



Policy of the soviet government in Uzbekistan in the 20-30s of the XX century towards the representatives of the education system

Hoshimov Soibjon
Abdurazzakovich

Docent at Andijan state University

ABSTRACT

The article describes the policy of brutal repression of the Soviet government in the 20s and 30s of the last centuries against the representatives of the education system of Uzbekistan on the basis of primary sources.

Keywords:

education, enlightenment, "cultural revolution", proletariat, "foreign elements", repression, priests, "class enemy", "cleansing", proletarian culture, counter-revolution.

In the early 1920s, Soviet power was forced to take into account local traditions and characteristics in culture and its management. However, as administrative-command methods became more widespread, quantitative changes and methods, such as the pursuit of general indicators and the Bolshevik "cultural revolution," began to dominate. The aspiration of the people to enlightenment, science and national spirituality was organized on the basis of class principles.

On March 29, 1918, the Council of People's Commissars of the Republic of Turkestan urgently considered the issue of "abolition of the bodies propagating counter-revolutionary ideas." As a result, the printing presses and lithographs belonging to the bourgeois and nationalist press were hastily converted into state property. In order to check the public-political, scientific-educational and fiction literature, to establish state control On

March 20, 1920, the Turkestan State Publishing House was established. [1.40]

By the mid-1920s, all publications in Uzbekistan, including newspapers, magazines, and books, were under the control of the GPU. This was stated by the head of the secret department of the OGPU's autonomous representation in Central Asia A. Examples include Karpilov, Berman, the OGPU's deputy plenipotentiary, and Zelensky, the chairman of the Central Asian Bureau, in August 1926. According to the report, in recent years, UzGIZ will publish books by Pulat Soliev (former editor-in-chief of the Kokand Autonomous Okrug), "India under the Gnetam Anglii", "Uzbekistan and Tajikistan". Especially in Uzbekistan and Tajikistan, there are cases of nationalism, which are printed in dark black, which is noticeable in the printing house. In many of Polat Soliev's works, the Russians are mentioned as invaders [2.178]. After that, all the works of Pulat Soliev were examined under

a microscope, and his actions were monitored by GPU staff. Finally, the famous scientist was also sentenced to death on January 13, 1938.

Any attempt to think differently in social life was assessed as "class enemy resistance". It is as if the "class enemy" exists in education, science, literature and art, in production, and its primary task is to find it, to question it all, to ensnare it.

The main goal in the training of intellectuals is to place and nurture the population of the "working" class of the class-reliable population. The "Cultural Revolution" is national in form and proletarian in content culture. The main criterion was not a person's ability, cultural level and level of education, but his social origin. IA Zelensky, Chairman of the Central Asian Bureau of the Central Committee of the Communist Party of the Soviet Union, gives the following information about the students of the Pedagogical College at the Central Asian Council on Public Education in 1928: , children of small and medium traders accounted for 27 percent, children of rural rich people for 18 percent, children of farmers for 9 percent, and children of artisans for 9 percent [3.12]. The chairman of the Central Asian Bureau sharply criticized the fact that most of the specialists trained in the field of public education and culture of the Republic are "strangers", ie social aliens. This, of course, was a warning sign and a call for "cleansing" in the education system.

Since the early 1920s, there has been a Central Commission for the Cleaning of Higher Education Institutions, which determines the "political purity" of university students. Each university has a body of this commission, which is called the student committee (studkom). This committee is tasked with "exposing" students who do not meet the requirements of the proletarian state, belonging to the property class, and expelling them from higher education.

The Soviets zealously embarked on the work of proletarianism, and strict measures were taken against those whose social origins were in doubt. In one of the decisions of the Central Asian Bureau, "his social status and

expulsion of students from higher education institutions who concealed their origins "[4.4].

The Soviet government approached the proletarianization of education with great responsibility. There are special instructions on the inspection and cleaning of students in higher education institutions, working faculties, vocational schools, which exclude the following people from the ranks of students: "1. Those whose social origins belonged to a class hostile to Soviet power and who had material and ideological ties with their parents, who propagated an ideology alien to the Soviet public; 2. The ideology of hostility to the Soviets, regardless of their social background, those who carry out nationalist movements "[5.35].

After the identification of "foreign elements", work was done to get rid of them and take measures. According to the OGPU on November 27, 1924, there was a counter-revolutionary organization of local intellectuals in Tashkent. As members of an established "bekhaist" organization, they were both deported for 3 years for conducting counter-revolutionary activities [14.72-74]. Apparently, the Soviet regime spared no one, not even an ordinary school teacher, in the way of consolidating its dominance.

According to the directory of the OGPU's autonomous representation in Central Asia on nationalist groups from April to August 1926, the GPU staff of the Fergana region in April-August 1926 in April-August 1926, Yunushoji Agalipov, an anti-Soviet nationalist enlightener, was arrested on charges of propaganda against the Soviet government, collaborating with the nationalist Ashurali Zahiri and Abdullah Qadiri [14.182].

According to the information given by the OGPU Autonomous Representation in August 1926, Q. Ramazan, Shorasul Zakunlar writes in his articles in the periodicals that he criticizes the policy of the Soviet government in Uzbekistan, that they are national intellectuals with a nationalist mood, and that the GPU staff constantly monitors them [14.191].

The Soviet government's policy of repression of educators also affected

Hasankhan and Husankhan Niyazov, educators from Andijan.

Hasankhan Niyazov taught in Andijan. From 1920 to 1923 he was a member of the counter-revolutionary organization "National Union" and chairman of its Andijan branch. In 1931 he was arrested by the GPU authorities, spent 5 days in prison, and was released after failing to prove his guilt. In early June 1937 he was arrested by officers of the Andijan branch of the NKVD. On November 1, 1937, the NKVD "troika" took part in the crackdown, led by Mahkam Haji Korboshi from 1919 to 1921, presided over the National Union in 1921, spread counter-revolutionary slander among his colleagues in November 1936, praised the Japanese Nazis and Propagandizes the idea of statehood, supports the struggle of the "invaders" against the Soviet government, counter-revolutionary, slanderous about the situation of the Uzbek people He was sentenced to be shot under Articles 66 and 67 of the Criminal Code of the Uzbek SSR [22.306-309].]

Husankhon Niyazov was born in 1895 in the city of Andijan. His profession was teaching. He was arrested in 1923 by the GPU authorities for his active counter-revolutionary activities. However, he was released without trial due to lack of sufficient evidence to prove his guilt. On August 3, 1938, the Andijan city branch of the NKVD found him guilty under Article 66, paragraph 1 and Article 67 of the Criminal Code of the Uzbek SSR and decided to arrest him. In prison, Husankhan Niyazov is interrogated using various forms of torture and pleads guilty. Finally, on November 20, 1941, the Andijan Regional Court sentenced Husankhan Niyazov under Articles 58/67 of the Criminal Code of the USSR. The verdict reads: "Niyazov was involved in a counter-revolutionary, nationalist organization founded in 1919 by Turkish officer Suleyman Samay, who came from a large clerical family and had previously opposed Soviet rule from the beginning. Niyazov became one of the leaders of a counter-revolutionary, nationalist organization. He will fight against the Soviet government, which will involve a number of people in the organization. Defendant Niyazov was initially convicted and released from

prison in 1923. After his release from prison in 1936, Niyazov again followed the path of counter-revolutionary propaganda against the Soviet government. In 1936 he joined the counter-revolutionary organization Nuriddin Husankhon Niyazov was found guilty under Articles 58/67 of the Criminal Code of the Uzbek SSR and sentenced to be shot [22.322-323]. However, H. Dissatisfied with the verdict, Niyazov appealed to higher authorities, and re-investigations and confrontations were conducted. Finally, on April 23, 1942, the Supreme Court of the USSR reviewed the case of Husankhan Niyazov, overturned his sentence and sentenced him to 10 years in prison. He was exiled to distant Magadan, where he died in 1947 [22.323].

The repression that began in Uzbekistan in the late 1930s did not go unnoticed in the field of education and culture. Those who wanted freedom, freedom, and intellectuals who aspired to independence were subjected to various punishments, calamities, and shootings. It was, in our opinion, a well-thought-out plan, on the basis of the mass characterization of the massacres in this analysis. The main goal was to destroy the intelligentsia.

References.

1. РИСТДА, 62-фонд., 2-рўйхат, 518-иш.
2. Зеленский И. В борбы за культуру // "За партию". 1928, №7
3. ЎзР МДА, 36-фонд, 3-рўйхат, 11-иш.
4. ЎзР МДА, 34-фонд, 1-рўйхат, 14-иш.
5. РИСТДА, 62-фонд, 4-рўйхат, 193-иш.
6. Абдурахмонова Ж.Н. Совет ҳокимиятининг таълим соҳасидаги қатағонлик сиёсати (Самарқанд, Сурхондарё ва Қашқадарё вилоятлари мисолида. 1925-1941 йй.): Тарих фан.ном.ил.дар.олиш.учун тақдим этилган дисс.....-Тошкент, 2002.-Б.92-93.
7. Иброҳимов А. ва бошқалар. Ватан туйғуси.-Тошкент: Ўзбекистон, 1996.
8. Вали Қаюмхон. Қийратилган қисматлар. Ўзбекистон адабиёти ва санъати, 1992 йил 24 апрель.

9. Турдиев Ш. Улар Германияда ўқиган эдилар. –Тошкент, 2006/
10. РИСТДА 62-фонд., 2-рўйхат, 518-иш/
11. Ўзбекистоннинг янги тарихи. Иккинчи китоб. Ўзбекистон совет мустамлакачилиги даврида. – Тошкент: Шарқ, 2000.
12. Турсунов И.Й. Ўзбекистон маорифчиларининг истиқлол йўлидаги кураши тарихидан (1917-1930 йиллар) Тар. Фан. док. дисс. – Тошкент, 1994.
13. РИСТДА 62-фонд., 2-рўйхат, 1518-иш.
14. РИСТДА, 62-фонд, 2-рўйхат, 2542-иш.
15. Хошимов С. Ўзбекистонда совет ҳокимиятининг амалга оширган қатағон сиёсати ва унинг фожиали оқибатлари (1917 – 1936 йиллар) – Тошкент: Akademnashr, 2018.
16. РИСТДА, 62-фонд., 2-рўйхат, 1740-иш.
17. Ишанходжаева З.Р. Репрессивная политика советской власти и её воздействие на культурную жизнь Узбекистана (1925-1950гг) Автореферат дисс... на соискание ученой степени доктора исторических наук. –Ташкент. 2012.
18. РИСТДА, 62-фонд, 2-рўйхат, 3144-иш.
19. ЎЗР МДА, 1714-фонд, 5-рўйхат, 1804-иш.
20. Равшанов П. Қизил салтанат исканжасида. Қатағон (Хужжатлардаги тарих) Уч жилдлик. III жилд. –Тошкент: Шарқ, 2011.
21. Шамсутдинов Р. Истиқлол йўлида шаҳид кетганлар. – Тошкент: Шарқ, 2001.