



The Policy Of The Soviet Government In The Field Of Foreign Cultural Relations (Retrospective Analysis)

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ABSTRACT

Speaking about the gradual development of cultural relations, it is worth noting that during the years of Soviet power, international relations in this sphere were conducted on the basis of communist ideology. As is known, from the very beginning of the establishment of the socialist social system, the leadership of the Bolshevik Party considered Uzbekistan and all of Central Asia peripheral and backward countries. Based on this, they began to implement the idea that this country could overcome backwardness only with the help of advanced people.

Keywords:

Soviet power, totalitarian system, Uzbekistan, national economy, ideology, national cultures.

Introduction.

Although Uzbekistan had the opportunity to develop its economic infrastructure during the Soviet regime, the totalitarian system of government did not allow this. As a result, the centralization of the economy of the former USSR, together with the planned distribution policy, undermined the national economy of Uzbekistan, turning it into a source of raw materials for the all-Union economy. The cultural life within the country was also formed based on this system.

The people of the former Soviet Union, including Uzbekistan, faced difficulties in the spiritual sphere during the period when the Soviet-communist ideology prevailed. This ideology did not allow the wide spread of national cultures and their belonging to universal human cultures.

However, despite the strict order of state governance established by the central authorities, over the past period the Uzbek people managed to become known not only in the former Soviet Union but also in the

international arena. Emphasizing this feature of the Uzbek people, the President of Uzbekistan I.A. Karimov said: "The people of our land have been like-minded with humanity known to them since ancient times, and have lived in close contact with it." (Karimov. 1998) In this regard, even the totalitarian Soviet state could not eliminate interest in the life of peoples near and far, and the desire for cooperation with them. According to the Constitution of the former Soviet Union, the union republics, including Uzbekistan, had the right to establish and develop international relations as sovereign republics. However, this right was not implemented in practice. This indicates that the declaration of the constitutional rights of sovereign republics was only propaganda. Therefore, Uzbekistan, within the strict framework of the totalitarian Soviet state, did not have the opportunity to enter the international arena directly, did not have its foreign policy institutions, and was not given the right to independently establish external relations. International relations were carried

out only with the permission of Moscow and under its strict control. As a result, the republic's external relations were characterized by class-ideological orientation and deformation. It is becoming increasingly clear over time that the dynamics and nature of Uzbekistan's limited and deformed international relations during the Soviet period were directly determined by the domestic and foreign policy of the Soviet state. Nevertheless, Uzbekistan has made every effort to ensure that the centuries-old ties of the Uzbek people with world culture are not severed. This process is also reflected in the contribution of the Uzbek people to trade, and economic, scientific, technical and cultural cooperation between the former Soviet Union and foreign countries. Through this form of international cooperation, Uzbekistan has been able to maintain its ties with the outside world. In this regard, our republic has given priority to maintaining and developing relations with countries with which it has had historical ties since ancient times.

Literature review

No matter how deep the roots of relations between Uzbekistan and Asian countries, they were limited in the Soviet era. During this period, Uzbekistan could form its relations with Asian countries based on the foreign policy doctrines of the former Soviet Union's administrative-command management system based on a class approach. In this case, Uzbekistan could only participate in occasional political, economic and cultural cooperation between the USSR and Asian countries only with the permission of the foreign policy bodies of the unitary state.

In the political sphere, a vivid example of this is Uzbekistan's contribution to resolving the India-Pakistan conflict. As is known, after the declaration of India's independence, armed clashes broke out between this state and Pakistan twice - in 1947-1948 and 1965 - over the Kashmir territory bordering the two countries. (Giyasov. 1981) Only as a result of the actions of peace-loving countries was the war stopped, and a meeting of the leaders of India and Pakistan took place in Tashkent in January 1966. (Giyasov. 1981)

It is not without reason that the capital of Uzbekistan was chosen for this. On the one hand, this is explained by the similarity of the centuries-old history, culture and life of both peoples and on the other hand, this indicates the peace-loving position of the Uzbek people and their willingness to help resolve conflict situations.

The meeting of the leaders of the two Asian states in the capital of Uzbekistan ended with the signing of a Declaration that laid the foundation for the restoration of relations between India and Pakistan. At the same time, the contribution of our republic to the resolution of the conflict situation was of particular importance in the development of Uzbek-Indian relations. Also, as a result of this political event, Uzbekistan took its place in the recent history of India.

Speaking about Uzbekistan's cultural ties with foreign countries, it should be noted that training personnel in higher educational institutions and secondary specialized educational institutions of the republic played a special role in this. By the end of the Soviet period, representatives of 74 countries in 10 specialities were trained in 24 higher educational institutions and enterprises in our republic every year. Among them were mainly representatives of Asian, African and Latin American countries. (Nuriddinov. 2002) Such assistance from Uzbekistan helped to form the foundations of higher and secondary specialized education in these countries, which had recently been liberated from colonial oppression.

However, along with the achievements in this area of international cooperation, there were also serious negative consequences. They were expressed in the fact that since Uzbekistan was practically not independent, the training of personnel was mainly one-sided.

A distinctive feature of Uzbekistan's cultural relations with foreign countries during the Soviet period was that centuries-old traditions of cultural and spiritual exchange between peoples were preserved. However, under the rule of communist ideology, a serious impact was exerted on the spiritual life of the republic. The ideologisation of culture, the desire to erase the centuries-old historical and spiritual

heritage from the people's memory, and the disconnection from national and universal values blocked the path of the Uzbek people to enter the world cultural space and integrate.

Discussion.

Despite the negative realities of that time, the Uzbek people were able to show determination in establishing relations with foreign countries. This is especially clearly evident in many traditionally held cultural events. These ties are manifested in the organization of "Culture Days", festivals of creative groups, exhibitions of fine arts, meetings with representatives of music and theatre arts, etc. (Central State Archive of the Republic of Uzbekistan. 1989) For example, under the slogan of peace and friendship between peoples, at the initiative of the Republican Committee for Solidarity, a film festival of Asian, African and Latin American countries will be held in Tashkent. This event has been held in the capital of Uzbekistan once every two years since 1968. (Central State Archive of the Republic of Uzbekistan. 1989)

This would provide an opportunity for filmmakers from three continents to exchange creative ideas, as well as to benefit from each other's spiritual achievements. On this basis, the process of creating joint films with the participation of famous Uzbek and Indian filmmakers began. Such films include "Ali Baba and the Forty Thieves", "A Tale of Love" and others. (Central State Archive of the Republic of Uzbekistan. 1989)

Literary ties occupied a special place in the cultural exchange of Uzbekistan, especially with Asian countries. This was prompted by the Conference of Asian and African Writers, which was held in Tashkent on October 7-13, 1958. The "Spirit of Tashkent" was born there and the status of Uzbekistan further increased. This conference of writers, which was held with the participation of representatives of more than 50 countries, was attended by more than 200 literary figures, including representatives of 19 countries from the Asian region. (Mamatkhanov.1982)

This conference aroused great interest among the peoples of the world because at this conference the aspiration of the peoples for peace, freedom and democracy was fully

manifested. In addition, new literary genres were mastered by writers from Uzbekistan and the countries of the Asian region, and their works were translated into the languages of the local peoples. As a result, it became known that the works of Uzbek writers aroused interest among foreign readers. Some of them received high awards. In particular, the poetess Zulfiya was awarded the title of J. Nehru Laureate for her contribution to strengthening cultural ties with India. Central State Archive of the Republic of Uzbekistan. 1989)

Thus, the peoples of Uzbekistan and Asian countries, while preserving the centuries-old traditions of devotion to the ideas of humanism and religious tolerance, managed to transfer the unity of views and approaches to the issues of strengthening multifaceted forms of interstate dialogue to modern conditions. Observing the transition of the traditions of multi-generational dialogue to modern conditions, it can be said that cultural ties are an indication of the ancient traditions of the people. However, despite their centuries-old socio-political relations, only the achievement of national independence by the Republic of Uzbekistan created an opportunity for the peoples and states of these countries to restore the ties traditionally established between the countries of the world for thousands of years, and to conduct a multilateral active foreign policy in general.

It should be noted that the recognition of Turkestan as a backward region after the October Revolution of 1917 was, first of all, an assessment of the policy of the Russian Empire, which had established a colonial system and ruled here for more than half a century.

During the years of Soviet power, Uzbekistan's policy on cultural ties was carried out in important areas of art and literature. However, this process adapted the propaganda of culture to a politicized path based on the communist concept of "national in form, socialist in content." The system of centralized management and administrative command sought to keep culture, especially the culture of national countries, in ideological torture. The dominant ideology, which was sceptical of national values, did not take into account the

educational value of spiritual and cultural heritage. (Yunusova. 2025)

It is appropriate to conditionally analyze the work carried out by the Soviet government in the system of cultural relations in the following areas:

- promotion of Uzbek theatre and cinema in cultural relations;
- demonstration of Uzbek ethnic culture through international exhibitions;
- establishment of music, singing, and dance in the system of cultural relations;
- the introduction of art and literature weeks in cultural cooperation with foreign countries;
- the establishment of cultural relations in the field of international tourism and sports.

As is known, in the policy of the Soviet government to implement cultural relations, the activities of the mass-volunteer public organization called the "Uzbek Society for Friendship and Cultural Relations with Foreign Countries" were considered the main link in this area. This organization was established in 1953 and was engaged in the development and strengthening of friendship and cultural cooperation of Uzbekistan with foreign countries.

Initially, in 1925, this organization was called the "Central Asian Department of the All-Union Society for Cultural Relations with Foreign Countries", and later, since 1950, it was called the "Uzbek Department of the All-Union Society for Cultural Relations with Foreign Countries". It is worth mentioning that this society had 12 departments for cooperation with countries of the world, and it had more than 10 departments in the Asian region. It includes the Soviet-Mongolian, Soviet-Vietnam, Soviet-India, Soviet-Pakistan, Soviet-Bangladesh, Soviet-Afghanistan, Soviet-Sri Lanka, Soviet-Indonesia, as well as the Department for cultural relations with Arab countries. (Uzbek Soviet Encyclopedia. 1975)

This organization also has its monthly publication, which publishes a photo bulletin called "Soviet Uzbekistan Today". This monthly photo bulletin has been published in Russian, English, French, Spanish, Arabic, Persian, Hindi, and Urdu since 1978 and has been distributed to about 200 countries around the world.

Another significant feature is that the number of copies of one issue of this bulletin was 15,000. (National Economy of the Uzbek SSR. 1980)

It is necessary to distinguish that all the measures taken in the field of cultural relations during the years of Soviet power were carried out unilaterally, proceeding from the requirements of the all-Soviet standards and communist ideology. Because in the system of cultural relations at that time, the promotion of ethnic culture and national values was practically ignored. Even before World War II, this process was not only ignored but also the restriction, prohibition and repression of national values took a political form.

After World War II, a state of "internationalization" can be observed in the activities of Uzbekistan in the field of cultural relations. Culture is national and specific. It is formed and develops directly in certain historical conditions. In addition, it is also distinguished by the fact that it reflects the specific social life of people belonging to a socio-historical or ethnic stratum, its nature. However, even so, culture does not develop independently, separately and in isolation. For its constant improvement and development, there must be interaction. The processes of interaction of cultures have existed since ancient times. The development and deepening of economic and political integration processes in the world create the basis for the internationalization of cultures in multinational states, in general, in the entire human civilization.

The internationalization, rapprochement, and mutual enrichment of cultures are directly influenced by the scientific and technological revolution, general principles in the development of education, migration processes, and the international division of labour. Modern culture consists of a continuous process of rapprochement, interaction, and mutual enrichment. Works that are the products of the cultural and spiritual activities of individual peoples are becoming universal human values. Internationalization makes the culture of each person more beautiful and richer. It embodies the richness and diversity of all cultures.

In this regard, cultural exchanges, film festivals, music and theatre festivals, and various exhibitions are of great importance. Also, cultural days, touring concerts, internships with cultural figures, and business trips for the exchange of experience are of great importance. (Okhunova. 1969)

However, the deepening of the process of "internationalization" in its essence and content led to the oblivion of national values and traditions. In particular, the construction of these cultural relations on a class basis once again demonstrated the creative restrictions of the communist ideology.

Such relations should have been based on global approaches based on mutual interests for cultural cooperation.

Under the conditions of a totalitarian system based on administrative command, Uzbekistan, like the former Soviet republics, did not have the opportunity to pursue an independent policy; It was an integral part of the former Soviet Union, and its rights in the field of cultural relations, like in all spheres, were limited. However, despite this, Uzbekistan managed to demonstrate its national cultural level, art and literature to the countries of the world as much as possible during this period. For example, this picture can be more clearly seen in the activities of Uzbekistan in cultural relations with Asian countries. Naturally, Uzbekistan's proximity to Asian countries in terms of national culture, language, customs and traditions created many advantages. It should be emphasized that Uzbekistan's policy in the field of cultural relations during the years of Soviet power was interpreted by historians at the time as a "practical expression of Leninist national policy", and its primitive aspects were ignored; "all-Soviet culture" was vigorously promoted, and special emphasis was placed on this policy in international cultural relations. In particular, Professor M. Okhunova in her monograph "International Relations of Soviet Uzbekistan" speaks about the holding of the Decade of Indian Culture in the republic in August 1967 and assesses the culture of socialist Uzbekistan from the point of view of the all-Soviet ideology. (Okhunova. 1969)

Conclusion

However, despite the repressive aspects of this policy, the cultural exchange activities of the people in the fields of science and culture in Uzbekistan were able to give some positive results. In particular, the role of the Uzbek Society for Friendship and Cultural Relations with Foreign Countries ("UzOKS"), established in 1953, in expanding the republic's international cultural relations is very significant. In 1959 close relations were established with 24 countries, at present close relations and cultural exchange ties have been established with more than 90 countries in the world. Books, photo publications, records, and newspapers sent to foreign countries tell other people about the achievements of Soviet Uzbekistan in the development of the economy, science and culture. The society maintained constant cultural contact with peace organizations in all countries. (Kurmanov.1958) In 1967 alone, Uzbekistan received about 100 delegations, as well as many tourist groups, through the Council of Cultural Relations and Friendship Societies, the Committee for Solidarity of Asian and African Countries, the Committee for the Protection of Peace, and the Committee of Soviet Women. By November 15, 1967, the society had worked with several dozen delegations from 40 countries of the world, including 34 delegations from Asian and Latin American countries. Many guests from foreign countries, having become more familiar with Uzbekistan, became active correspondents of the society. For example, Omar Ali, the president of the Somali Committee for the Solidarity of the Nations of Asia and Africa, the French civil servant Joseph Jeperin, the GDR scientist Gerhard Odenbach, the Kenyan Meboroko, who had previously come to Uzbekistan for experience, and many other guests constantly maintained friendly and cultural ties with foreign countries. The society's employees also carried out effective work to expand such ties and disseminate broad objective information about all areas of Soviet Uzbekistan to foreign countries. (Kurmanov.1958)

This, in turn, demonstrated the unique and significant role of the Uzbek people, who were able to demonstrate their national culture to the

best of their ability, overcoming political oppression even during the years of Soviet rule. Another distinctive feature of the policy in the field of cultural relations during this period is that Uzbekistan carried out cultural cooperation activities mainly with socialist countries. Naturally, all the interests of the ideology of the existing political system required this. In this regard, cultural cooperation served as one of the main means of comprehensively bringing socialist nations closer together. National and cultural cooperation and mutual rapprochement developed on this basis.

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