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On the Use of Foreign Experiences in Preserving the Historical Parts of Cities

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Abstract

This article deals mainly with the problem that arose as a result of the demolition of historical valuable architectural objects such as residential buildings that are at least 100 years old, block mosques and other objects in the old part of cities, in addition, we are talking about solving this problem by using foreign experience in this area.

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Introduction. All over the world, including Uzbekistan, urban planning is rapidly developing, like all other sectors. That is, urbanization processes are taking place in our Republic. Because now people want to radically change their lifestyle. It is worth saying that great reforms are being carried out in this regard with the efforts of our president. For example, many high-rise residential buildings have been built in many districts of Tashkent city, including Sergili district, and people are already living in these houses. In addition, the construction work is going on in the old part of Tashkent. Comfortable residential buildings are being built for people.

At the same time, in the cities of every country, there is a unique old part of the city, where old neighborhoods, old streets and, of course, residential buildings (folk architecture) that were built almost 100 years ago are still preserved. But it is natural that people do not want to live in old houses at a time when modern houses with all the comforts are being built. On the third hand, tourists who want to come to our Republic want to see the new appearance of our cities, as well as to see the ethnography of its historical part. That is, houses in the old part of the city, small mosques, they definitely want to see their ethnography, the way people live in these houses.

In our Republic, there are cities that have become ready-made museums with the way of life of our

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people. For example, Samarkand, Bukhara, Khiva, Shahrisabz are among them. But there are very few houses that have not been completely changed, that is, their architecture and ethnography have been preserved, because we think that it is natural that the people living in these houses create modern comforts for themselves. Today, the preservation of residential buildings, Gazar mosques and other similar monuments of such unique historical architectural importance has become an urgent issue.

That's why I have been tormented by the idea that how to solve this issue is the right way.

In 2011-2013, Master Rozigberdiev Sardor, whom I supervised, submitted a design proposal for his master's thesis to solve this problem, that is, the concept of "Organization of open-air ethnographic museums" on the example of Tashkent city. We will talk about this again at the end of the article.

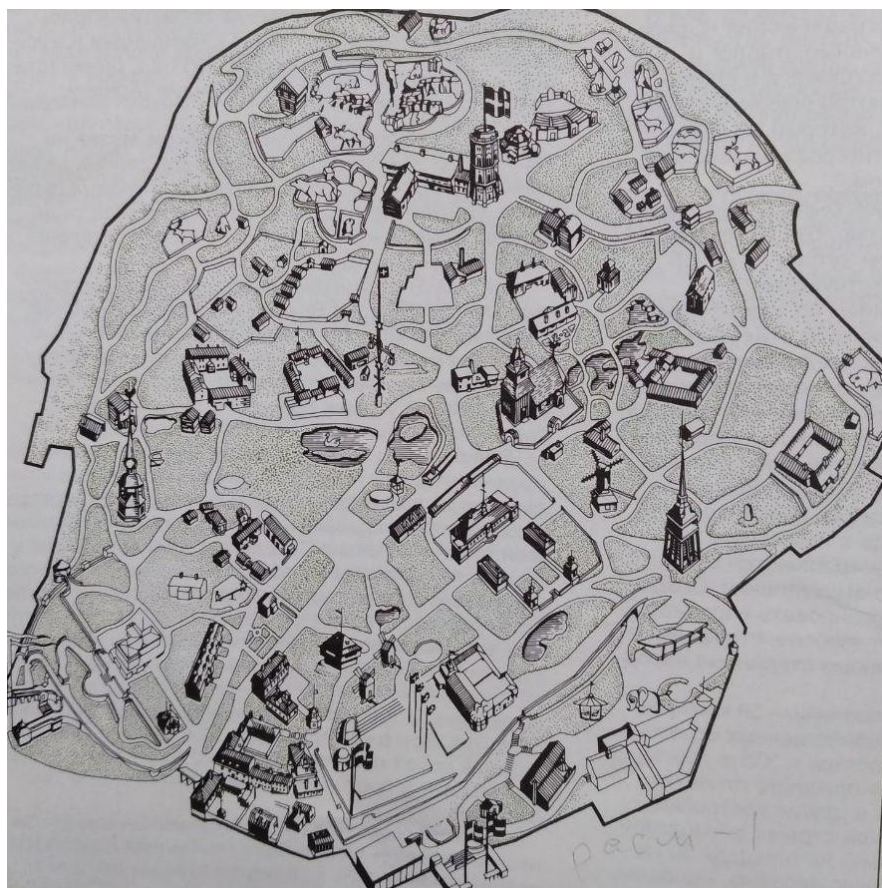
Of course, such an idea did not come to us by itself. The master got acquainted with and read a lot of archival materials and literature.

In one of these literatures, we seem to have found the answer to the question of how to organize such museums without interfering with the development of the city and the process of urbanization.

... Бережное отношение к культурному наследию своего народа, забота о сохранности уникальных памятников истории, архитектуры, культуры для последующих поколений привели к мысли о создании экспозиций под открытым небом – этнографических, историко – архитектурных музеев-парков.

*Впервые идею создания музея подлинных построек с организацией внутренней бытовой обстановки и с экспозицией домашней утвари выдвинул в 1790 г. Швейцарский ученый Чарльз де Бонстеттен, живший тогда в Дании. Он предложил в Королевском парке Северной Зеландии, где до этого уже были выставлены на открытой площадке группы скульптур крестьян в национальных костюмах различных районов Дании, поставить постройки, характеризующие жизнь и быт этих крестьян. У него нашлись последователи в Норвегии, которые в 1867 г. перевезли и установили на небольшом участке около Осло крестьянские постройки, древнюю деревянную церковь, а также в Стокгольме, где в 1872 г. был основан этнографический «Северный музей». Именно при нем ученый – этнолог и педагог А.Гезелиус в 1890 г. создает, а в следующем году открывает для осмотра широкой публики знаменитый Скансен-парк, который по праву считается родоначальником этнографических парков – музеев под открытым небом...**

* В.А.Горохов, Л.Б.Лунц «Парки Мира» стр 231



[†] В.А.Горохов, Л.Б.Лунц «Парки Мира» стр 232



In 1790, the Swiss scientist Charles Bonstetten proposed the unique principles of organizing and building such museums. That is, a separate area is selected and residential buildings, small churches and similar objects, which are unique and interesting in terms of architectural, historical, ethnographic, important historical and stylistic appearance, are brought to this area without changing anything and installed, if necessary. came up with a proposal to relocate the entire "usadba" and "khutor". Such parks are called "Skanesi" parks. Not only the proposal, but he also initiated the implementation of this project.

Of course, the objects that are being moved are being moved to a terrain similar to their old location. It is interesting that not only these historical buildings and residential buildings, but also their owners began to move and continue their normal way of life. That is, farmers continued to live by farming, carpenters by carpentry, tailors by sewing.

In addition, they started living in their national clothes (ethnic clothes).

They will live in the new place as they lived in their previous houses, continuing their life and activities, men doing their trades, and women doing housework. There is only a slight difference between the lifestyles of the past and the lifestyles of today. That is, if no one saw or recognized them in the places where they used to live, tourists will be able to get to know their current life.

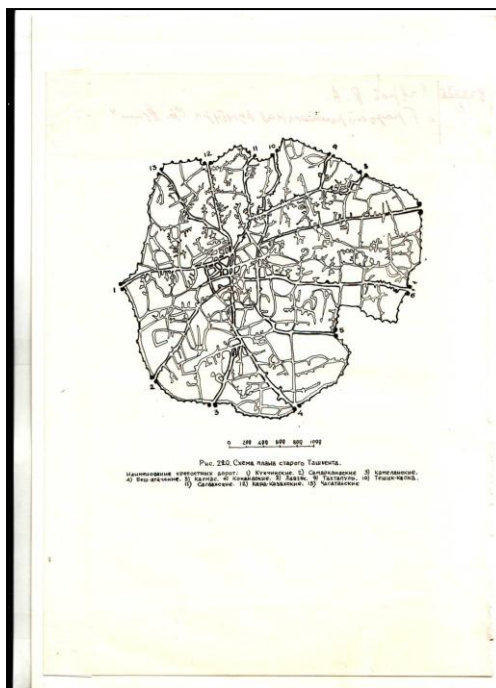
Therefore, I came to the opinion that such an "open-air museum" is a very relevant issue in the era of rapid development of tourism, and it would be a great light if we apply this experience and project to our republic.

That is, in every city of our country, there are a lot of small neighborhoods, small Guzar mosques, and residential buildings with unique historical ethnographic significance.

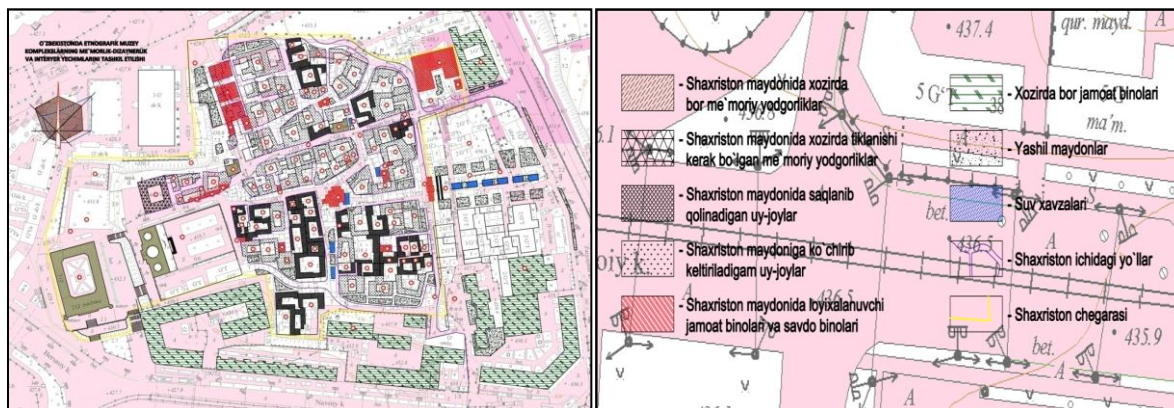
Currently, our cities are developing at lightning speed, new high-rise residential buildings are being built and old neighborhoods are being demolished.

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Therefore, the renovation of the cities and the historical buildings, if necessary, the small neighborhoods in the places that are being destroyed, such as the above foreign experience, by moving the historically significant buildings to empty and historically significant places in another part of the city, the example we gave above is "Skanes" museums, i.e. "Open-air Ethnographic The museum can be arranged by zapovedniks.



Project proposal, concept on "ORGANIZATION OF ARCHITECTURAL-DESIGN AND INTERIOR SOLUTIONS OF ETHNOGRAPHIC MUSEUM COMPLEXES IN UZBEKISTAN"



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