



RESEARCH ARTICLE

SOME COMMENTS ABOUT THE HISTORY OF THE CULTURAL RELATIONS OF UZBEKISTAN DURING THE SOVIET ERA

*Adilov Farkhod Abduvaliyevich

Teacher of the Department "Social sciences" Tashkent Financial Institute

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ABSTRACT

Uzbekistan, which was part of the Soviet Union, also established cultural ties on the basis of Soviet ideology. The Soviet Union was becoming increasingly inevitable. Ultimately, spiritual values, traditions and traditions that have been shaping for years have been described as "harmful aggressions of the past," as the basis for the interpretation of religion as the "superstitious bidet." This unjust, fraudulent approach, in turn, has become one of the main directions of state policy aimed at building a "single culture." In this article, cultural relations between Uzbekistan and the Soviet Union are analyzed through various publications, archival materials and periodicals.

INTRODUCTION

The scale of cultural relations between Uzbekistan and the former Soviet Union has also been linked to the radical changes that have taken place in the USSR and in the world. These cultural ties were based on the communist ideology, the propaganda of the "national, social and socialist" culture, the values associated with the establishment of "socialist culture" and the formation of the "new Soviet person". In the 50s of the twentieth century, new trends and liberalization processes in international relations [1, 93-97] dominated the domestic and foreign policy of the USSR, while Eastern Europe chose a democratic "development" that led to the socialist system, the state has expanded its cooperation with these countries in various fields. The first task of the Soviet Union was to strengthen its position on the international arena as a socialist state, to establish multilateral relations and to promote "Soviet culture". The Constitution of the USSR also established the right of the Soviet power and the right of the allied republics to establish and develop international relations as a sovereign republic. The constitution provides for the development of friendship and cooperation with peoples of other nations and

promote peace in the world. The main activity of the public-voluntary public organization "The Society of Friendship and Cultural Relations of Uzbekistan with Foreign Countries" was established in establishing cultural relations with sovereignty. This organization, founded in 1953, has been dedicated to the development and strengthening of Uzbekistan's friendship and cultural cooperation with foreign countries. Initially, in 1925, this organization, called "The Central Asian Section of Cultural Alliance with Cultural Relations", was later called the "Uzbek Section of the Cultural Relations with Foreign Cultural Affairs Unit of the Commonwealth" since 1960. There are 12 affiliated branches of the society in the world with more than 10 departments in the Asian region - Soviet-Mongolia, Soviet-Vietnamese, Soviet-Indian, Soviet-Pakistan, Soviet-Bangladesh, Soviet-Afghan, Soviet-Sri Lanka, The Soviet-Indonesian Cultural Affairs Section [2,507]. However, this was only propaganda. Especially, these traditionally occurring cultural events, such as "Days of Culture", festivals of creative collectives, fine arts fairs, meetings with representatives of music and theater, etc. [3,186]. The organization has its monthly publication and published a bulletin titled "Soviet Uzbekistan Today". This monthly bulletin has been published in Russian, English, French, Spanish, Arabic, Persian, Hindi and Urdu since 1978 and has been featured in more than 20 countries around the world.

*Corresponding author: Adilov Farkhod Abdullayevich

Teacher of the Department "Social sciences" Tashkent Financial Institute

The bulletin of this bulletin is 15,000 copies [4,147]. In 1953, the Soviet-Islamic Uzbekistan magazine published abroad 6 times in a year, promoting the achievements of socialist society, socialist culture, and multinational literature and arts [5]. The magazine is also active in promoting the ideas of the XXV congress of KPSS. Particularly, the "KPSS XXV concepts of life", "Party plans - people's plans," "Facts with explanation", "We're in your letters" reflect the practical expression of the Communist Party's policy [6]. By 1979, the Soviet Uzbekistan newsletter was printed in 180,000 copies, with the articles of the party, state and public figures, workers and peasants' class, scientists and cultural workers published in the "New Constitution of the USSR", "The new agrarian policy of the CPSU" Letters ", " Panorama of the news "[7]. After the Second World War, the Society of Friendship and Cultural Relations with Foreigners (1958), Vatandash radio (1960), Oydin newspaper (1968) and Vatan (1976) helped to develop a Despite the totalitarian regime, a number of foreign writers in Uzbekistan have been delivered to Uzbek readers [8]. In these relationships, trade unions, women's committees, students and sports organizations have become more active. The international union of artists, journalists, architects, artists, composers, theater and filmmakers in international relations of Uzbekistan has also been expanding. For example, in 1962, the Union of Soviet Union Unions in China, India, Ceylon, Finland, France, Italy, Indonesia, Czechoslovakia, the Soviet Socialist Republic, Ecuador, Nepal, Morocco, Guinea, Burma and Senegal. The Uzbek trade union delegations visited 21 countries. During the two years (1961-1962), the State Philharmonic of Uzbekistan hosted 29 band tourists from 19 countries. During the period from 1954 to 1962, the Republic's workers saw 912 feature films from 38 countries, including 530 of socialist countries[9]. Such relationships were reflected in the theater industry as well. Communist views such as the Soviet way of life through the theater and the art of the Soviet Union, the "liberty of October" and "Lenin's internationalism" [10, 93] were widely used in theatrical theater days and weeks of different weeks. For example, In 1955, 1956 and 1958, theaters of the Chinese theaters were organized in the cities of the Soviet Union. Chinese audience became aware of Soviet drama and music. Taking into account the need for advocacy of the socialist camp, on January 4, 1957, the Shanghai Theater, in 1958, the Ministry of Culture of the USSR visited the Central Experimental Opera Theater of the People's Republic of China. These visits, which served to promote and consolidate the idea of socialist camps in the countries, were presented to Soviet cultural figures, with artistic meetings with theater groups, historic cities, museums, theaters, concert halls, factories, factories, collective farms and state farms. Thus, the Chinese theater was actively promoted in the Soviet Union and in its repertoire it contained a struggle for motherland, struggle for freedom, feudalism and imperialism [11, 30-36].

It is important to note, however, that the idea of the Soviet ideology promotes the expansion of international cultural relations and finding new partners. The works of foreign writers were staged in theaters of the Republic and were welcomed by a wide audience. The Uzbek cultural workers, who wished to learn about the life of the peoples of the world and sought ways to expand their cooperation, did their best. As a result, in 1952, the Muqimiy Republican Theater of Musical Drama and Comedy Theater performed a musical performance called "A girl with a haircut ", covering the history of the glorious struggle for the freedom and independence of the Chinese people [12]. At the Uzbek State Academic Drama

Theater named after Hamza, the plays on the life and struggle of the people of the East were put on the stage. In 1957, at the Uzbek State Academic Drama Theater named after Hamza, "The Daughter of the Gang River" was screened in Hindi by R.Tagor's novel "Destruction". Nazim Hikmet's "About Turkey", plays by Van Shifun's "May Beat" performances by Algerian writer Mohamed Dib's "Big House", "Algeria - My Homeland!" Featured the traditions of eastern traditions and strengthened friendly nation-building ties [13,137]. There was also an exhibition of photographs and books on the basis of cultural ties that took place until the 1970s. After the end of World War II, photographic exhibitions were shown in more than 35 foreign countries to demonstrate Soviet lifestyles [14]. On February 29, 1953, by the decision of the Council of Ministers of the Republic of Uzbekistan "On Measures to Implement the Activities of the Department of Cultural Relations with Foreigners", the Council of Ministers of the USSR encouraged the editor-in-chief, photojournalist and photojournalist to promote the socialist achievements of Uzbekistan in foreign countries, artists working on political posters were widely involved [15]. At the exhibition of photography and painting artists of about 30 countries of the world on September 3, 1963, at the exhibition of photographers held in Tashkent, the works of the peoples of the world, the nature of the country, the common people's life, and the works of Soviet artists reflecting the picture of socialist life have taken place. In general, political events in the post-Soviet era, in particular, after the Second World War, had a positive effect on the development of the society and had a special place in history. Uzbekistan's efforts to establish and develop international cultural relations have played an important political and historical role as a great opportunity for the extension of friendship, brotherhood and peace between the multinational Uzbek SSR and Asian states. Nevertheless, during the rule of the Soviet Union cultural relations were carried out directly from the cultural life of the country, the soviet system, which lasted more than seventy years, and Soviet-era cultural and ethical environments dependent on the Communist ideology, became a growing force of Soviet society. Ultimately, spiritual values, traditions and traditions that have been shaping for years have been described as "harmful aggressions of the past," as the basis for the interpretation of religion as the "superstitious bidet." This unjust, fraudulent approach, in its turn, has become one of the main directions of state policy aimed at building a "single culture".

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