

CULTURAL POLICY OF THE SOVIET POWER IN ANDIJAN

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Annotation: An article about the development of the Uzbek theater during the Soviet era. Theatrical art plays an extremely important role in the history of Uzbek national spirituality. The author reveals the history of the development of the theater in Andijan and its influence on the lives of the local population.

Key words: art, Soviet power, theater, film, stage, tradition, spectator.

After the October revolution, the Bolsheviks began to implement and promote the "Cultural Revolution" in Turkestan, as in Russia, under the guise of radically reforming the country's life. The main goal was to destroy the religious, national, spiritual views and identity of the country's inhabitants. He could not establish his ideology without realizing this goal and could not endure it for a long time. This policy was implemented in Turkestan, including in Andijan uezd, under the guise of forming a culture that is "national in form, socialist in content". Lenin developed the ideological basis of the Soviet regime's great statesmanship and colonial policy. He understood that the colony of Turkestan was one of the most ancient centers of culture and enlightenment in the world. He also knew that our people are characterized by the qualities of patriotism, leadership, courage, courage, faith, loyalty to national and religious values, thirst for freedom, freedom and boundless hatred of the occupiers and colonialists.¹Therefore, the invading executioners were well aware that the Soviets would not be able to hold our country in its difficulties for long without squeezing out of their consciousness these noble and great qualities inherent in our people. To accomplish this task, it was necessary to alienate and deprive the indigenous Muslim population of their history, language, culture, and national and religious values that had been formed over centuries. The program of struggle for a "national in form, socialist in content" culture served to solve the same terrible problem. By all means of spiritual influence on the consciousness of our people, education, science, literature, art, the media, etc., all national ideas and identities are squeezed out of their consciousness and shrouded in the shell of "socialist", "internationalism", and essentially slavery, submission, obedience. , step by step, the ideology of Russification-

¹ 1. National Encyclopedia of Uzbekistan. Tashkent, 2000. Volume 12. 571 p.

assimilation was systematically inculcated.²From the first day of its creation, the Soviet government began to put its Leninist ideology into practice. On April 4, 1918, a society to combat illiteracy was created in Andijan. Also, general education courses and Uzbek language courses were opened in the Andijan branch of the newly created Turkestan University, which began its activities on June 8, 1918. From the very beginning, the Soviets attached great importance to the introduction of the Soviet educational system into the consciousness of the broad masses of the population, but this task was difficult to achieve immediately. Therefore, while creating educational networks, the Soviet Union decided to preserve the old traditional, national education and training system for a while. In 1925, 97 foundation schools and more than 1500 schools were operating in Uzbekistan. 250 of them worked in secret. But by 1928, the Soviets completely banned the operation of old, national schools in Uzbekistan[4.]. At that time, Andijan district had 12,000 acres of waqf land. In the economic year 1928-1929, about 985 hectares of land in Andijan district, i.e., foundation property, was liquidated and this property was distributed to farmers. National schools based on waqf property were completely banned[5.] The Soviets implemented unstable projects to attack the education system. The first was that from December 1, 1929, the old Uzbek script based on the Arabic alphabet was replaced by the Uzbek script based on the Latinized alphabet.³ The second was implemented in 1940. On May 8 of the same year, the law "On transferring the Uzbek script from the Latinized alphabet to a new alphabet based on Russian graphics" was adopted. The essence of both of these strikes was to cultivate an illiterate stratum for a certain period, because due to the short-term change of the alphabet, the level of illiteracy of the citizens of Uzbekistan increased, therefore, the general cultural level decreased. The most important thing is that the Uzbek people have been deprived of studying their history, past culture and national values that go back thousands of years. And finally, the process of Russification accelerated, the process of alienation of our people from the national identity accelerated. It was a national tragedy. After crushing the opposition in the field of education and creating an illiterate stratum, the Soviet government began to develop educational networks that instilled the colonial ideology into the minds of citizens, took the path of ending "illiteracy" and spared no money in this way. In the early years of Soviet power, there were 257 primary schools in Andijan district, where 386 teachers taught 12,740 students. In 1925, 4 kindergartens and several playgrounds were opened.

² Унгбоева Б. Кино и театр в Узбекистане в годы Второй Мировой Войны // Проблемы современной науки и образования. № 12 (54), 2016. С. 40-43.

³ <https://yuz.uz/ru/news/primer-vsokogo-uvajeniya-pamyati-predkov>

At the same time, work was carried out to end the "illiteracy" of the elderly population. In 1928, 647,033 people studied in the district, of which 30 percent were women. It is taken into account that pedagogical staff play the main role in the organization of educational work, and attention is paid to the training of pedagogical personnel and their qualification. In the 1927-1928 academic year, the number of teachers in the schools of Andijan city increased to 200, and in the 1935-1936 academic year, their number reached 282 people. 26 of them had higher education and 70 had incomplete higher education. In the academic year 1939-1940, the number of teachers reached 412 people. In the national composition of Andijan teachers, 32.7% were Uzbeks, 26.4% were Russians, 19% were Tatars, and the rest were representatives of other nationalities. The Andijan Evening Pedagogical Institute, opened in 1931, played an important role in the training of teaching staff. In 1937, the institute consisted of the faculties of physics and mathematics, geography, geology, history, and philology. In 1939, the Andijan Teachers' Institute was established on the basis of the Evening Pedagogical Institute. In the 1940-1941 academic year, 203 people studied in the day department of the institute, and 134 people studied in the evening department. In the 1939-1940 academic year, the institute trained 38 teachers, and in 1941, 144 teachers. Also, the rights of the local population were violated under the guise of the "Cultural Revolution". A clear example of this is the decision of the All-Russian Executive Committee and the Soviet of People's Commissars in their directive on May 1, 1919, to exterminate as many pops and religious people as possible, to imprison pops as counter-revolutionary saboteurs, and brutally shoot them everywhere. The main focus was on the persecution of religious people and their deprivation of their human rights. In this way, as much as possible, the church closed and sealed the temples and turned them into warehouses. The terrible policy of the Bolsheviks against the religious beliefs of the Muslim population and its terrible consequences were sharply criticized by the local Bolsheviks. Let's give just one example: Chairman of the Council of People's Commissars of the Turkestan ASSR Kaiguziz Ataboyev expressed the impression he received during his visit to the Jamye mosque and madrasa in Andijan in his speech at the IV plenum of the Markazijrokum with deep regret: "... Our slogan "The old world is gone, the bourgeoisie is gone" was introduced into life approximately as follows.⁴ We understood all the mosques and madrassas by the old world and closed them down, arrested judges and scholars, and our fight against religious superstition was

⁴ Тарих шохидлиги ва сабоклари. "Шарк" нашриёт - матбаа концерни бош тахририяти. Тошкент, 2001. 201 с.

expressed in such a way that the representatives of the Soviet authorities burned the Koran, the holy book of Muslims, in Margilon. Jome' madrasa in Andijan was turned into a stronghold of Muslim streets...". Unfortunately, more terrible things were yet to come. Now, the main attention was focused on the "oppressed eastern woman" who, according to the Soviet ideology, was oppressed at home, not socialized and left behind. In Andijan, the Soviet government from its very first days began to implement its foolish goals, such as increasing the free labor force under the guise of liberating women from age-old darkness, to impose men's heavy work on the delicate ring. For this, a small section of working women was organized under the executive committee of the local Soviet. He acted as a propagandist among the women and girls of Andijan. On November 30, 1920, the first city-wide meeting of women was held in the People's Assembly building. Teaching women to read and write is the main issue. Measures will be taken to strengthen these activities. Schools of political literacy were opened along with evening courses for adults. Many women who received education in the evening in these courses had to teach others to read and write during the day, and to form a new layer of Soviet women for the Soviets. The newspaper "Izvestia", the organ of the Andijan uyezd-city revkom and uyezd-city committee, wrote in its 7th issue of 1920: "Working between women and girls is going on successfully due to proper organization of work and proper communication with the local branch of RKP. In addition to campaigning among European women, the Communist women's committee pays special attention to work among Muslim women. In Andijan, Uzbek women have all the conditions to throw off the veil. However, until this time, supporters of antiquity and superstitions have been against it tooth and nail." With such goals, Uzbek women tried to create the image of a socialized Soviet woman instead of the image of a Muslim woman, and they did not find anything on the way. In fact, the eastern woman was oppressed and her rights were violated? In fact, the main purpose of removing the burqa was not to liberate women, but to use them as slaves in industrial enterprises and agricultural sectors. The removal of the burqa and active involvement of women in public affairs was strongly opposed by the local population. Actions taken blindly and hastily to achieve the goal led to serious consequences. In many places, bigotry against those who throw away the burqa has resulted in cases such as setting fire to their houses and protest killings. In 1926, in the village of Lugumbek, the chairman of the village council, Boylarkhan Omonova, described as a public woman, was brutally killed. In Asaka, class enemies killed the entire family members of police chief Goybnazarov's wife because she threw off her veil and called other women to follow her

example. The Soviets, however, hailed the dead as heroes and helped spread the veil, and soon 20 girls from Asaka were shedding their veils. In 1926-1927, 908 women took part in the practical work of the Soviets, 17 of them held leadership positions. By 1928, the number of women in Andijan district who threw off the burqa exceeded 6,000. In this way, despite the losses, the image of the hard-working Soviet⁵ woman began to take shape, and she was an icon who worked tirelessly for the government as a slave. Under the name of equal rights of women and girls, women lost their status as child-raisers, housewives and became breadwinners. By the 1970s, 146,000 women worked in various sectors of the national economy. 13,200 of them have higher and secondary special education, and 9 women were awarded the title of Hero of Socialist Labor⁹. The brigade previously led by Turdikhan Sattorova, chairman of the "Pakhtakor" collective farm in Balykhchi district, delegate of the 20th Congress of the CPSU, deputy of the Supreme Soviet of the USSR, Hero of Socialist Labor, produced the highest cotton yield in the region. The growers of the brigade raised 50-60 quintals of threshing from each hectare of the 85-hectare area every year. "Pravda" (Baliqchi district), Engels (Izboskan district), and Telman (Andijan district) collective farms in Andijan, headed by Khairikhon Ergasheva, Munavvar Kadirova, and Hero of Socialist Labor Maryamkhan Yoldosheva, have become high-yield cotton farms. In this way, the Uzbek woman was socialized with the ideology of the Soviet woman in a certain sense. As the Soviet government gradually achieved its cultural goals, it built up free labor and loyal employees. This process is evaluated by the Russification of the population, the deprivation of religion, language, and culture. The Soviet totalitarian regime cultivated loyal Soviet workers and turned the colonized countries into free suppliers of raw materials, warehouses of agricultural products and exploiting the labor of their inhabitants in the name of socialist republics. In fact, the offensive movement and attempts to end illiteracy were all the policy of the Soviet government to produce the necessary subordinate cadres for itself, and it succeeded. A communist ideology was formed throughout the country, and this ideology is still a dangerous factor in various sectors of our society.

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