

ACTIVITIES OF CULTURAL INSTITUTIONS IN SURKHANDARYA DURING THE SOVIET REGIME

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ANNOTATION: The Soviet government has also created problematic situations in areas based on administrative command policy. The idea of a new worldview was also formed in the Surkhandarya oasis. Cultural and educational work carried out by the Soviet state Changes in the lives of local people. The level of development of school networks in Surkhandarya. The devastating effects of repression. As a result of the reforms carried out by the Soviet government, a society based on new socio-economic relations has emerged in Uzbekistan. The totalitarian regime, which ruthlessly used human resources, created a new economy in our republic with a relatively advanced form of cultural development.

Keywords : cultural heritage, administrative command, customs, districts , cultural institutions, theaters, museums, libraries, clubs, agitation centers, red teahouses, ensembles, repression, national culture, cultural and educational work, local population, religion, shrines, ideas, ideology , independence, conquest, dependence, command, literacy.

The attitude of the Soviet state to culture and cultural institutions .

It is known from our long history that the 1920s were a period of complete change for the Soviet government in all spheres. The main goal was to eliminate the rich and bring the poor and the middle class to the fore as Soviet men . He tried to develop the whole sphere, as well as the cultural sphere .

By this time, the party had thrown the following idea into the state square of Uzbekistan, namely, the " idea of denying cultural heritage."¹ promoted. Such a policy pursued by the ruling state served as the main basis for changing the consciousness of the people. In all regions and districts of the country, including Surkhandarya oasis, the idea of a new worldview has been formed. The customs of the local population were first to be taken into account by the Soviet government. Surkhan oasis positive cultural changes in their lives aimed at increasing the literacy of the local population .

However, the Soviet government also created problematic situations in areas based on administrative command policy. In order to assimilate their dominant ideas, cultural institutions, ie theaters, museums, libraries, clubs, agitpunkts, red teahouses,

¹ Of Uzbekistan new history 2nd book. Soviet colonialism in Uzbekistan period . - Tashkent : Sharq, 2000. B 390 .

ensembles and other educational institutions began to be established in different regions of Uzbekistan. This cultural and educational work carried out by the Soviet state led to changes in the lives of the local population. For example, in order to increase literacy, the youth of the population began to organize unlimited schools.

However, in almost all areas, there was a noticeable sluggishness. Therefore, in 1929, according to the XXIII Resolution of Surkhandarya district, the development of programs in each area began. Commissions have been set up in the responsible institutions. They were to ensure that cultural institutions were strictly controlled by the commission and that educational institutions, schools were provided with textbooks, musical instruments, equipment and funds for the repair or construction of institutions. After the approval of this Resolution of the Central Executive Committee of the USSR, it was considered necessary to report twice a month on "Religion" with the addition of additional assignments, to organize courses to increase women's literacy ².

In the 1920s, the development of school networks in Surkhandarya was significant. The level of development of school networks in Surkhandarya was as follows.³ Years schools students 1924-25 10 600 1925-26 28 869 1926-27 35 1335

Of course, these figures indicate a significant increase. As early as 1929, newspapers, magazines and books were to be delivered to the prison in Termez, Surkhandarya region, for cultural and educational work. Newspapers, magazines and books were to be in Uzbek. The main purpose of this was to help prisoners propagate Soviet ideas and ideologies ⁴.

In the same year, in addition to cultural and educational activities in the prison, a school to eradicate illiteracy was opened ⁵.

As early as 1929, in order to increase cultural needs, films were released in the prison house. Also, in order to raise the cultural level in these places, together with the release of movies, sports games, that is, checkers, football, checkers, were also organized.

By the 1930s, more attention was paid to the cultural and educational sphere. During these years, in order to raise the cultural level of the local people, special attention was paid to household services. In Surkhandarya region, sewing, hairdressing salons, handicrafts, ie pottery, have been set up. A certain amount of money has been allocated to find and put into operation old buildings and create new ones. In order to thoroughly integrate the work, seminars were organized and the real implementation of the five-year plan of cooperation, the establishment of large

² Surkhandarya regional state archive, fund 315, list 1, case 18, pages 131-133.

³ Uz.denometr.com.

⁴ Surkhandarya regional state archive, fund 89, list 1, case 71, page 20.

⁵ Surkhandarya regional state archive, fund 89, list 1, case 149, page 20.

shopping centers in the center of the republic, and even small shops in small villages⁶.

So, in the 20-30s of the XX century, there were significant changes in all areas for the Soviet government. The disappearance of the rich and the emergence of the middle class, literally the Soviet people, was considered to be today's demand. At that time, in governing the cultural sphere, the Soviet government was obliged to take into account the traditions and customs of the local population. A significant change in the cultural and educational life of the oasis has increased the literacy of the local population by a certain percentage. But there was also a downside to this policy. The Soviet government, as we all know, relied on a system of administrative command and began to strike a strong blow at the cultural spheres and cause problematic situations. This, of course, angered our local people. The party's narrative of this new life, its policy of creating a nihilistic attitude towards the people's past, led to the forgetting of the historical sequence in the artistic process. In culture, there has been a tendency to exaggerate complex social problems, to pretend to be new, and to remain completely silent about mistakes and shortcomings. As a result, the living reality of the people was distorted.

The repressions of the 1930s became a terrible tragedy for the national culture. The place of national culture has been irreparably damaged due to the obvious violation of the law and the violation of human dignity.

Talented literary and artistic figures Abdulla Qodiri, Cholpon, Fitrat, Shokir Sulayman, Ziya Said, Elbek, Azam Ayub, Usmon Nosir, Qasim Sorokin, Muhammad Hasan, Abdusalom Niyaziy, Otajon Hoshimov and others were declared enemies of the people. was made. The use of the works of repressed and persecuted poets and writers has been banned for years, and their great names have been condemned. The terrible effect of the repression did not affect the territory of Surkhan. Most of the local population of this region was relocated to the Jizzakh region. The main goal was to torture the people.

Also, the persecution of religion and believers during these years has finally caused great damage to the spiritual culture of the people. With the establishment of the command-and-control system, the scientific approach to religion began to be rejected. Religion began to be squeezed out of society. Obedience to religion was seen as the highest crime. The confrontation between religion and atheism in terms of worldview was replaced by a political confrontation. The ideas that "religion has no place in socialism, religion is alien to it" and "religion is an opium for the people" prevailed, and the negative attitude towards religion intensified. Neither the mosques, nor the churches, nor the believers had experienced such horrific persecution.

⁶ Surkhandarya regional state archive, fund 313, list 1, case 18, pages 115-116

In the 1930s, most Uzbek priests were imprisoned and sent to camps. Almost all mosques and madrassas, although in the past not only hotbeds of religious ceremonies, but also centers of culture, science, education and art, which have preserved and enriched the great heritage of the people, were closed and turned into barns, warehouses, abandoned places. Sadly, these sanctuaries have been destroyed. Religious values were trampled.

That is why in the 1930s an open “war” was declared against religion and priests. For this purpose, the organization "Fighting Godless" was created, and all institutions and organizations had separate departments. Although his work has had positive results in preventing cases such as marrying young girls, getting fat, and abusing women, his religious beliefs have been ruthless and played a negative role against those who are strong. Based on the information provided by this organization, mosques, churches and religious schools were closed by the republican government in 1931 in Termez, Sherabad, Denau and a number of other places. This period was a period of great losses for our people⁷ of the Soviet government, houses of culture were established in Jarqurghon district. In 1932, the People's Amateur Drama Theater of the District House of Culture was established, which was then called the Red Club. Today, the theater is called the People's Amateur Drama Theater.⁸

Special attention is paid to cultural institutions in Denau, where there are №1 and №2 houses of culture under the city culture department under the executive committee. Of these, №1 house of culture is Uzbek, and №2 house of culture is adapted for Russians. In the system of the city department of culture, in addition to the houses of culture, there were libraries, artists and cinemas. The district executive committee also owned the district House of Culture, village clubs under the village councils, the district central library and their local branches, an art workshop, a film studio and a printing house.

In 1935, the Resolution "On the establishment of the Surkhandarya district theater" was adopted. According to him, "in 1935 in the city of Termez began a professional district theater."⁹ The core of the Surkhandarya district theater was formed by the creators of the Jarqurghon collective and state farm theater. The curtain of the Surkhandarya district theater was officially opened on November 5, 1935 with the play "Victory" by A.Ismailov. Reorganized and filled its creative staff with young talents. In the process of formation and development, the Surkhandarya district theater has risen from an amateur theater to a professional creative team, and has had the opportunity to stage performances based on ideologically mature, artistically mature, written drama from small propaganda

⁷Rasulova N.S. The process of formation of new political parties and movements on the eve of independence in Uzbekistan. Looking Back №9Num. Volume 3, page 63.

⁸In an interview with the director of the People's Amateur Drama Theater S. Kadyrov. January 2022.

⁹ Tursunov T. History of Uzbek theater of the XX century (1900-2007). - T.: Art Press, 2010. - 528 p.

works. By the 1940s, during the Second World War, cultural figures in Uzbekistan: theater, cinema, clubs and music were mobilized as active fighters against fascism and war. During this period, a total of 51 theaters operated throughout Uzbekistan (35 of which were local and 16 were evacuated). In particular, in Denau of Surkhandarya (Dustlik kurgan of H.Mahmudov mahalla of Denov district) there was 1 drama people's theater, in Jarkurgan, in Termez there was 1 theater of amateurs.¹⁰

In general, in 1941-1944, the theaters of Uzbekistan staged 203 new productions, 13,568 performances and concerts, serving 666,7303 spectators. During this period, Uzbek cinematographers, together with their evacuated colleagues, created 10 sound feature films. The peculiarity of this period is that the Bolsheviks who came to power carried out the most comprehensive and controversial experiments in human history.¹¹

As a result of the reforms carried out by the Soviet government, a society based on new socio-economic relations has emerged in Uzbekistan. The totalitarian regime, which ruthlessly used human resources, created a new economy in our republic with a relatively advanced form of cultural development. The Soviets paid special attention to the issues of cultural construction in order to achieve the "glorious goal" of building a new society, a communist society.

In the 1940s, no matter how hard the leaders of the Soviet government tried to disrupt the spiritual life of the Uzbek people and try to undermine their national and spiritual heritage, our people managed to preserve its identity. This has served as an important factor for our people to move resolutely towards the future of the country. After the former Soviet Union was plunged into World War II, everything in Uzbekistan was militarized. With the onset of the war, the Uzbek people realized its grave consequences . The war radically changed the life of the whole country. Hundreds of thousands of businesses, educational institutions, organizations and cultural institutions from cities and villages near the front began to be relocated to the East. Only yesterday, the people of Uzbekistan, who came out of repression and torture, showed great courage on the front and behind the front. Many relocated cultural institutions began to serve the front and produce a variety of products for the front.

The tragic consequences of the Second World War, which began in 1941, did not bypass the Surkhandarya Theater. From the very first days of the war, the theater team focused all its activities on the process of combating the fascist invaders. The main demand was expressed under the motto "Everything for the front, everything

¹⁰Archive of Surkhandarya Regional Department of Culture, Volume 3

¹¹Rasulova N.S. The process of formation of new political parties and movements on the eve of independence in Uzbekistan. Looking Back №9Num. Volume 3, page 68.

for victory" ¹². The focus is on creating the character of active, courageous heroes on stage. "In those years, the people's belief in victory, their aspirations were reflected in art and literature with extraordinary power ¹³. "

So, in general, the post-war years were full of devastation, including in the cultural sphere. Various measures have been taken to eliminate such cases. According to Soviet Resolution No. 2186 of November 17, 1948, "it was planned to develop cultural and educational work, that is, to work separately with teachers, scientists, writers, doctors, court staff, etc., and to teach them to read more cultural and educational lectures. Special treatment for women has also been introduced. ¹⁴

By the 1950s, the party's policy of praising the new life and creating a nihilistic attitude to the people's past had led to a historical oblivion in the artistic process. In culture, there has been a tendency to embellish complex social problems, to lighten them up, and to remain silent about mistakes and shortcomings. As a result, the reality of life was distorted and the educational potential of art was diminished. On May 5, 1950, the chairman of the Religious Committee, Comrade Samegdjanov , ordered the Soviet government to "obstruct one of our religious ceremonies, the Eid al-Adha, and to report immediately after the holiday ."¹⁵



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Due to the unfavorable attitude towards religion, according to the Resolution of the Central Board of Surkhandarya of January 4, 1958. The mausoleum of Hakim-At-Termizi is illegally taxed and workers are paid, so according to the decree of the Supreme Soviet of the USSR, it is taxed under Article 5, not Article 19 of the Income Tax. Please consider these issues on the spot. " ¹⁷ was stated. It should also be noted that local handicrafts have also begun to develop. A local artisan began to create shoes, such as shoes.

It was the economic, political and ideological reforms that took place during the Soviet era. When private property was abolished and crafts began to be seen as a relic of the past, artistic craftsmanship was compared to painting, sculpture,

¹² New history of Uzbekistan. Uzbekistan during the Soviet era. - T .: Sharq, 2000. - 433 p.

¹³Rahmonov M. Hamza Historical Theater. The first book. - T .: Ghafur Ghulam Publishing House of Literature and Art, 2001. - 180 p.

¹⁴ Surkhandarya region Sherabad state archive, collection 54, list 1, case 5, page 1-2

¹⁵ Surkhandarya regional state archive, collection 45, list 1, case 320, page 108.

¹⁶Photo from the house museum named after N. Boymurodov, Zharkuron district.

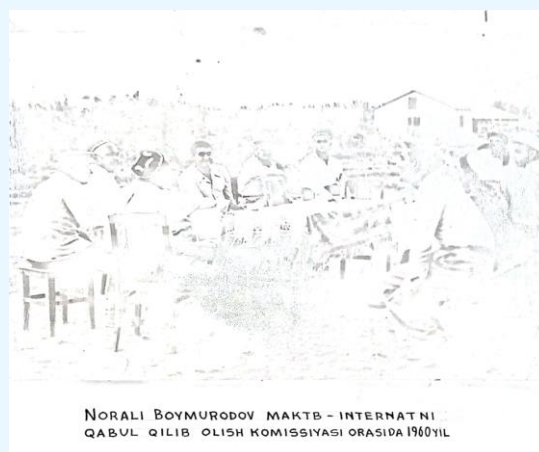
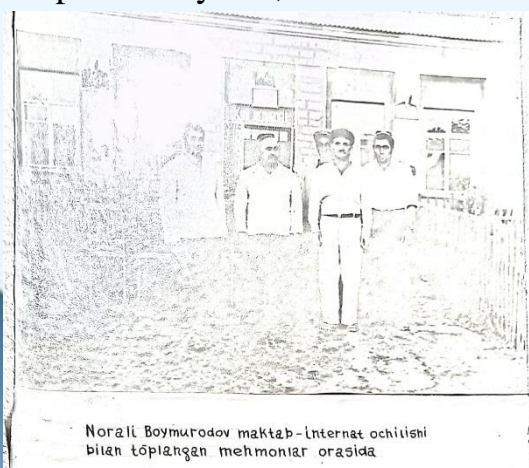
¹⁷ Surkhandarya region Sherabad state archive, collection 45, list 1, case 3, page 146

graphics, and more. As a result, the economic component of the applied art was undermined, and accordingly the social status of the master, deprived of natural economic support, was diminished. The activities of artisans who sold their products themselves were prosecuted by the tax authorities as illegal business. In the early 1960s, the cultivation of handicrafts brought some relief to the local population.

In the district House of Culture of the Department of Culture there is a growing interest in art, theatrical art, the development of works of Uzbek, Tajik, Armenian and Russian nationalities in the House of Culture. Each amateur team worked according to its own set schedule. As a result, an amateur theater was established under the auspices of the representatives of those amateur teams. In 1960, in the Republican competition of folk theaters in Bukhara, the amateur theater of the Denau district House of Culture took an honorable place with the play "Fate", and the team of this amateur theater was awarded the "People's title". He staged a number of plays, including "Shukrona", "Suyunchi", and "I live for my child".

It would be a bit misleading to say that the 1960s were a period of complete depression for Uzbek culture, as during this period the culture developed to a certain extent, despite the increased ideological pressure from the Soviet state. Although the creative work created in the 1960s and the cultural events held among the local people took on a political character, it still went down in history as the national culture of the Uzbek people. It served to raise the cultural and enlightenment outlook of the people. These are especially true of art, theater, cinematography, education and higher education institutions.

During the war in Uzbekistan, there was a lack of attention to education. In the post-war years, these shortcomings had to be overcome.



In particular, in Surkhandarya, the focus on education has become more significant. A clear example of this can be seen in the educational institutions opened in the late 1960s in the Jarqurghon region.^{18 19}

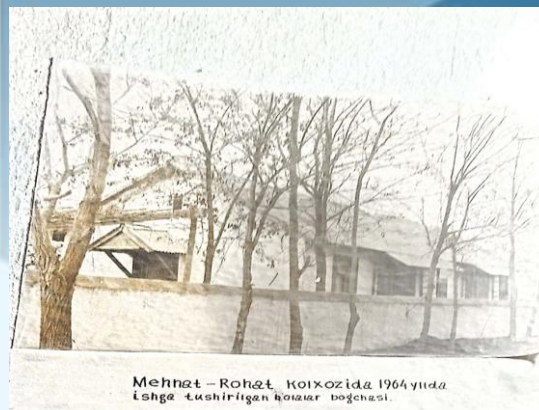
¹⁸Photo from the house-museum named after N.Boymurodov of Jarqoron district.

¹⁹ Photo from the house-museum named after N.Boymurodov of Jarqoron district.



Hämze nomli maktab-internet o'quvchilari

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Mehnat - Rohat ko'xozida 1964 yilda
ishga tushirilgan ko'zar bog'chasi.

During these years, the culture of Surkhandarya region has developed significantly. In 1964, a kindergarten was established in this district.²¹ Urkhandarya region and currently operates in the building of the Cultural Center. If we talk about the culture of the 70s, this period is also unique and sealed in history. In 1970, following the decision of the XXIV Congress of the CPSU, the July Plenum of the CPSU Central Committee and the XIV Congress of the All-Union Trade Union, cultural institutions have recently gained some good experience in providing cultural services and recreation to rural workers. Many educational institutions, theaters, houses of culture and palaces, parks of culture and recreation, museums, libraries, in the measures set to implement the decisions of the XXIV Congress of the Communist Party of the Soviet Union, a new commitment was made to take the village into cultural fatherhood. It has become a tradition to hold "Sickle and Hammer", "First Chvnok" holidays, rural art festivals, cultural marches to the concert halls of museums, parks and gardens.

At the same time, there are serious shortcomings in the work of the bodies of art and culture of the republic in the field of organization of cultural and paternal work. In a number of regions of the country, this work is carried out superficially, and rural organizations and cultural and educational institutions do not pay special attention to the concert. In Uzbekistan, the Republican Council of Trade Unions and the Commission of the Ministry of Culture of the USSR have further raised the cultural level of the local population, which decides on the organization of voluntary recreation, attaching great importance to cultural and paternal work;

1. Organize mobile concerts and theaters in the patriarchal territories and provide collective performances.
2. Establishment of studios, schools, counseling centers, training seminars for leaders of rural amateur artists;

²⁰ Photo from the house-museum named after N.Boymurodov of Jarqoron district

²¹ Photo from the house-museum named after N.Boymurodov of Jarqoron district.

3. Fatherhood sends students and teachers to rural areas to support community centers, clubs, libraries, and amateur art groups during internships and vacations.
4. The organization of ensembles, choirs and orchestras in all regions has been set.
5. Propaganda of reading, replenishment of book funds and provision of books.
6. Awarding the winners with a prize of 50 soums and 50 diplomas.
7. The newspaper "Uzbekistan Madaniyati" should cover cultural news. ²²The requirements are strict.

By the 70s, the art of singing and dancing was particularly prominent. We have the song and dance ensemble "Guzal" (1972) in Zhdanov collective farm of Termez district, the song and dance ensemble "Joy" (1972) in Denau district, the folk theater "Navnihol" (1974) in Denau district. and folk dance ensembles. The ensemble still operates in the House of Culture of Denau district and is led by Abduholik Turaev, a graduate of the choreography department of the Tashkent State University of Culture. In 1989, the amateur dance ensemble "Navnihol" was awarded the title of Folk Dance Ensemble.

The year in which the name of the cultural institution was established
Termez fog

Ensemble "Zhdanov" "Beautiful" 1972

Denov fog

Denov district ensemble "Kuvonch" 1972

"Kyzyl Zhar" ensemble "Navnihol" 1974

"Sina" village ensemble "Chor Karsak" 1974

"Anbarsoy" ensemble "Ok oltin" 1975

"Sina" village ensemble "Sumbula" 1974

"Pistamozor" ensemble "Navbahor" 1974

"Kyzyl Zhar" ensemble "Bayot" 1975

"Kholchayon" ensemble "Nihol" 1975

"Tortuvli" ensemble "Oqshom" 1975

"Fergana" ensemble "Kamalak" 1976

"Khayrobod" ensemble "Astana" 1976

"Yangi Obod" ensemble "Tabassum" 1976

In 1974, the "Welcome Talents" contest was organized. In the same year, the famous Denau singer Rano Aminova won the title of "Munojot". In 1984, Sanobar Ahmedova, a well-known singer from Denau, won the Marhabo Talents contest as a soloist. The following cultural institutions have also been established: district

²² Resolution of the Presidium of the Republican Council of Trade Unions of Uzbekistan and the Board of the Ministry of Culture of the Uzbek SSR. June 29. 1971 № 47. 11. 12.

houses of culture, clubs under village councils, district central libraries and their local branches, art workshops, cinemas, printing houses. In the 70s, cultural institutions in the Sariosiya region formed the following indicators:

In the territory of Sariosiyo

The number of address cultural institutions is appropriate

k-z Oxunboboev club 1,200

k-z Karl Marks Club 1 150

k-z Communism Club 1 150

Jarqorgon in the territory

k-z Lenin club 1 600

k-z Krasn y y

October club 1,200.

Number of libraries in 1973-1974:

Termez r library 2

Zharkurgan r library 2

Baysun r library 1

Sherabad r library 1

Shurchi r library 3

Denoov r library 2

Sariosiyo r library 2.²³

of the Soviet state in the 70s 1975-1979 with the aim of further raising the culture of rural life . Intensified landscaping work. In 1975, he built and commissioned a kindergarten in Karl Marx Street in Shurchi district, and a kindergarten for 90 children in 1978. In 1979, a 50-seat kindergarten was built for children. The names of the kindergartens were Lola-1, Lola-2 and Lola-3, and about 300 children of collective farmers took them into their arms.²⁴ The Soviet government paid special attention to the construction of schools and libraries to further increase literacy. He also provided books. But in every moment of this life, the glory of communist ideas was growing. Turning to the 1980s, the barriers to our nationalism were even more significant in those years. In particular, in connection with our national values, the celebration of Navruz has been banned, the barrier to our religion has been strengthened, our historical monuments have been turned into abandoned places, and even Russian has become the state language. This, of course, was disrespectful to our state, our nation, our people.

Under the leadership of the First President of our country, Uzbekistan was freed from colonial oppression and on September 1, 1991 was declared an

²³ Surkhandarya regional state archive, fund 454, list 3, case 48, pages 52-53.

²⁴ Uzbekistan collective farms and state farms history . X I Book.- Tashkent. "Uzbekistan". 1982. Page 517

independent state. This day was a dream that our people have been waiting for for great historical years.

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