

HISTORIOGRAPHY OF THE POLICY OF VIOLENCE IN THE INTRODUCTION OF THE SOVIET MODEL TO THE HIGHER EDUCATION SYSTEM OF UZBEKISTAN (PART 1)

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Received: 7 th February 2023	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.
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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

In its development, the mixing of progressive trends with tragic elements, in particular, the emergence of an intensive democratic principle in the development of the higher education system and its transformation into extensive administrative command methods expressed in gross, numerical indicators, which created the "cultural revolution"; public initiative and at the same time ill-thought-out reforms in the field of education; the formation of a large corps of new intellectuals and the extermination of old cadres; increase in the level of literacy, bureaucratism and conformity; striving for technical progress, the establishment of scientific institutions that created conditions for the development of science, at the same time, the strengthening of mechanisms that negatively affect the moral growth of society and even pull back and lead to regression in certain aspects is observed.

In the 1930s, the establishment and strengthening of the totalitarian regime, which created a mirage of the successful progress of the society on the path of socialism, had a certain influence on the literature related to the field of culture. This literature is characterized by simplification of views, lack of conceptuality, and strengthening of dogmatism in solving the problem. In the second half of the 1930s, attention to this problem decreased somewhat, which is explained by the fact that it was "solved" and entered the circle of "great achievements".² Subordination of the higher education system by the Bolsheviks to the Soviet ideology began in the first years after the October coup. In Turkestan, later in Uzbekistan, this process took a sharp turn in the field of education and training. At the beginning of the 20s, 80 percent of newspapers and magazines were devoted to educational issues, and more than half of them were filled with Bolshevik ideas.

MAIN PART

Nevertheless, in the first years after the October events, a lot of work was done to develop and discuss the forms of cultural development that are more suitable for the conditions of Turkestan. The main focus is on public education and enlightenment. For example, the journal "Messages of Education and Communist Culture" promoted

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

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

the task of spreading enlightenment among the local population, training personnel who knew the local language to work in Muslim schools, the Central Higher School of the RSFSR specifically noted the need to organize training courses for Central Asian representatives to enter higher educational institutions.³ P. Lepeshinsky's article, one of the first articles devoted to the problem of organizing Soviet schools, was published in this magazine in 1920. Especially the Oriental scholar P.P. Ivanov's article is worthy of special attention. In those years, P.P. It is possible that Ivanov was the only author who emphasized the need to attract and retrain teachers who worked in schools of the old method, who left work after the October Revolution.

Even earlier, the magazine "Nauka i prosvetshcheniye" detailed the history of old-style schools that existed before and after the revolution. In the extremely valuable and unique article written by A. Shukurov, published in this magazine, it is reported that in the years after the revolution, Muslim schools were worried about the neglect of teachers, and they began to take a place in the ranks of market traders.⁴ According to the information recorded in this article, by the fall of 1921, only in the old city of Tashkent, about 100 schools were reduced to 20 by 1922. The information about the significant increase in the number of such old-style schools with the beginning of the new economic policy is of particular interest. The information that the state collected 250,000 soums of endowment from 500 madrasas in Turkestan and that these funds were spent inappropriately is also noteworthy. Unfortunately, A. Shukurov does not indicate where and for what these funds will be spent, but he puts forward a proposal to spend a part of them to send representatives of the local population abroad for education. In those years, sending people to study abroad was at the discretion of the People's Commissars of Education, and there is information that Uzbeks were sent to study abroad.

However, this was the first and only attempt to send local students to study in the West. According to the authors, the schools of the new method, which were popular before the revolution and provided by some private individuals, were closed after the revolution due to poor financial support, or they were replaced by Soviet schools and replaced by old ones. could not stop at the method schools. Official circles reacted negatively to P. Ivanov and A. Shukurov's proposals to use old school teachers in the new system of education. In 1927, the magazine "Za partiu" called for a struggle against old school teachers. After that, there was no question of using them. In Stambler's article, on the basis of the strengthening of Soviet schools, ways of fighting against old-fashioned schools were developed. Thus, the issue of reforming Muslim schools was removed from the agenda. According to A. Tajiyev, existing reformed schools are more dangerous than unreformed schools of the old method. At this point, the article entitled "Issue of religious education in the schools of local peoples of Turkestan" is worthy of attention.

Its author correctly assesses the real situation in the field of education and realizes the need to consider the lifestyle, traditions and mental mood of Muslims. According to the author, it is necessary to include religious education in Soviet schools. Because in the early years of the Soviet power in Tashkent and Samarkand, the reason for the strengthening of Soviet schools was that in 1918, the Commissariat of Public Education, taking into account the national and living conditions, started religious education in these schools. The author assesses local authorities' resistance to this decision as "stubbornness" that cannot be justified by anything. From the new academic year of 1922, he proposed that religious education should be introduced according to the will of the residents of one or another district and should be conducted daily by a mullah or a teacher.

In 1922, F. Olikov, who was the Deputy People's Commissar of Education, took a more serious and deeper approach to the tasks of public education.⁵ Like the authors mentioned above, F. Olikov also connects the crisis situation in public education with the new economic policy, the development of public education, the construction of schools and the organization of cultural institutions with haste and chaos, material conditions and opportunities, the condition of buildings shows that it was carried out without taking into account the possibility of cultural workers. It is possible that many people in the organizations of the Russian Academy of Sciences correctly understood that the issue was put in such a way by the Deputy Commissioner of Public Education of the Republic of Turkestan.

It is noted that in the summer of 1922, professional-technical schools had to be further reduced. This refers to schools that are completely closed due to lack of financial support. From a financial point of view, F. Olikov offered to hand over part of the expenses necessary for the construction of the school to communal enterprises. For example, he writes about this: "Forgetting that it is difficult to fill our institutions with catchy names and filling them with content, we have suffered from the disease of external decoration and boasting." As a result, it appeared very strong from the outside, but in reality it was poor. However, we shouted solemnly, "Look, the science centers have expanded to the extent that they occupy the whole city." F. Olikov paid special attention to the issues of establishing good relations and, most importantly, studying the characteristics of Turkestan culture while working with local personnel.

The article entitled "Crisis of public education in Turkestan" also draws attention to critical opinions. It is noted that the HC spent only 20% of the school budget for local schools. In another article, he expresses great concern about the situation of teacher training and the provision of literature to schools and their publication. In the press of the 20s and 30s, great importance was attached to the organization of educational programs and classes in higher educational institutions. A.P. Arkhangelsky expressed an urgent opinion about the inclusion of history courses

³ Papava M. Structure of the new Turkic alphabet // Enlightenment of nations. 1930.

⁴ Bendrikov K.E. Excerpts from the cultural history of Turkestan. Moscow, 1960.

⁵ Olikov F. Our goals and objectives // History and science. 1922.

in school programs. He believes that it is absolutely necessary to create a serious historical foundation in a situation where "pupils and students are not aware of simple historical knowledge".⁶ These thoughts of Arkhangelsky were supported by many historical scientists.

For example, according to the decision of the MIK of the Turkestan ASSR, it is necessary to study in the mother tongue during the first three years, and then in Russian. In the resolution of the II session of the heads of the department of public education, it was decided to organize courses taught in Russian for cattle breeders. The contradictions in the literature of these years are also reflected in statistical data. Published in 1927, P.I. Serbov and A.D. Nikiforov's important works contain information about the disastrous reduction of school networks since the spring of 1921, while E.D. Yefanov cites a table showing that the growth of school networks reached high levels in 1921. Nevertheless, some publications published in the first years after October can rightly be considered "historical works".

Sh. Rahimi highlighted and in his article distinguished the "period of moderns" in Uzbek enlightenment and evaluated their activity positively, although it was short.⁷ He gave valuable information in the table about the network of schools of the new method in Turkestan. He considers the provision of such schools at the expense of private individuals and various donations to be very effective. The author explains the reasons for the failure of the Jadid movement with the fact that "in the first days of the revolution some of the enlightened workers were "sent" to the people's militia that was being organized, and the rest to the fight against hunger. "In this way," writes Sh. Rahimi, - they dispersed in different ways and education was deprived of its foundation consisting of young forces. When the ulama who won the election in the Tashkent City Duma and the Constituent Assembly decided to open 12 schools of the old method, this movement became more dangerous.

According to Sh. Rahimi's information, "when the modernists lost hope that they would agree with the conservatives (fanatics, supporters of old times), they began to gather their forces across the country." With these words Sh. Rahimi's information about the Jadids ends, and in the subsequent sections devoted to the last periods of the revolution, there is absolutely no mention of the Jadids, their cadres, and the use of their experience in the enlightenment activities of the new Soviet government. Sadriddin Aini's work entitled "Materials for the History of the Bukhara Revolution" occupies a special place in the study of the history of this issue. In it, the history of the establishment of new method schools in Bukhara is detailed. It is also worth noting M. Muhammadjonov's work entitled "Marriage Attempts, Diary of a Madrasa Student" dedicated to the activities of Jadids in Tashkent and Ferghana. Later, this issue is given some attention in F. Khojayev's work "From the history of the Bukhara revolution and the national demarcation of Central Asia".⁸

Ivan Umnyakov's article entitled "From the history of Bukhara new method schools" was the last publication devoted to this topic in those years, in which archive documents of the Russian Political Agency in Bukhara were used. The issue of Jadidlar was written based on the book of S. Ayni, who was a participant and witness of the events of that time. Professor A.N. With the help of Samoylovich, the author had the opportunity to read the original version of this work of S. Ainiy. First of all, it is necessary to dwell briefly on the work of S. Ainiy. We can consider it as a major serious work dedicated to the studied problem. This work, created on the basis of live memories, was first published in Uzbek in Moscow in 1926 after S. Ainiy left Bukhara. In 1963 (after the death of the author - D.A.) the opinions positively evaluating the most intense periods of the Jadids' activity were republished with a shortened version.

In 1987, the Tajik edition published in Tajikistan under the name "History of the Revolution of Bukhara" differs from the previous ones in its fullness. Some chapters of the work were published in Russian in Pamir magazine.⁹ Aini did not only look at the schools of the new method as a place of spreading enlightenment, but also believed that these schools were the beginning of a revolution in all spheres of society's life. In fact, it is noted in the modern program that the reform of religious educational institutions, the increase of new method schools, and the inculcation of knowledge among people are related to the scientific, socio-economic and political life of Bukhara, and it is impossible to imagine that progress will be achieved without these things. could not be done.

In addition, the author is a strong unifying force of modern times, who put an end to divisions and disagreements, Shias, Sunnis, Iranians, Tajiks and Uzbeks, in general, progressive people of that time regardless of their nationality and faith. the view comes to the conclusion that they are united in the pursuit of enlightenment. In the information provided by S. Ainiy about the founders of new method schools, representatives of Tatarstan are also mentioned. As an active participant in the events, S. Ainiy will deal with all the difficulties in the way of establishing and developing these schools, in the struggle between the advanced "modern method" and the backward "old method" representatives, focusing on the role of Abdurauf Fitrat and his works. The author evaluates Abdurauf Fitrat as the most talented and knowledgeable student from Bukhara, and says that due to reading his magazine "Siratul Mustaqim" Ziya entered the Jadid movement and the period of enlightenment began, which undoubtedly arouses

⁶ Agamoli oglu. Rubicon pereigran // Oriental culture and manuscripts. Baku, 1928.

⁷ Shukurov A. Turkestan Muslim school // Science and education. 1922.

⁸ Dimanstein S. Turkestan articles of the National Party // New Vostok. 1927.

⁹ Baybulatov D.E. Uzbek literature and youth // Journal for the party. 1928.

great interest.¹⁰ It is known that Fitrat, who made a great contribution to the cause of enlightenment even during the time when he was a representative of the Jadids, did great things in this regard as the minister of education in Bukhara after the revolution.

In 1910, when he was in Constantinople, he wrote a work entitled "The Debate" about the disputes between the supporters of the new and old methods of education. The work was translated into Russian and published in Tashkent in 1911 under the title "The debate of the Bukhara mudarris with the European". This book is currently stored in the National Library of Uzbekistan. The importance of the work from the point of view of historiography is that it evaluates not only the works of A. Fitrat, but also the actual problems published in the early 20th century on the issue of modernity. Burhan Sharaf's article "Letters from Bukhara" (February 7, 1916, No. 574) published in the newspaper "Vaqt" published in Orenburg, and the article "The situation in Bukhara" published by Abdulkadir Muhibdinov under the pseudonym "Bukhari" are among them. The last article was evaluated by S. Ainiy as a historically significant article that unites the youth of Bukhara, influences public opinion. The list of Jadids from Tashkent and Ferghana is given in Mominjon Muhammadjanov's work.

However, the author's information about new method schools is incomplete. In addition, the work talks about the emergence of the Uzbek theater for the first time, the first performances in Koqan, Samarkand, Namangan, and the attempts of the moderns in the field of publishing newspapers. The work of M. Muhammadow was created based on narrative style and memories. It is for this reason that I. Umnyakov's article on the history of new method schools in Bukhara is commendable. In 1927, when there was a negative attitude towards Jadidism and when it was demanded to distort the Jadidism movement from an ideological point of view, the author explained the history of Jadidism in pre-revolutionary Bukhara based on the work of S. Ainiy and highly appreciated its reformist nature. Like S. Ainiy, I. Umnyakov believes that the work of Jadids was not only aimed at reforming education, but also at reforming the laws of Muslimism, which were broken by the upper-class clergy in Bukhara.

Ivan Umnyakov, the editor of "Tarjimon" newspaper published in the Crimean language, one of the founders of the Jadidist movement, I. Gaspirinsky, evaluates the work and the views of Islamic enlightenment extremely positively.¹¹ In our opinion, glorifying Islam and revealing its cultural value was a successful method and form of struggle against the conservatives, and in those years, no European could accept this idea correctly. However, I. Umnyakov does not limit himself to dry conclusions, but cites examples of the work of advanced priests who fought for a new spirit in Islam. In the fifth point, in addition to fighting against ignorance and bigotry (fanaticism), the Jadids are concerned with the traditional Muslim laws of "circumcision" and "aza" rituals, i.e., the customs of halal and burial of boys. The important points that he wrote stressing the need for reconciliation have been omitted.

Despite such shortcomings, I. Umnyakov's article covered the history of the activity of the new method schools and the Bukhara moderns in this field objectively without any political evaluations, and perhaps that is why it was valuable. Also, this article is valuable for the information given about S. Aini's book, which has not been fully published in Uzbek and Russian. F. Khojayev positively evaluates S. Aini's work entitled "Materials for the History of the Bukhara Revolution" as a work that skillfully describes some periods of the Jadidist movement and the impressions of some of its leaders. F. Khojayev accuses the author of not mentioning the importance of the Jadid school in the preparation of the political struggle. This is primarily due to the fact that F. Khojayev's work was reworked a year later in a situation where freedom of opinion was under pressure and took on a political tone.

According to the American researcher E.A. Allworth, this work of F. Khojayev was published for the second time under the pressure of party organizations, which is confirmed by facts and evidence.¹² His CP (b) MK and the Central Asia Bureau demanded in-depth processing of the work. In the preface to the second edition, F. Khojayev stated that the party organization had decided that some of the ideas in his work were wrong, and he admitted these mistakes at the III Congress of the Communist Party of Uzbekistan and corrected them in the second edition of his pamphlet. Even earlier, a review of F. Khojayev's work and discussions about it were published in the press.

Reviewers, including R. Turkestansky, accuse F. Khojayev of exaggerating (idealizing) the past and assess it as a mistake of a nationalist character.¹³ F. Khojayev admitted this guilt, but did not want to give up his thoughts about the social nature and composition of the Jadids. Fayzulla Khojayev pays little attention to the early enlightenment activities of Bukhara jadids, and focuses all his attention on the main periods of the jadids and young Bukharan movement. In the history of the establishment of new method schools, F. Khojayev pays special attention to the debates between the representatives of the new and old schools, which divided the society into forward-thinking progressive people and backward forces that hinder development. As he clearly stated, this is a clash between old views and a new wind that came from the Middle East and Europe, which was a strong impetus in the development of Jadidism.

¹⁰ Ostroumov N.P. Islamic studies. Introduction to Islamic studies course. - Tashkent, 1914.

¹¹ V.V. Barthold. About friends and readers from Turkestan. Tashkent, 1927.

¹² Ivanov P. Teacher and students // National economy of Central Asia. 1926.

¹³ Lepeshinsky P. The current stage is the problems of the revolution and the tasks of building a government // Herald of Enlightenment and Communism culture. 1920.

CONCLUSION

It follows that, S. Ainiy, F. Khojayev evaluates the schools of the new method not only as centers of enlightenment, but also as unique centers of preparation for political struggle. The schools of Usman Yusupov and Abduvahid Burkhanov, who campaigned against the emir's power, are examples of his thoughts. However, after a few lines, F. Khojayev lists these people as old-fashioned thinkers who do not support the open struggle against the emir and his authority. I cannot agree with his opinion that the organization of the Jadids did not have a real program, and their demands were just a political tool of the Jadids. N. Arkhangelsky's article contains very interesting information about the educational literature of the new method schools.

N. Arkhangelsky pointed out the difficulties in the preparation of textbooks in Uzbek for Soviet schools by the Uzbek scientific commission - the extremely limited literary forces, the lack of qualified translators, and the extremely poor condition of awarding the author's work. Although he was able to show the right way that "the preparation of new textbooks has been forgotten, but the right way is competitions. Arkhangelsky does not even think about using the authors of the textbooks of the new method schools that he listed above. According to the information provided by A. Safurdi, P. Galuzo and others, there was no growth in the construction of schools in the early 20s and 30s, due to the lack of teachers as before, in most cases they were not trained. low, unqualified people occupied the teacher's chair. According to P. Galuzo, during the inspection of the educational situation in the schools of the Izboskan region, it was found that the students had difficulty solving the 4-step problem of arithmetic, they read the syllables separately, and even the teachers had a hard time solving simple problems

According to A. Safurdi, the mathematics teacher at school 74 in the Oktyabr district of Tashkent openly admitted that he did not understand science at all and that he was forced to teach. A magazine seller was sent to another school in the same district to teach mathematics. According to the data provided by this author, in the fall of 1932, 65% of the admissions to educational institutions were not completed in Uzbekistan, and 72% of the teachers had low education. By 1934, this figure had increased to 77.3% in primary schools, 0.7% were teachers with higher education, and 19.1% were teachers with secondary education. The situation in secondary schools is somewhat better, 18% of teachers have low education, 67% have higher education, and 12.8% have secondary education.

The articles of M. Galin, I. Zand, M. Mikhailov and many other authors are full of praise for the high achievements of school education, and they state that the work in the field of education in Uzbekistan is in an unsatisfactory state. emphasized. According to the author, the reason for this unsatisfactory situation was that most of the teachers had only completed the 1-2 grades of primary school or the courses to end illiteracy. Another reason was the poor condition of the schools, the lack of basic equipment, textbooks, and a clear teaching method. In addition, there are many cases of staying in the class and staying in the second year of study, which is a big burden on the budget of the republic.

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