

THE BEGINNING OF THE PROCESS OF NATIONAL LIMITATION AND SOVIETISM IN THE PUBLIC EDUCATION SYSTEM IN TURKESTAN

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DOI: 10.5958/2249-7315.2022.00216.7

ABSTRACT

By 1917, there were three types of schools for the local population in Turkestan: (local) Muslim population: 1) confessional - old-style schools and madrasas (madrasas); 2) schools and secular educational institutions that occupy an intermediate position between the new method (jadid) and the old-style schools; 3) secular - schools in the Russian language. By the decree of the Turkestan ASSR (Autonomous Soviet Socialist Republic) of May 14, 1918, a radical socialist reform of the education system in Turkestan began. The attitude of the RSFSR (Russian Soviet Federative Socialist Republic) and Turkestan Bolshevik Soviet officials to the local education system was largely determined by the policy towards religion and the CPC (Council of People's Commissars) of RSFSR Decree of January 23, 1918, on the separation of the church from the state. On November 20, 1918, a similar decree was adopted in TASSR. This article describes the results of this decree and the reforms in the field of education in Turkestan.

KEYWORDS: *Turkestan ASSR, CEC (Central Executive Committee) Of TASSR, People's Commissariat Of Education, Military Communism, All-Uzbek Congress, Bukhara And Khorezm Soviet Republics.*

INTRODUCTION

1. Relevance:

The relevance of the research topic lies in the growing scientific and public interest in the history of education and upbringing of a new generation of Soviet citizens in the critical 1920s and 1930s, which laid the foundation for Soviet socio-political development over several decades. The Soviet model of education began to take shape in the first years after the revolution in accordance with a large-scale experiment carried out by the authorities to reorganize the entire former education system. Teaching the younger generation had a special role in inspiring ideological and political ideas to the masses, the formation of the socialist viewpoint of the youth, the introduction of the "revolutionary theory of Marxism" to them began in 1920-30. The basics of state policy in the field of education. The orientation of public consciousness to new ideas and values predetermined a revolutionary renewal of the foundations of the Russian school, and the content of education was adapted to the requirements of Marxist methodology. [1]

2. METHODS AND LEVEL OF STUDY

Party leaders and ideologues, heads of public education bodies - V.I. Lenin, A.V. Lunacharsky and his deputies - N.K. Krupskaya and M.N. Pokrovsky developed ideological and, in part, programmatic and methodological requirements for change in public education. The ideological and political direction of the whole complex process of reforming the school system was

determined by the People's Commissariat of Education and its leaders, first of all, A.V. Lunacharsky and N.K. Krupskaya. It was they who were the main developers and propagandists of the idea of the Unified Labor School (YMM), who in the autumn of 1918 made a statement on the establishment of the People's Commissariat. A.V. Lunacharsky was also one of the first to formulate the position of the People's Commissariat of Education on the issue of restructuring the school history education system. M.N. Pokrovsky was mainly concerned with developing the content and teaching methods of the new school. By the mid-1920s, he had become a professional historian, a leading and most influential expert on historical and socio-political education. [2]

3. RESEARCH RESULTS:

The second half of the mid-1920s was marked by the publication of many works on school problems, in particular the problems of school history and socio-political education. At a time when the concept of "education" was being replaced by the term "socio-political education", many of these works focused on history and socio-political sciences as a means of politicizing and ideologizing the mind. children and adolescents. Among the authors, there were those who wanted to preserve the full course of school history, and those who wanted to further improve the school's social sciences course with the specific priority of the "Modernity" section. [3]

Much has been written about the results of the school's work on "socio-political education" since the mid-1920s. The authors-methodologists noted that the results of the pedagogical impact of new topics and new methods of work can be assessed according to the statements and actions of children and adolescents. A great number of materials on these issues were provided by all-Russian and regional pedagogical studies, the results of which were published in the mid-1920s - the second half. Authors and editors of works published in the mid-1920s concluded that teaching history and social sciences at school had "almost no effect" on the formation of Soviet students' ideals, and that as a rule, their "ideas of the social sciences are very wrong, sometimes completely wrong, even in basic matters." However, in the late 1920s and 1930s, the First Pedagogical Congress concluded that "the modern schoolboy is becoming more and more a Soviet schoolboy." It can be said that the conclusions of educators were one of the reasons for the changes in school policy in the 1920s, especially in relation to the socio-political sciences. [4,5]

Despite the Tsarist government's policy of Russification and violence against the local religious education system, traditional religious schools continued to operate, and a new promising principle of national education emerged. With the impact of the 1905 revolution and, in particular, the overthrow of the Tsarist government, the principle of democratization began to take root in the education system. [6]

The Bolsheviks, who came to power after the October Revolution of 1917, established the Turkestan People's Commissariat of Education in November 1917 in order to end the previous system of governance in the education system and create a Soviet model of public education [2].

By the decree of the Turkestan ASSR of May 14, 1918, a radical socialist reform of the education system in Turkestan began [2]. It spoke of the need to create a Soviet school that would suit everyone.

The Soviet school model, called the "School of Unified Labor," approved by a decree of the CEC of the RSFSR on October 16, 1918, was the first option in the program plan. The unified school was divided into two phases, the first for children aged 8–13 years (five years of study) and the second for children aged 13–17 years (four years of study) [7].

CEC of TASSR issued a decree on the transfer of education in the mother tongue and published the "Regulations on the structure of schools in Turkestan."

The call of People's Commissariat of Education of the Republic named "To the Student Youth"

encouraged boys as well as girls to attend school [5].

Russian language classes were introduced in Turkestan national schools, and "Turkish" language classes were introduced in Russian schools; Russian and "Turkish" were declared the state languages of the republic. From the third grade onwards, the teaching of Russian and Turkish in schools was made compulsory, but the study of both languages was optional.

The public education departments were invited to "contact the local national affairs department to take measures to open Muslim schools in the regions" [2].

At a time when efforts to reform public education in the country were growing, Mulla Ghazi Yunus Muhammad oglu published an article titled "On the Reform of Madrasas" in the Great Turkistan newspaper [4].

According to the authorities, the reputation of religious schools was strong in Turkestan because the majority of the population was made up of locals who were affected by the believers.

The attitude of Bolshevik Soviet authorities in the RSFSR and Turkestan toward the local education system was heavily influenced by religion policy and the CPC of RSFSR Decree of January 23, 1918 on the separation of the church and the state [6]. TASSR passed a similar decree on November 20, 1918 [2].

M. Hasanov gave a positive assessment of the activities of schools and madrasas in Turkistan in his article "Autonomy of Turkistan: truth and fiction", and highlighted accurately the liquidation of waqf, the destruction of mosques, and restrictions on the rights of Muslim schools and madrasas by the Soviets as negative occurrences.

Seven-year schools were to be established in all parts of the Turkestan ASSR in 1918. However, it was impossible to complete this task at the time. The Bolshevik regime was not yet prepared for it, both economically and politically. As a result of the scarcity of local instructors, the establishment of "complete seven-year schools" was made possible. The benefit of this arrangement is that primary schools are entirely free. Soviet schools were formed in lieu of existing gymnasiums and educational institutions as Russian schools were quickly overhauled. There were "labor schools - communes" in addition to secondary schools. V.F. Lubensov was one of the first to establish a labor commune in September 1918. Similar schools were opened in Samarkand, Skobelev, and Kattakurgan in 1919-1920. [8]

The Sovietization of school building may be observed in the fact that, while Soviet schools were first founded mostly in cities, they quickly spread to rural areas by 1919-1920.

The colonial regime's political emphasis on women's education began as a "red army struggle for old lifestyle" in the aftermath of the October coup. This may be seen in the way they strive to teach both boys and girls together. The idea, however, was met with significant resistance from the locals. As a result, the Bolshevik regime had no choice but to submit. As a result, it was suggested that separate schools for girls be established. Tashkent hosted the first such school, which enrolled 42 Uzbek women. Later, such kind of schools were founded in Andijan, Kokand, and Samarkand. Tashkent had 12 women's schools and Andijan had two in the early 1920s. At the time, 270 Uzbek and 130 Kyrgyz women were studying in the Kokand area.

The establishment of Soviet national schools was met with a lot of resistance. The restriction of religious schools and the transformation of Russian-style schools led to an increase in their proportion. Six Uzbek schools were established in Skobelov district at the beginning of the 1918-1919 academic year.¹ Tashkent had 57 schools with 8,500 learners at the time. Over 100 schools have been built for the local community in the Samarkand region. [9]

¹ The Soviet victory in Central Asia and Kazakhstan. – Tashkent: Fan, 1967. – P. 561.

4. CONCLUSIONS

It is concluded that history as a subject was removed from school practice in the late 1920s and early 1930s, and the real return of history to school began only in 1934, when the decisions of the Council of People's Commissars of USSR were adopted. Central Committee of the All-Union Bolshevik Communist Party made decisions "On the teaching of civil history in schools of the USSR" and "On the implementation of general history and a initial course of history of the USSR in primary and lower secondary schools". The real results of implementing these decisions were only noticeable in the second half of the 1930s. [10]

The goal of the reforms in education that began in 1917 was to radically restructure the school system. Already in 1918, the head of Nar-Compress, A.V. Lunacharsky announced the need to create a Unified Labor School (UNS). It was announced that the task of UNS is not only education and upbringing, but also the organization of the whole life and activities of children and adolescents. However, in the context of economic devastation and the ongoing war, it turned out to be impossible to implement this program of changes. In 1920, the school again had curricula and programs that were exemplary and were not mandatory. [11]

The reform program simultaneously raised the issue of the appropriateness of teaching a traditional history course in schools. Beginning in 1918, the historical education system underwent systematic attempts to change it in the direction needed by the new government. However, in the first years after the revolution, historians and educators failed to rework the content of historical programs in a new ideological and political key. In 1921-1922, "social science" was included in the structure of school education - a synthetic science in which the historical sections were supplemented with information from other social sciences. The aim of teaching the social sciences was, first and foremost, to make the Soviet reality surrounding them comprehensible to students of all ages. [12]

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In 1923, a new phase of school construction began, marked by the transition to complex construction and the schematization of programs. The word "education" was gradually replaced by "socio-political education" and "shaping public mind." One of the main tools of this education was recognized as the teaching material of the social sciences. Political literacy was also introduced into school practice, a subject that was supposed to provide students with ideologically and politically correct life instructions.

The historical part of the social science had been steadily declining, and modernity and its value were highly variable in the mid-1920s. Therefore, the task in the complex of the social sciences department turned out to be the most difficult, as it was recognized as a "success" in the "education front".

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