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SOVIET POLICY IN THE FIELD OF CULTURES IN TURKESTAN

Abstract: *The scientific article about cultural reform soviet authorities on territory of Turkestan. On example of the realization politicians to liquidations to illiteracy author have revealed row problem. As follows in not grasp of the personnel(frames), absence resource, not understanding the question and others.*

Key words: *cultural reform, absence resource, Turkestan, nation, nationality, to liquidations to illiteracy.*

Language: *English*

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The Constructive transformation of the economy independent Uzbekistan dialectical intertwines with improvement of the spiritual life society. What the President of the Republic Uzbekistan I.A.Karimov "Soviet social policy emphasized, was simply obtruded our folk. She did not correspond to his(its) scolded moral, moral, spiritual value. Exactly so it was formed such big breakup meantime that was declaimed in system this government, and that that was indeed. The Persons, its material, spiritual need occupied in this system of one of the last places. Such state had not future".[1, 23]

In context of the planting to soviet ideology big importance was spared change the spiritual world of the broad public masses, "re-education" people. Did not escape that fact that in cultural and politician to work "must be called old politicians to communist party". Such approach has brought about that that from the very beginning "cultural construction" has taken nature. It aimed at statement in ambience of the broad masses unattractive devil totalistic to personalities, to poor suit public literature, loss ancient tradition and custom.

Not less it is important also to take into account that soviet management instead of objective necessary process of the consequent integration original east and the best sample of the west culture, artificially opposed to them to each other. The Presentations in its main mass European part populations, bolsheviks with contempt pertained to spiritual conquests folk Orient. The Dominant criterion of the cultural progress emerged the degree

of the mastering "European culture" in russian variant of her(its) expression. Moreover the last, turned out to be at most politicized and farfetched "proletarizm".

The Bolsheviks resolutely cut off not only the most rich layers "prerevolutionary" spiritual heritage folk national fringes, but also most russian folk, having left only that part, which could serve the purpose of the building to communist empire. The Cultural policy new authorities, aside from totalitarian ideological of the sterilisations of the broad public masses, executed the function to consequent rusification, called to clamp the spiritual unity all folk unitary soviet state. [2,149-150]

March 5 1918 were created Public Komissariat Enlightenments TASSR (Narkompros). The April 30 1918 were organized marginal, regional and town, district and advices public education [3,13]. On the first time marginal advice activity of the public education and its Executive Committees were not connected with local councils of the enlightenment. They concerned with the questions, concerning stating the school deal in Tashkent mainly, increased the contradictions between Executive Committee and Narkompros. As a result, 21 May 1918 TASSR stand; bear resolution about dismissal of the Marginal Advice of the public education. [4,62]

Cultural work closely touched with activity Public commissariat enlightenments. On the grounds of "Positions about organizations of the deal of the public education in Turkestan edge" (the August 17 1918), the general management deal enlightenments was sent Narkomprosu TASSR. [5,124] First steps



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cultural construction in Turk republic passed in very heavy condition. The Republic was girded burning ring of the civil war, public facilities of the edge was destroyed, nearly completely were absent the local personnel, textbooks and scholastic allowances on родном language. About established position M.V.Frunze noted that "groups of ten of a thousands muscleman -poor person - a mass darkening, illiterate, residing under influence баев and mullahs so problem to paramount importance is behooving production political of the work amongst scolded populations" [6,31].

Coming from soviet period of the beliefs about cultural development of the population Turkestan, bolshevik managment has brought forth in number priority problem "exterpatations of the darkness and ignorance of the labor moslem folk". She introduced in the manner of heavy heritage of the tsarism and its colonial politicians. The Component part of this problem was declared fight for liquidation "illiteracy".

Certainly, in ideological plan problem increasing level to literacy was in considered years it is enough actual. After all even with provision for numbers "labor bottom of" local population, got primary formation in medrese and maktab, the general factor to alphabetical illiteracy, particularly not settle, was not allow. So national intellectuals not only greeted this action, but also undertook the participation in organizations of the schools and course likbez (liquidation to illiteracy). Together with that soviet liquidation to illiteracy in principle carried unambiguous ideological directivity. Political managment of the country, undertaking course on liquidation of illiteracy, came from that that ungrammatical, subject to "prejudice past" people, can't consciously participate the socialism" in "making. [7,151]

Parallel with adjustment of the soviet system of the school formation intensive work was conducted on liquidations not soviet types of the schools. In provision this important for bolshevik managment of the problem in 1917-1918 gg. SNK RSFSR has taken the row a decree-law targeted on removal "interference" Church in deal of the school. In particular, January 23 1918 were accepted decree-law "About branch church from state and schools from church ". In all state, public and quotient institutions was forbidden teaching religious religion.

Was it herewith forgotten that in edge earlier acted the representative network national-religious educational institutions, in which young generations population of Turkestan, alongside with study moslem teaching, have possessed the arabic system of writing, got acquainted with spiritual achievements of its folk. However in Turkestan scolded population watchful pertained to soviet school.

His(its) likings more spread on traditional maktab (schools). So in reality sharp political fight, when main regions of the edge were engulfed by rebel motion, local government did not dare in destroy the confessions of the educational institutions. Medrese and maktab (schools) formally had a right on existence. Together with that party and soviet organs did all the best to economic problems them. The Successful decision of this problem promoted the nationalizing an vakuf property, the lands of the religious institutions, with incom which were kept religious cultural to organizations and confessions of the school.

Subsequent to the Centre of the arduous efforts on building of the school have unfolded in edge Public commissariat TASSR and his(its) divisions at local councils. The new system of the public enlightenment united labor soviet school was recognized instead of maktab (schools). She divided on two steps: the first, for children from 8 before 13 years (the five-year course), and the second - from 13 before 17 years (the four-year course).

Priority attention to soviet school has defined the rash expansion to its network. The First schools for children of the local nationalities were open in g. Skobelev (town is Fergana) under the direction of T.N.Kary-Niyazova (1917), in That-Tyube (near Tashkent) under the direction of Akilhana Sharafutdinova (1917.). [8,67]

In republic since May 1918 on September 1919 were openly 905 new grade schools. Such are a national schools in 1918 in Kokand was openly 17 schools, in Skobelev district - 6, in Tashkent-5. From functioned in Turkestan's republic 121 schools 57 were national. In 1918-1919 gg. in Samarkand area was openly more than 100 schools[9,224].

On territory Perovsk district worked 58 schools, in which were trained 4660 children, including 1768 kazakhs. In Aulie-Ata district was 100 schools, from which 25 schools were open for the first time, in they worked 130 teachers, open were 73 evening groups. In 1919 in Semirechie and Syrdariya area was openly 27 uzbek, 6 dungan, 4 uigur schools. [10,14-15] Formation and development of the soviet school in data area had their own specific particularities. In connection with nomadic and semi-nomadic lifestyle for kazakhs were created nomadic schools[11,56].

In 1919 in Turkestan's republic numbered more than 100 russian-kirghiz schools moreover of them national - 10 schools II step. In each school was trained from 20 before 150 children [12,25]. The Russian teacher happened to to work at translator, don't know russian language, however, these courses have played the certain role in preparing the local personnel. In consequence were an open courses of the obligatory education soviet workman local language majority populations[13,126].

The main problem was seen in that to transform the schools from instrument "mastery to bourgeoisie

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and squire in instrument mastery worker of the class", from facility "spiritual enslavement of the masses in facility of their liberation" from "reactionary ideology", do the school "authentic centre of the enlightenment of folk".

Indeed school formation in many has caused the opposite results. Before her was put (delivered) in base its immoral purpose: shaping answering request of the communist mode averaged to personalities, orientating to system of class valuables.

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