



Historiography of the policy of violence in the introduction of the Soviet model to the higher education system of Uzbekistan (part 3)

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ABSTRACT

During the totalitarian regime in Uzbekistan SSR, it was impossible to create a true history of Uzbekistan, the scope of studying problems and their sources was strictly limited, it was impossible to give a true assessment of historical events, and a dogmatic approach prevailed. After the establishment of the Soviet government in Turkestan, the colonial government took full control over the education system of the local people. It is stated in this article that studying the historiography of the Soviet policy of violence carried out in the field of education in this period, its consequences affecting the educational system, comparative analysis, drawing objective conclusions from them is one of the urgent tasks of the history of Uzbekistan.

Keywords:

Soviet totalitarianism, knowledge spillovers, cultural revolution, educational system, pedagogical analysis, theoretical methods, violent politics, party management, dogmatism, historiography and source analysis.

Introduction

The 20s and 30s of the 20th century were the most complex and controversial period in the development of the higher education system, which was directly reflected in its historiography and research. Here, it should be noted that in the historiography of the first years after the October coup, specific ideas serving the development of culture appeared. The literature of this period is distinguished by the diversity of unique views and opinions, controversy, criticism, and at the same time, the state program in the field of cultural construction should serve the development of all aspects of national culture. In general, the conflicting situations of the 20s and 30s did not affect the historiography of the problem.¹

¹ Crisis of national enlightenment in Turkestan. Flag of Turkestan. 1923.

Information about the fact that the first working day of the II plenum of the All-Union Central Committee was spent only with the broadcasting of many congratulations was widely covered in the press. It should be mentioned that propaganda work was the first stage of the policy of Latinization, and during this period, "Arab scholars" who opposed the reform were fiercely fought. In the second stage, committees were formed everywhere, and in the third stage, the law on the Latin alphabet began to be implemented. By the beginning of the 1930s, in solving this problem, in the words of one of the authors of those years, "socialist methods that soaked us in blood and money in our work", "socialist competition", "self-criticism", "progress" began to be used.

Any discussion on this issue ended, and the "struggle for a new alphabet" began to be considered as a manifestation of the class struggle on the cultural-ideological front.

However, even by 1931, discontent with this reform had not ended. This was especially evident in the activity of "Alanga" magazine.² Despite all difficulties and severe consequences, the editors of this magazine, which continued to publish in Arabic graphics, openly expressed their dissatisfaction with the "reform". In the press, his activity was assessed as "a sign that responds to the interests of a narrow circle of intellectuals, denying the subscription interests of the masses of workers and peasants educated in the new Turkish alphabet."

Main Part

At this point, it is necessary to pay special attention to the article of O. Hashimov, which reflects the ideas of the proletarian culture typical of those years and is distinguished by its illogicality.³ In this article, the cultural heritage that existed before the revolution is evaluated as an unnecessary, old image of the feudal past. It is written as follows: "The spelling of the literary language of Chigatai, which prevailed during the period of feudalism with a feudal essence, and the spelling of the literary language of the moderns before the revolution are not suitable for us." It is hard to imagine that the author of such opinions about the greatest representatives of the Uzbek intelligentsia, famous poets known to the world, belongs to a representative of the local nation. Continuing his criticism of Jadidlar and "Chigatoy Gurungi", O. Hashimov comments on the class character of spelling and says that dialects develop depending on the character of classes.

In this regard, he divides the language into Chigatoi language, "the works of feudal writers were written", Jadid language, which is the language of the Uzbek bourgeoisie, and proletarian languages, which, according to the author, meet modern requirements. It should be mentioned that the absurdity of such an

² Ramzi M. The next conquest in the field of cultural construction // Scientific thought. 1930.

³ Khashimov A. About the new Uzbek literary language and technology. 1933.

interpretation is well understood even by those who are far from the problems of language and literature. In May 1940, at the III session of the Supreme Soviet of the Uzbek SSR, T.N. According to the report of Kori-Niyazov, a decision is made to switch to the Cyrillic spelling of the writing. This was also declared as "the initiative of the broad masses of the Uzbek people" the people's wish.⁴ There is no discussion of this issue or any discussion about it in the press. T.N. Kori-Niyazov's lecture was processed and published in the form of a separate pamphlet. Since this pamphlet is the only publication dedicated to this issue, it is necessary to dwell on it in detail.

The author's high-level knowledge of the Arabic language, its writing and its history is demonstrated in the pamphlet. T.N. Qari-Niyazi skilfully describes the history of the change of Arabic writing in Central Asia over the centuries. Especially noteworthy is the author's information that most of the 30 different forms of the Arabic alphabet were developed by the Turkic peoples, including the Uzbek people. However, despite this, T.N. Qari-Niyazi concludes that the Arabic spelling does not meet the requirements of the Uzbek language. In the course of its use, the Arabic script developed, became uniform and adapted to Turkic languages, including Uzbek. According to the author, the transition to a new type of spelling was a blow against "bourgeois nationalists who monopolized the language and the alphabet as a means of communication, that is, isolated them, and opposed the revolution."

Academician Ya. Marr's words that "the structure of the writing - construction and re-formation should take place in a gradual way, that is, in a dialectical style". However, this reform process, especially two consecutive reforms in a short period of time, N.Ya. It is completely different from the way shown by Marr. T.N. Qari-Niyazi does not dwell on what is the "positive role of the Latin alphabet" and why it was abolished. The transition to the

⁴ Kari-Niyazov T.N. Problems of old and new Uzbek script. Tashkent: Science, 1940.

Cyrillic alphabet is explained as a means of strengthening the friendship of peoples, a single printed letter (font) makes the work of the printing house much easier, since the linotypes (typewriters) and the letter box (nabornaya kassa) are of the same type. intended for practical plans.

The fact that the new reform did not include the transition to the Latin alphabet had political reasons. It is known that at the end of the 20s, Turkey switched to Latin spelling, and the USSR government could not allow the Central Asian Republics to use the script of "Turkey is a bourgeois country" and other countries of the capitalist world.⁵ The employees of the Institute of Language and Literature developed several reform projects taking into account the features of the Uzbek language, and from them, an option that "brings together" and generalizes the different Uzbek and Russian languages, which belong to different language groups, was selected. In our opinion, a well-known, meritorious scientist, professor T.N. The purpose of choosing Qari-Niyazi as the keynote speaker was to reduce the impact of possible opposition to the spelling change.

Unfortunately, huge expenses were spent not on the development of education and culture, but on reforms that were carried out without thinking, in favor of a policy based on a totalitarian regime. Not to mention the moral damage: no Uzbek, Tajik or other Turkish representative (except for some experts) can read the original copies of the works and historical books created by the great thinkers of Central Asia, let alone representatives of the culture of the Muslim world. couldn't stop. The "Cultural Revolution" carried out by the Bolsheviks was to create a "national in form and proletarian culture in content". This idea prevailed over others and lived for many years and was clearly manifested in the fields of education and training.

In the 1920s and 1930s, the main way of its implementation was the proletarianization

⁵ Radjabov S. About the history of the Soviet school in Uzbekistan. Tashkent, 2007.

of personnel in all fields: art, science, and literature. The fact is that the authors assessed those who expressed such an opinion as "class alien elements or those under their influence". The social origin, not the ability, cultural level and level of education of a person, was considered primary, the main criterion. Like most of the party workers, I.A. Zelensky gives the following information at the Central Asian Council on Public Education.⁶ "We trained the following persons in terms of social origin in the cultural sphere: children of large merchants - 27%, children of rich villagers - 18%, children of farmers - 9%, children of artisans - 9%." Based on the data prepared by the technical school of pedagogy, he expressed strong dissatisfaction with the fact that 80% of the cultural workers are from foreign social backgrounds. In the literature, the tendency and desire to Russify culture is evident. In these years, the influence of Russian culture was very strong.

However, in some articles, there is an aggressive tone of contrasting two cultures: Russian, European culture in general, and Eastern culture. For example, S. Pismenny criticized the class actions of the enemy against the Soviets in universities and schools and wrote: "Not Gorky, Serafimovich, Fadeevs, but the Cholpons, Ghazi Yunusovs, Mominjon Muhammadzhanovs, Makhmad Kuli and Saids, Duponts, Ferrers, Kerwoods and others are the food prepared for young people by teacher cooks in the spirit of nationalism.⁷ However, it is possible to have the best ideas about young people fed by the works of these writers, who are the best representatives of world and Uzbek literature. However, this "enlightened" author added the most talented, independent, unique representatives of Uzbek literature to the ranks of nationalists, and wrote that Cholpons are still present in literature, not

⁶ Zelensky I. In the struggle for culture // For the party. 1928.

⁷ Pismenny S. Fighting the class enemy on the ideological front // For the Party. 1928.

young people are written in chrestomaties, but the works of Cholpons are printed.

It turns out that the persecution of Cholpon began long before his suppression, because the article was written in 1928, when the poet's creativity flourished. As S. Pismenny noted, it is significant that the spirit of "revolutionary struggle and creativity" was alien to fiction in those years.⁸ The problem of specialist teachers in schools became an important issue at all stages of the studied period. During the period of the new economic policy reforms, many students left the school due to the sharp reduction of the network of educational institutions, the extremely low salaries, and the fact that the wages were not paid on time, thus the training of teaching staff became a serious problem. All this had a negative effect on the educational process and hindered the construction of the school. In order to successfully solve this problem, the school department of the People's Commissariat of Education in 1921 conducted a wide range of training and retraining of teachers for all types of educational institutions. accepted the program.

The main attention, as before, was focused on course studies. In the first stage, short-term teacher training courses for schools were opened in cities, regional centers and large villages. A special commission under the People's Commissariat of Education coordinated their activities. The audience of such courses would consist of young workers and farmers. That is why the main attention was paid to Marxist ideological education and relevant political training in the course. "In the course of getting rid of the old ideas, skills and habits of the party", educating and educating the masses of workers, "preparing them to build communism" his demand to start his work served as the main ideological direction.⁹ Pedagogical courses usually started in the spring after the end of schooling and lasted for

⁸ Baybulatov D.E. Uzbek literature and youth // Journal for the party. 1928.

⁹ Ostroumov N.P. Islamic studies. Introduction to Islamic studies course. Tashkent, 1914.

4-5 months until late autumn. the courses were organized in the best schools.

The People's Commissariat of Education of the Republic organized the central courses in pilot-exhibition schools and educational institutes. Those who came to the course were accommodated in dormitories, and the conditions typical of that time were created for them. they were taught to write and count in this place, the study of the decrees and instructions of the Soviet government, the decisions of the Diet, as well as the materials of public education conferences was the main place in the curriculum. Teaching methodology was taught. A wide debate was held among the audience. The Department of Pedagogical Education of the People's Commissariat of Education of the Republic organized preparatory and refresher courses, short courses in the fields of teaching and school guidance. Repetitive courses for 100 teachers were developed. The classes were held in the classroom and outside the classroom.

During the classroom classes, the students studied general pedagogical and national topics under the guidance of the responsible teacher, and the extracurricular classes organized production work (workshop, farm). was devoted to education and pedagogic practice. School teachers had to study in repeated courses in a mandatory manner. According to the circular letter of the Turkish Ministry of Education (April 1920), they studied in short-term pedagogic courses of Kyrgyz (Kazakh) schools All teachers of the school had to come to Tashkent or Shymkent no later than May 10 to study in repeated pedagogic courses. Those who failed to study in repeated courses were fired and held "responsible".

Conclusion

According to the report of the courses, it was necessary to extend the duration of the training sessions, because "in December and January, classes were not held due to the lack of teachers, which made it impossible to complete the program." The shortage of teachers was typical not only for the first-level schools, but also for the second-level schools

where the natives teach in their mother tongue. They were delivered on the basis of both the training of representatives of the local nationality and the training of European teachers who wanted to learn the language. Therefore, in 1921, annual courses on oriental languages were opened at the Turkestan Institute of Orientalism, in which there were two groups of Kyrgyz (Kazakh), two groups of Uzbek, one group of Turkmen and one group of Persian. 20 people participated in each department.

Special courses for women were organized. In 1924, 90 people took part in the women's course in Samarkand, and by autumn eight girls graduated from the full course. At the end of the academic year (October 1924), 1057 teachers graduated from various courses, more than half of them were Uzbeks. But still, as before, there was a lack of teachers everywhere. People from the countryside made up the majority of the course participants. Most of the participants had very little pedagogical experience. For example, in 1924, 1616 people attended such courses. Most of them were Uzbeks (1444 people), according to their social status, most of them were farmers (1482 people). Of these, 225 people did not work in school at all, and 1341 people had no more than 3 years of work experience. From 1925, teachers were trained for primary schools on a continuous and planned basis, but its main form remained short courses. 85% of primary school teachers and 100% of rural school teachers were involved in retraining. During this period, there were 2,748 qualified teachers in the republic.

Although such courses allow schools to be supplied with teachers faster, they could not provide in-depth knowledge either in the field of specialization or in the field of teaching methods. It was an emergency measure. The need of the times was to create educational institutions with continuous, in-depth teaching. Its foundation began to be created in the early 20s. Educational institutes, pedagogic technical schools and educational institutes, teachers' institutes are among them. Since 1920, Turkestan State University began to train teachers with higher education. In the first half

of the 20s, educational institutions became the main source of training of highly qualified school teachers. Due to the lack of a separate higher educational institution, teachers were trained only for primary schools and schools for the completion of illiteracy. In 1923, there were 11 educational institutions in Uzbekistan, with 1900 students, 80% of whom were workers and farmers. Later, due to financial difficulties, they were reorganized. In 1924, there were a total of 7 educational institutes, five of which were in Tashkent, Samarkand and Bukhara.

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