

THE CULTURAL LIFE OF UZBEKISTAN FROM 1985 TO 1924

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D.S.Mamajonov

Alfraganus University

International relations and

associate professor of history department,

History doctor of philosophy (PhD).

Abstract

This article reveals the spiritual and cultural crisis of the authoritarian Soviet government, the policy of the Soviet government aimed at destroying the process of realizing the identity of the Uzbek nation. The changes in the state policy towards national culture during the period of independence, the government's efforts to develop national culture and strengthen the spiritual world of citizens are revealed through concrete examples.

Keywords

Culture, art, reconstruction, administrative-command, spirituality, enlightenment, national idea, value, national ideology, theater, art, opera, ballet, drama.

At the end of the 1980s, a deep crisis occurred in the socio-economic, political, spiritual and cultural life of the Soviet government, and in this situation, all the efforts of the former communist party to preserve the red empire were ineffective. The unsuccessful completion of the "Reconstruction" policy, based on administrative-ordering, different forms of ownership, which put abstract political, class, common interests above national interests, which relied on the complete domination of a single party, showed that such a system was hopeless. At this time, 15 allied republics were united and 270 mln. The social, spiritual and cultural life of the republics of the former Soviet state with a population of more than in particular, Uzbekistan, is in a very difficult situation, in particular, the worsening of the ecological situation, the increase in the death of mothers and children, the increase in water and air pollution, the emergence of conflict situations in inter-ethnic relations, the strengthening of national conflicts, the persecution of national traditions, customs, and values put the republic in a particularly difficult situation. had put At the same time, the issue of solving problems related to the interests of all nationalities and peoples living in the republic was in the first place in all directions of state policy in the Uzbek SSR.

The changes in the social-political, economic, spiritual-educational and educational-ideological spheres that took place before and after the independence allowed us to objectively seek and achieve answers to the events that took place in the real life of Uzbekistan during the Soviet system and the years of independence.

It is known from the history of Uzbek statehood that our country has been subject to foreign invasions many times, and has been under dependence and oppression. As a result, the rich spiritual and cultural heritage and traditions of our people were devalued. Even during the former Soviet regime, our national values, traditions, mother tongue, rich spiritual heritage were devalued, many mosques, madrassas, historical monuments were destroyed, neglected or used for other purposes.

In particular, the issues of national and cultural values, ideological attitude towards cultural heritage are very well expressed in the press of Uzbekistan. According to the newspaper "Sovet Uzbekistan", due to the fault of the leaders of the Samarkand region, the dispatch center of the 2531st motorcade and the workshops of the Samarkand regional household service department were placed in the courtyard of the ancient defense structure of Afrosiyab. The monument of Dalvarzintepa located in "Oyim" state farm of Jalalquduq district was plowed and corn was planted. Although the "Mingtepa" monument in Marhamat district is included in the UNESCO list, an asphalt workshop and a chicken farm were established here.¹

The disrespectful attitude to ancient monuments was widely covered in the newspaper "Uzbekistan literature and art". For example, the Boyrachitepa monument from the Bronze Age was plowed and cotton was planted in the territory of the "Aq Oltin" collective farm in Oltinsoy district of Surkhandarya region. In this area, 20 hectares of the Kyziltepa monument dating back to the 10th-5th centuries BC were plowed and planted with watermelons.² The press also reported that the mosque built at the beginning of the 20th century in the Oktabr district of Tashkent is being used as a warehouse by the "Tashlimvodtor" organization,³ There were 97 wells and 309 wells in Bukhara before the October coup, and by 1988, 15 caravanserais, 6 cisterns, and 46 guzar mosques in the city were destroyed.⁴

The destruction of cultural monuments was actually a part of the policy of the Soviet government aimed at destroying the process of realizing the identity of the Uzbek nation. The evolution of this process is expressed in the press of Uzbekistan.

¹ "Совет Ўзбекистони", 1987, 3 октябр

² "Ўзбекистон адабиёти ва санъати", 1988, 20 май

³ "Ўзбекистон адабиёти ва санъати", 1988, 17 июн

⁴ "Ўзбекистон адабиёти ва санъати", 1988, 2 сентябр

From the beginning of the 50s of the 20th century to 1988, more than 20,000 cultural monuments were destroyed in Uzbekistan. A third of the 400 state-protected monuments in Karakalpakstan were destroyed. Only 2 out of 400 objects are left in Surkhandarya. 2,500 newly identified monuments were not taken under state protection.⁵

From the day Uzbekistan gained its independence, the restoration and development of our rich spiritual heritage and raising the morale of society in our country has been raised to the level of state policy. The assignment of all responsibility for the implementation of spiritual activities in localities to the first leaders of the governors, ministries, and organizations has gained great social importance.

At the same time, in the new Uzbekistan, along with the implementation of economic and political reforms, large-scale work is being carried out to restore our spiritual heritage and cultural values and convey them to our people. Along with consistent reforms in all areas, great good works are being done in our spiritual life as well.

Here it is important to dwell on the spiritual heritage. "Spiritual heritage" is a collection of spiritual wealth – political, philosophical, legal and religious views, ethics – decency standards, scientific – scientific achievements, historical, artistic and artistic works that have reached us from ancient times. Spiritual values and wealth are not a revolutionary phenomenon, they arise due to the needs of society at all stages of its development and reflect the life of that time, they do not disappear with the change of society, they remain a spiritual heritage for future generations. Each generation does not create spirituality anew, it relies on the existing spiritual heritage, but it does not blindly accept it as it is, but accepts and develops it from the point of view of progress, humanity, and justice.

Thanks to independence, the spiritual heritage of our great ancestors, who made an invaluable contribution to the development of our national culture and world civilization, was re-examined and restored. Our people had the opportunity to enjoy them. In the years of independence, the birthdays of our great scholars were widely celebrated in our country and internationally in cooperation with UNESCO, the UN organization dealing with educational, scientific and cultural issues.

For example, on September 28, 1991, the 550th anniversary of the birth of Alisher Navoi, in 1992, the 350th anniversary of the birth of Boborahim Mashrab, on December 18, 1993, the 510th anniversary of the birth of Zahiriddin Muhammad Babur, in 1994, the 600th anniversary of the birth of Mirzo Ulugbek, in 1996, Amir

⁵ "Совет Ўзбекистони", 1988, 26 май

Temur 660th anniversary of his birth, November 28, 1997 is the 100th anniversary of the birth of Abdulhamid Sulaiman's son Cholpan, October 24, 1998 is the 1200th anniversary of Ahmad al-Farghani's birth, November 6, 1999 is the 1000th anniversary of the epic "Alpomish", 16 October 2000 it is possible to mention that in November, the 910th anniversary of the birth of Burhoniddin Marginani, 2000 - the 545th anniversary of the birth of Kamoliddin Behzod, and on November 3, 2001, the 2700th anniversary of the creation of "Avesto" were held.

In order to honor the names of great scholars and statesmen who have grown up in our country, the years have been named after them. In particular, 1991 - Alisher Navoi, 1993 - Ahmad Yassavi, 1994 - Mirzo Ulugbek, 1995 - May the Motherland be free and prosperous, 1996 - Amir Temur.

On the occasion of the anniversaries of our great scholars and thinkers, their rare and unique works were published in Uzbek, English, French, German, Japanese and other languages, statues were erected, shrines and gardens were built. Currently, parks, cinemas and libraries named after our great scientists and statesmen are operating in various cities and regions of our country.

Due to the independence of Uzbekistan, attention to national values increased. After all, national values are one of the moral foundations that strengthen the independence of our country. The national values of our people, which have been inherited for centuries, were formed in a long historical process and were created by the Central Asian civilization, which has a past of more than 3 thousand years. Our national values are characterized by aspects specific to this civilization, i.e., respect for the place of birth and motherland, loyalty to the memory of generations, respect for elders, honor for children, hospitality, childishness, politeness in dealings, modesty, and the priority of others. Our national values include traditions, customs, paintings, ceremonies, and traditions that are not similar to other nations of the world, and it is not for nothing that other nations recognize such features of the Uzbek people.

On April 23, 1994, in order to restore the spiritual and cultural heritage of the Uzbek people and to implement important activities in this field, the Decree of the President of the Republic of Uzbekistan On the establishment of the public center of the Republic "Spirituality and Enlightenment" was announced. This center started organizing important events, conferences, exhibitions aimed at restoring the spiritual and cultural heritage of the Uzbek people, revealing the ideas that determine the future of the nation, directing the intellectual and creative potential of the people of high talent and thinking towards the development of the Motherland. Recommendations on the organization of spiritual and educational work, developed by the center on the basis of surveys among the population,

became important in improving the level of spiritual and educational activities of public associations, scientific and creative institutions and organizations, mass media. August 25, 2006 – the Republican Spirituality and Enlightenment Center was transformed into the Republican Spirituality Propagation Center and the Scientific and Practical Center of National Ideas and Ideology.

Decree of the First President of the Republic of Uzbekistan on further improvement of the work of the “Spirituality and Enlightenment” public center, adopted on September 9, 1996, Decision of the President of the Republic of Uzbekistan No. PQ-3160 of July 28, 2017 “On improving the efficiency of spiritual and educational work and raising the development of the field to a new level”, 2018 Decision No. PQ-4038 dated November 28 “On approving the concept of further development of national culture in the Republic of Uzbekistan”, Decision No. PQ-4307 dated May 3, 2019 “On additional measures to increase the effectiveness of spiritual and educational work”, Decision No. PQ-5040 dated March 26, 2021 The decision “On measures to fundamentally improve the system of spiritual and educational affairs” and other legal documents are gaining importance in raising the morale of the society.

During the years of independence, Uzbek cultural life woke up, revived and was able to show its full potential. The art of theater and music developed. Cultural relations have expanded, the activities of cultural and educational institutions have improved, the socio-educational importance of museums has increased, and national literature has flourished.

Currently, there are 3 theaters operating in Karakalpakstan, 3 in Andijan, 2 in Bukhara, 2 in Jizzakh, 5 in Kashkadarya, 1 in Namangan, 4 in Samarkand, 2 in Surkhandarya, 1 in Syrdarya, 1 in Tashkent region, 2 in Khorezm, 5 in Fergana, and 19 dramas, musical dramas and comedy, opera and ballet, puppet and other theaters are performing such tasks.⁶ On March 26, 1998, the decree of the First President of the Republic of Uzbekistan I. Karimov “On the development of the art of the theater of Uzbekistan” was announced. According to it, in order to study, enrich and promote the centuries-old traditions of the performing arts, comprehensively develop the theater art, further strengthen its material base, ensure the active participation of theater personalities in the implementation of spiritual and educational reforms in our country, and create artistic and modern stage works, the creative production association “Uzbekteatr” was established under the Ministry of Culture and under the association of theater creative workers.

⁶ Ўзбекистон Республикаси Маданият ишлари вазирлигининг жорий архиви.

The festivals of the International Youth Theater “Khumo” held in November 1998 were of particular importance in the development of theater art. The best theater groups of Uzbekistan and Israel took part in this festival. 32 plays were presented within the framework of this festival, and more than 20,000 spectators watched them.

During the years of independence, holding the theater festivals “Navro‘z” and “Khumo” became a tradition. In particular, the traditional “Navro‘z-99” republican theater art festival, the “Andijan Spring-99” theater art festival dedicated to the memory of the repressed, the “Khumo-98” and “Khumo-2000” youth theater festivals, in cooperation with the Ministry of Higher and Secondary Special Education, the National University of Uzbekistan named after Mirzo Ulugbek, the “Kamolot” youth fund Festivals of the “Nihol” student youth theater studio held in 1999-2000 were a major event in the cultural life of the republic.

In general, in recent times, the theaters of the republic staged performances in more than 130 themes and genres every year. The staging of works such as “Piri Koinot” in the theater named after Khamza, “Imam Bukhari” in the musical drama theater named after Y. Shakarjonov of Fergana region, “Return of Alpomish” in the musical drama theater named after Y. Okhunboboyev, Andijan region, “Jalaluddin Manguberdi” in the musical drama theater named after Ogahiy of Khorezm region contributed to the development of Uzbek national stage art⁷.

During the years of independence, Uzbek theater art developed a lot. “Uzbekteatr” creative-production union paid special attention to the formation of the debut system of young theater artists. It has become a tradition to hold the “Debut” visual festival every two to three years. Among the performances presented at the “Debut” festival held in 2012, the works that tell about the lives of people of our time attracted attention. 4 of the 14 performances presented during the review can be included in the work done on creating the image of the hero of the times. Of these, the plays “Shirin Nayrang” and “Jonim Bakhshida” were especially noteworthy.

“37+1” festival of plays on modern themes held in 2004, “Seni kuylayem, zamondosh!” Along with the 1st Republic preview festival of plays staged on modern themes, the “Debut-2012” preview festival can also be included as a good example.⁸

Also, the theater art of our country serves as a school of moral and aesthetic education, enriching the spirituality of our people, especially our youth, instilling the idea of national independence into their minds, strengthening patriotic feelings.

⁷ Ўзбекистон Республикаси Маданият ишлари вазирлигининг жорий архиви.

⁸ Театр. 2012, № 4, 6-бет.

Thus, during its short years of independence, Uzbekistan was able to qualitatively raise the national culture to a new level. In the conditions of the current New Uzbekistan, further development of our national culture of the past, preservation of the priceless cultural and educational heritage created by our great ancestors over the centuries, passing it on to future generations, reintroducing the great contribution of our people to the treasury of universal human values to the whole world, promoting it widely, instilling in the minds of our people, especially our youth, national pride, national pride, love for the Motherland and devotion to the ideals of independence necessary conditions have been created to fully and truthfully reflect our national values and rich spirituality, the history of our people, and to contribute to the work of explaining their meaning and significance to the general public.

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