926, took part in the II-III All-Union Congress of Soviets of Uzbekistan in 1928-1929 and was a member of the Central Executive Committee of the Uzbek SSR. With her initiative, dozens of organizational and educational works were carried out in Sherabad, such as the library, Women's Circles, People's Art Theater, Women's Red Tea House, new customs and traditions. Given the economic and material development of Sherabad, it was declared 48 districts on June 20, 1926, during which time 1,500 people lived in the center of Sherabad. In 1924-1927, the construction of the Sherabad-Termez, Sherabad-Denau, Sherabad-Guzar stone roads began and attention was paid to local industry. In 1928, a bridge was built across the Karasuv River. In total, by the beginning of 1928, Sherabad had 318 different handicraft workshops, such as weaving, cloth-making, shoemaking, blacksmithing, confectionery, pottery. As early as the end of the 1920s, 51.2% of the total population of Sherabad was experiencing severe hardship as a result of hunger and poverty. In order to improve the economic situation, the new Soviets, along with the government, united the desire of the

rich to take an active part. For example, the eldest rich son of Sherabad A. Toksabaev is one of them. Many educated honest people have expressed a desire to be involved in this matter. But the plan to build Stanlincha socialism, which had intensified since 1926, moved heavily in Sherabad, as elsewhere. Many indigenous peoples and activists were arrested, slandered, tortured, and deported. Especially hard-working, self-sufficient people, who were almost visible during the clean-up, were severely punished.

They were replaced by representatives of the meat nation, which at that time was considered reliable. NorboevTursun, a well-educated, well-educated man from Sherabad who came from a poor family and was well versed in economics, died prematurely from severe torture after being accused of supplying weapons to the oppressors. NorboevTursun was awarded the title of aksakal for his hard work and diligence, and rose to the rank of deputy head of the Surkhandarya district administration. There are so many such people that they are all punished in different ways. On December 13, 1926, the first congress of Surkhandarya district Soviets was held in Sherabad, which was attended by 127 deputies. The congress was opened by the chairman of the executive council 49 Turakhodjaev. Report on internal economic, cultural and social issues, work with women and youth Giessova Aydin, Glusov, Norboev T, Gosimov K, Fayzullaev R, Donierov I, Safarov, Gulmurodov, Valiev, Mansurov, Bobokhodjaev, Mukhtorov, Azizov, Khodjaev they did. Special decisions were also made on the development of cotton growing, strengthening small-scale enterprises, construction and completion of the Tallashkan canal, and increasing the variety of agricultural crops. The party, collective organizations and kolkhoz administrations of the kolkhozes in the Denau district of Surkhandarya region have taken the initiative to improve the work of the clubs. In 1961-1963, the district collective farms planned to build 21 clubs with a library and a children's library at

the expense of their indivisible funds. The ideological influence of the party was strengthened so consistently that even lectures in clubs were regularly given by specialists educated in special schools to give lectures on special political topics in order to emphasize the importance of ideological work. In the clubs, first of all, the domestic policy and ideological principles of the Soviet state were propagated. During the Soviet era, almost no attention was paid to the construction of modern clubs, the provision of technical equipment that meets the requirements of the time. In most cases, the clubs were replenished mainly at the expense of schoolchildren. In the first half of the 1920s and 1930s, there was an increase in the number of absences from clubs. In the post-war years, the existing libraries in Uzbekistan operated under the Soviet regime and became one of the main organizers of book exhibitions, 52 lectures, discussions, conferences and evenings on various topics in order to improve and expand educational work.

### Results And Discussions

The Council of Ministers of the Uzbek SSR on November 17, in 1948 adopted the resolution "On measures to improve the work of libraries in the Uzbek SSR" set tasks not to strengthen the material and technical base of libraries of the republic, to develop on the basis of national traditions, but to promote the ideological and political ideology of the party. Despite measures taken by the Soviet government to improve the work of libraries, no immediate improvement was achieved. A clear example of this is the fact that in 1936 the Termez city library was formerly housed in a wine shop. The building, which houses the Surkhandarya district library, also provides a wide range of cultural and educational activities among the population. Its inability to carry was also criticized at the time. The establishment of new libraries in collective and state farms, the expansion of the existing

network of libraries and the introduction of access to books for the entire population began to be introduced in 1939. In particular, the largest libraries of Surkhandarya region have opened their books to the public. It should be noted that, regardless of the material and technical base of cultural and educational institutions, they are one of the main centers of cultural life, in which, of course, a lot of positive work has been done. The work of cultural and educational institutions one of the main types was art amateur circles. The formation and development of amateur art clubs has become a unique way of doing business in the field of clubs. Hundreds of people were united in such circles according to their interests and talents. The dramatic, musical, choral circles formed during the period under study were active to a certain extent among 53 peoples, and their number grew from year to year. Surkhandarya district had a number of problems in this area. For example, in 1932-1933, no amateur art clubs were organized in the collective farm clubs of the region. Founded in 1934 in Surkhandarya region, folk song and dance ensembles have demonstrated their skills not only in Uzbekistan but also abroad. In the southern regions of Uzbekistan, especially in the years under study, folk theaters have developed and become more popular. In 1940, Surkhandarya had two folk theaters, including Termez and Denau, which served 63 people. Cinema is undoubtedly a key part of the work of cultural and educational institutions. During the period under review, cinema was the main tool of public enlightenment and served as the main tool in the process of propagating the ideas of communist ideology. In the 1930s, the construction of large-screen cinemas began in Surkhandarya. "The construction of widescreen cinemas has been carried out in Denau, Termez, Sherabad, Shurchi, Jarqurghon districts and cities. Museums have a special place in the cultural and educational work. During the period under study, a total of one museum of local lore was established in Surkhandarya region, ie in the cities of Termez,

and the establishment of museums by industry was neglected. During the years of study, the Museum of Local Lore of Surkhandarya region was established in 19334, and the main content of the work in these museums is Marxist-Leninist exhibitions that promoted ideology. One of the key factors in the development of any industry depends on the degree to which the issue of professional staffing is addressed positively. The low level of activity of cultural and educational institutions in the period under study is largely due to staffing issues. In the 1930s and 1940s, the number of cultural and educational institutions expanded significantly, and the demand for specialists in the field increased. The majority of graduates of cultural and educational institutions are due to poor living conditions and low salaries.

He would not work in his specialty. The role of cultural colleges in Surkhandarya in providing cultural and educational institutions of the southern regions of Uzbekistan with specialists with secondary education has been significant. Such cases have led to a shortage of staff and a decline in the work of the industry. For example, in 1939, none of the librarians of Boysun, Saroosiyè, Shurchi districts had any special information. It is well known that literature and art are an integral part of the culture of any nation. The literature reflects the characteristics of the people in a particular historical line and psyche. In each country, work is being done on the composition and development of literature and art based on a specific ideology. Under Soviet rule, the ideology of administrative command, a "new literature" was formed in Uzbekistan, including Surkhandarya, which contradicted national and traditional values. Literature also serves as one of the main tools in the widespread use of administrative command methods. The directives of the Central Committee of the Communist Party of Uzbekistan sharply criticized the delays and lack of ideas in the works of poets and poetesses, and set out special measures to eliminate them. The Plenum of the Central Committee of the

Communist Party of Uzbekistan on June 12, 1939 discussed the activities of the Republican Writers' Union and criticized the recent emphasis on nationalism in art and the growing idealization of the culture of the past. During this period, a unique literary environment was formed in the southern oases of Uzbekistan due to its territorial nature. From 1956, especially after the XX Congress of the CPSU, the repressive policy of Stalinism was criticized, and in Uzbekistan, as in the rest of the Soviet Union, there was a certain positive atmosphere for creative freedom.

In particular, the policy in the field of spiritual life has been softened a bit, a certain opportunity for creative thinking has been created. In the 1930s, a new qualitative change took place in the literary environment of Surkhandarya. During this period Amir Khudoiberdiev, NazarEshanqul, ChoriAvaz, NematArslonov, RavshanMamatmurodov, Khoshbokbaxshi, MengzièSafarov, IsmatNorboev, Ahmad Ergashev, Ismail Tukhtamishev, KholmamatHasanov, SalimAshur, SharofatAshurova, Yusuf Berdiev created. Their work, in turn, reflected the so-called "reconstruction", "transparency", "democratization" processes. This process has also affected the theaters of the southern regions of Uzbekistan the Mannon Uyghur Theater in Surkhandarya Province opened in 1935. By staging the works of Russian and European playwrights in theaters, the national-traditional culture has been significantly pushed. (However, due to the complexity of staging works by Western authors in musical and comedy theaters, special measures were taken to transform them into regional comedy and musical drama theaters in the republic. one of the serious factors hindering this is the predominance of the genres of musical drama and musical comedy over the genre of drama. It also leads to an artificial limitation of the repertoire of the musical drama and comedy genres, as many theaters are deprived of the opportunity to stage experienced Russian and Western European plays and fail to enhance

the artistic skills of their creative teams. It is time to re-form the modern Uzbek Theatre into a drama theater or a music theater. The Department of Arts has decided to turn 56 Uzbek theaters in Namangan, Andijan, Kokand, Samarkand, Karshi and Termez into musical drama theaters.

## CONCLUSION

In the years of analysis in the Surkhandarya oasis of Uzbekistan, trends such as folk singing have also developed to some extent. In Uzbekistan, Surkhandarya region was the cradle of bakhshis, where unique schools of epic poetry were formed. In particular, in the Boysun, Jarkurgan, Sherabad districts of Surkhandarya, the traditions of epic poetry are ancient, and they operated almost covertly, even under increasing pressure from the Soviet government. In Surkhandarya there were Sherabad-Boysun epic schools. During the years of Soviet rule, the traditional art of folk singing flourished, despite the introduction of internationalism as opposed to national singing.

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