

### Reforms carried out in the field of education in Uzbekistan in the 20s-30s of the XX century during the period of the former union

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**Abstract.** This article talks about the new era of our country's history, that is, the educational reforms implemented during the Soviet era in the 20-30s of the 20th century. After the collapse of the Russian Empire, the Bolsheviks, who came to power, implemented large-scale reforms in the field of education in Turkestan. In particular, the current Arabic alphabet was replaced by the Krill alphabet. An attempt was made to provide the necessary information about this and other reforms in education through this research work.

**Key words.** Education, reform, country, USSR, Turkestan, school, alphabet, modernism, Uzbekistan, madrasa, society, library.

**Enter.** By 1991, the age-old dreams of our people came true, Uzbekistan gained independence. In the process of implementing new reforms in the society under the conditions of independence, the importance of the science of history is increasing in fulfilling the tasks of educating the members of the society in the spirit of free, democratic thinking and national ideal. It is of urgent importance to objectively evaluate the pages of the history of our country related to the period of Soviet colonialism from today's point of view. Because the comparative comparison of the history of the Soviet era, which is being studied in the rise of the spirituality of our people, with the current period of independence, allows us to appreciate the national independence more appropriately. After all, a free and prosperous life cannot be built without high spirituality.

After Uzbekistan gained state sovereignty, necessary conditions were created for a critical observation of the history of the Uzbek people, first of all, the history of the Soviet era, which was distorted in the historiography of the country, from the point of view of the national independence ideology.

In our country, the process of transition from the traditional education system to "Soviet schools" was described in historical literature in a generalized state, in a limited scope, in household forms, efforts to radically reform them were not covered in depth, archival funds, manuscripts, periodicals in the literature, important historical sources related to this problem were neglected, not included in scientific consumption.

The fact that the problem has not yet received its deep scientific and objective assessment in the science of history, that many historical sources related to this problem have not yet been studied, and through them it is possible to clarify many issues of social and spiritual reality, justify the relevance of the topic being studied.

**Literature analysis and methodology.** From the point of view of history, some aspects of this topic are limited to articles that have been researched separately, and have not been studied scientifically. Abdurauf Fitrat, Faizulla Khojaye, Sadridin Ainiy, Sadri Ziya, II Umnyakov, VV Bartol'd, T N. Koriniyozov, OK Sukhareva, KE Bendrikov, IM Mominov, AM Bogoutdinov, VB Lunin, M. Abdullayev, GM Bilolov, AI Ishanov, Y. Abdullaev, I. Irgashev, A. Muhammadjonov, Sh. Ismailov, LI Abdusamadov, NM Rahmonov, B. Kasimov, R. Rahimov, E. Karimov, Kh. Boltaboyev, P. Mirzahmedova, D. Rashidova, 20th century in N.Karimov's works, literature, dissertation, articles Valuable information about the state of the education system in Uzbekistan in the 1920s and 1930s, as well as the reforms in this field, is provided.

By the years of independence, freed from the pressures of superstition, dominant ideology, and the possibility of using previously hidden historical sources played an important role in restoring historical truth. During this period, new approaches to the essence and content of the studied issue were formed, and its objective assessment began to gain urgent importance. Among the researchers of this period, R.Shamsutdinov, T.Orifjonov, DA Alimova, G.Solijonova, RH Karimov, Q.Rajabov,

Sh.Hayitov, R.Sharipov, U.Dolimov, G.Tursunmetova, D.Ziyayeva and others, research, work, literature and articles tried to shed light on the educational system of cultural life in Uzbekistan in the 20s and 30s of the 20th century, reforms in this area, their results, problems in the traditional education system in the Soviet era, their causes and consequences.

**Results.** In Uzbekistan, the policy of "cultural revolution" was implemented under the shell of "national form and socialist in content" culture development. Of course, this was a result of the great state and colonial policy of Soviet Russia in Central Asia. The greatest and noblest ideas have settled in the peoples who have settled in this country since ancient times. These are highly developed patriotism, bravery, bravery, courage, faith, loyalty to national and religious values, freedom, thirst for freedom, and endless hatred for invaders and colonizers. The Soviet invaders were convinced of this by seeing with their own eyes the struggle of Turkestan peoples for national independence and freedom in 1917-1934. Therefore, the conquering executioners understood well that they could not keep Turkestan in its complications for long without squeezing out these noble and great qualities characteristic of the people of our country.[1:22]

In order to fulfill this task, it was necessary to alienate and deprive the indigenous Muslim population of their history, language, culture, and national and religious values formed over centuries. The program of struggle for a "socialist in form and content" culture served to fulfill the same terrible task. Through all the means of spiritual influence on the minds of the working masses: education, science, literature, art, mass media, etc., all nationalities are squeezed out of their minds and wrapped in the shell of "socialist", "internationalism", in fact and the ideology of slavery, subordination, obedience, russification-assimilation was systematically inculcated step by step.

In the 1920s and 1930s, many dedicated scientists who contributed to the development of science worked in Uzbekistan. One such scientist is Polat Soliev, who created the school of Uzbek historians<sup>1</sup>. He made a great contribution to the development of the science of history in Uzbekistan and created his works in the old Uzbek script, Arabic and Persian languages. These works were removed from libraries, destroyed as ideologically corrupt and unsubstantiated works. Only large libraries have preserved some copies of them. Such works of Polat Majidovich Soliev include: "India is the judgment of England." under" (1920, 1926), "During the Bukhara Mangit dynasty" (1920, 1926), "History of Central Asia", part 1 (1926), "Uzbekistan and Tajikistan. Economic and geographical map" (1926), "The era of merchant capital in Central Asia" (1926), "The spread of Islam in Central Asia" (1928), "The history of Uzbekistan in the first half of the XV-XIX centuries"<sup>1</sup> and others can be entered.

When it comes to modern poetry of the 20s, Abdulhamid Cholpan cannot be left out. During these years, he published his books "Awakening" (1922), "Springs" (1924), "Morning Secrets" (1926), "Soz" (1935). Many of the poet's poems were included in the collection of "Young Uzbek Poets", books such as "Adabi Parchalar", "Gozal Yazgichlar" and became the spiritual property of the people. These masterpieces were far from the Soviet mentality and were mixed with anti-Soviet tones.[2:88]

The Soviet government and the Communist Party as the fourth power, with the help of the mass media, only the ideology of the Communist Party was instilled in the general public and the procedures of the great state were protected in the national colonial lands. From the first days after the October military coup (since 1919), all political parties and their bodies in opposition to the Communist Party were banned. Press censorship was introduced in 1917. On June 8, 1922, the Soviet People's Commissars decided to establish the General Committee on Press Affairs in order to unify all types of censorship. was assigned the task of control. After that, a list of banned books appeared everywhere. A wide path was opened to media promoting and agitating the ideological ideas of Soviet colonialism and the Communist Party, and they were fully supported.[6:18]



In 1924, the Soviets did not publish any books in Uzbekistan, but in 1940, 1,219 books were published, of which 660 were in the Uzbek language. Especially the works of Marx-Engels-Lenin-Stalin were published a lot. There were 22 magazines in 1924, and 52 in 1940, 19 of which were in Uzbek. There were 26 newspapers in 1924, and 200 in 1940, 124 of which were Uzbek-language newspapers. In addition, Russian books, magazines, newspapers, various collections, bulletins, etc. from Russia are not included in this account.

Poisoned the minds of the working masses through the radio, various cultural educational institutions, and "knowledge" societies. The Bolsheviks even "reddened" the teahouses of a traditional national character.

From the first day of the October military coup in Turkestan, the Soviet government and the Communist Party took the path of robbing the national and religious values of our people. This is essentially understandable. Because the red colonialists knew very well that they could not rule this country for a long time without changing the national and religious spirituality of our people. But the Bolsheviks did this work not all at once, but cunningly, gradually and step by step. The Soviet of the Russian Soviet Republic announced on November 20, 1917 and signed VILenin's address "To all Muslim workers of Russia and the East", it was announced: "Your religion and traditions... are henceforth free and uninhibited..." [3:122]

On November 23, 1918, a decree on the separation of the Church from the state and the school from the church was announced with the signature of Lenin. This decree became the basis for the Constitutions of the Uzbek SSR adopted in 1927 and 1937, which were based on the Constitutions of the RSFSR and the USSR, and the idea of freedom of conscience was put forward. In practice, completely different laws prevailed. Trotsky, who was considered second only to Lenin, did many absurdities and inconsistencies in breaking the anti-religious activities of the Bolsheviks. According to the program, the fight against religion should be carried out through education, enlightenment, propaganda and other ideological forms of party work. Trotsky gave this work a very "revolutionary" tone. In his directive, signed by Lenin and Kalinin, sent to the Chairman of the Central Committee of the Central Committee of Federzhinsky on May 1, 1919, according to the decision of the All-Russian Executive Committee and the Council of People's Commissars, as many pops and religion as possible should be destroyed, pops should be imprisoned as counter-revolutionaries and saboteurs, and it is said to be brutally shot everywhere, as many as possible, the churches to be closed, the synagogues to be sealed up and turned into storehouses. Trotsky himself was more guilty than Lenin or Stalin of terrorizing churches and clergy. In some places, Trotskyists took the lead in this field. They did such absurd and illegal things in Central Asia, including Uzbekistan.

At the beginning of 1929, a directive signed by LM Kaganovich was sent to the localities that religious organizations are the only counter-revolutionary force acting legally and influencing the masses. For local Bolshevik organizations this document became a single basis for the attitude towards religion and believers. The Soviet government and the Communist Party followed the idea that "religion is opium for the people." Believers were persecuted and oppressed. Religious books were declared "reactionary". Under the pretext of losing religious books, all books in the old Uzbek spelling based on the Arabic spelling were destroyed. Mosques and madrassas were demolished. Even buildings with inscriptions in Arabic script on their facades, walls, doors or pillars were condemned. Some mosques and madrasahs that were preserved were also used for other purposes: they were converted into a storehouse for mineral fertilizers, a store selling kerosene, and a blacksmith shop. "Even the mosque, which is considered to be the house of God, has been turned into a house of the godless. In other words, a museum of atheism was opened there." [4:88]

**Discussion.** After the February revolution of 1917, the Turkestan progressives began to campaign for national statehood. In 1917, the All-Turkistan Muslim Congress was held four times.

After the first meeting of the Muslims of Buturrussia, which took place on May 1-11, 1917, the issue of autonomy began to be actively raised among the Muslim population of Turkestan<sup>1</sup>. On the eve of the elections to the All-Russian Constituent Assembly in the summer of 1917, Turkestan progressives felt the need to form their own political party. they understood. As a result of the movement of Turkestan reformers, the program of the Turkestan Muslim political party was drawn up, which was approved at the congress of Muslim organizations held on July 12-14, 1917 in Skobelev (now the city of Fergana).

The party program covered education as well as other fields. Because people with high knowledge were needed to build a strong national state. For this, it was necessary to pay serious attention to education. The party's program describes education issues in detail. The right to education "regardless of gender, nationality and religion" will be given to everyone. In this regard, there should be no restrictions on private initiatives or initiatives of local authorities in the work of organizing the educational system. The freedom of the school is declared, and there should be such a succession between its different stages that "it should provide an easy transition to the next higher (school)". It is believed that higher education should be autonomous for universities, and primary education should be universal and free. Classes in schools at this stage should be conducted in the language of the majority of the population of this place." Russian and general Turkish languages should be a "compulsory course" in universities and secondary schools. However, in the higher school, "lessons should be conducted in the literary language common to Turks".[6:419]

**Summary.** In conclusion, although the Soviet government implemented a number of measures in the field of education in the 20s, there are still many serious problems facing public education, higher and secondary special education systems. was being Special training manuals, textbooks, and other teaching-methodical equipment were extremely far from the aspects of nationality and country's uniqueness, and they were mainly prepared and sent from the Center. Due to the extremely small number of local professors and teachers, most subjects and subjects were taught mainly by European scientists. The study process in the higher education system was mainly conducted in Russian. On top of that, the sword of Stalinist repression, which peaked in the 1930s, broke at the head of more national cadres, and all the links of the republic's education system suffered great losses and faced many deprivations.

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