



## **Educational Institutions in Uzbek Society: Status and Impact on Social And spiritual Life (Early 1870s - 90s of the XX century)**

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### **ABSTRACT**

This article covers the centenary education system in the country - from the early 1870s to the 1990s, with its maturity and problems in this area, based on analytical materials and sources. It also analyzes the socio-economic environment of the studied society and its impact on the education system and, as a result, the views of the indigenous population on the education of their children, their willingness to study in new and old schools and the existing socio-educational environment

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### **1.1 Selection Of the Topic And Purpose Of Studies.**

The assessment of the past must be objective, and most importantly, free from various ideological views,"[1] said President Shavkat Mirziyoyev in his address to the Oliy Majlis on December 28, 2018. Historically, the issue of education and upbringing has been an integral part of human life for thousands of years. The process of education has played a special role in the formation of a person as a person, in society. That is why in all periods of human history, special attention has been paid to the field of education, and it has been recognized as a continuous, integral part of social life.

The field research of the Russian Empire was carried out by orientalists and local historians who served in the Turkestan region, the main purpose of which was to study the education system in the country, to regulate it through reforms. Therefore, it is appropriate to evaluate the research in this group as practical research aimed at obtaining more accurate results [2].

### **1.2. The methods, used in the research work**

In preparing this paper, we used the scientific-research methods of historicity, comparative, statistical, problem-chronological and inter-discipline approaches and principles of objectiveness.

### **1.3. Discussion**

Inspector VP Nalivkin, who visited Turkestan schools without visiting Muslim schools, inspected schools and madrassas after they liked to study with them. It helps to solve the problems related to the results of observations, if they do not work with this money, the loss of money for school and finance mosques,

madrassas and other speakers, the interdependence of work with them and information about their interactions [3]. This is given so that you do not support the merger of your new educational institutions.

During the so-called “reconstruction” of the Soviet Union, the process of treating educational institutions in society as traditional local educational institutions began.

Local researchers B.Rasulov, G.Solijonova studied in detail the features of school and madrasah education during the khanate period and the reign of the Governor-General of Turkestan, its gradual development, achievements and shortcomings, as well as the process of providing endowment property. testifies to the condition. For example, in the researches of U.Sultanov the history of madrasahs of Tashkent in the XIX-early XX centuries, their foundation properties are studied on the basis of written sources and historical documents [4].

## 2 Main Part

### 2.1 The education system in the Central Asian khanates in the early 19th century

According to M. Alikhojiev, a scholar in the field, based on the data in the archives of the Governor-General of Turkestan, in the XIX century there were two types of local schools. The first was a lower school, which operated in mosques. The second worked in high schools, only in cities, in large villages. Most of the researchers visited public, private, urban and rural schools according to the nature of the activities of the schools. Private schools are usually set up by self-sufficient families to educate their children [5].

Historian Sh.Vakhidov in his research on the historiography of the Kokand khanate writes that in the middle of the XIX century in the Kokand khanate there were more than 350 madrasahs on the basis of comparative analysis of data from local historical works and other sources [6].

It should be noted that textbooks and manuals in schools and madrassas of that time were taught to students in Arabic, which is the main scientific language for Muslim nations, as a second language, in particular, enlightenment works, moral works in Persian.

Information on the number of schools can also be found in other sources. Seeing the large number of schools in Central Asia, some tourist scholars have come to the conclusion that the local population is largely literate. For example, academician A. Middendorf, who was in the Fergana Valley for three months in 1878, cites the mass literacy of the Muslim population as an example and a reproach to Russian figures in public education 7. However, some experts in the field, who have lived among the locals for a long time and made observations, have written information that contradicts the views of A. Middendorf. In particular, NS Kolchanov states that "Muslim schools in rural areas have nothing to do with the growth of literacy." 8 In this regard, the author emphasizes that schools focus not only on religious literacy and secular education, but also that the content of traditional education in Turkestan is not up to date 9.

It should be noted that in the middle of the XIX century, due to the lack of close ties between Khiva and Kokand khanates and the Bukhara Emirate, the process of organizing and managing public education in the khanates was determined in each region, based on the attention of the khan and khan officials. For this reason, it would be wrong to interpret the organization and management of public education throughout Turkestan in the second half of the 19th century as a single system.

If the Turkestan khanates controlled the management of local education in the country, if its organization was carried out systematically and purposefully, it would not be easy to deliver a free and prosperous, self-aware, educated people. But, unfortunately, by this time the officials of the amirs and khans, who were interested in the illiteracy and obedience of the people, made almost no effort to reform the education of their people. For Tsarist officials, keeping the local people of Turkestan illiterate was in line with their plan to pursue a policy

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of governance in the country 10.

## 2.2 Activities of russian-style schools in Turkestan

The first Governor-General of Turkestan, General KP von Kaufman, took a serious approach to the problem of establishing educational institutions. a commission was set up. In 1886 there were 9 educational institutions in Tashkent belonging to the Ministry of Public Education of the Empire, and by 1889 there were 14 educational institutions <sup>11</sup>.

In one of the first issues of the newspaper "Sadoi Turkiston" was published a poem by Cholpon "To our Turkestan brothers", which describes the state of education of the people of Turkestan as follows:

Ilmu maorif ham hunardan qoldi mahrum bizni xalq,

Ma'rifatsizlik balosiga yo'liq' on bizni xalq.

Bir kishi millatparast o'lsa, deyurlar «dahriy» deb,

Bir kishi millatni so'ksa, izzat aylar bizni xalq 12 i.=

Since the establishment of the General Directorate of Education in 1876, schools have been established in the country on the basis of the regulations of the Ministry of Public Education. At the same time, in the cities of Tashkent and Verniy, men and women with incomplete secondary classes (progymnasiums) with preparatory classes were also established, and over time, they were later reorganized as full gymnasiums, ie secondary schools.

In addition, in 1876, first-grade and then fourth-grade city schools were established in Tashkent, and evening Russian language courses for teenagers and adults were also held at these educational institutions.

The various primary schools in the country were reorganized in 1876 under the control of the General Directorate of Educational Institutions in the order of the existing types of educational institutions established by law. At a time when changes were taking place in the field of public education throughout Turkestan, trade and industry were developing in the largest cities of administrative and economic importance in the country - Tashkent, Samarkand, Kokand, Namangan. In addition, the location of the country's governing bodies in Tashkent has led to a large Russian population and diversity of social groups <sup>13</sup>.

Sadriddin Ayni describes his first steps in a traditional Muslim school in the country as follows: "... *I went to school. Behind me, my father came in, carrying a bundle of grapes, food, and sweet cakes. The teacher untied the knot my father had given me, broke a loaf of bread, bit a piece of it himself, and passed a piece to my father. My dad was also a piece. The teacher took another loaf, cut it into very small pieces as if to feed the birds, and sprinkled it directly on the students.*

*There was an indescribable chaos in the school: students quarreled over pieces of bread, pushed each other, and tore their clothes. The screams, the crying, the quarrel seemed to lift the roof of the school.*

*The teacher was not left out of the process either. Behind him stood several long and short sticks. He took one of the sticks and hit the students on the head one by one. The students stopped arguing and, in unison, cried: – Excuse me, Master! – They begged. I couldn't stand it and cried with everyone ...*" <sup>14</sup> However, the economic and social crisis that befell the society at that time did not bypass even the general education institutions.

In this way, the author is likely to have focused on the differences between the traditional and new method schools of the time, to avoid one-sidedness, and to justify the fact that the problems of social life are proportional to the need to establish new method schools. Admittedly, the Russian colonialists were very interested in the public education system in our country. When Russian officials got acquainted with the activities of the education system in our country, they feared that in the future this education system would be a great impetus to increase the potential of the indigenous population of the country and would be a key tool against the colonialists. this aspect made them think a lot.

Governor-General, master diplomat K.P. von Kaufman has worked tirelessly in this field. In 1880, the State Council of the Empire considered the issue of educating local children in Turkestan together with the Russians. In addition, Kaufmann's contemporary, Lieutenant General NO Rosenbach, led the project to create a network of "Russian-style" schools. In 1884, the first Russian school was opened in Tashkent, and by the end of the century their number was approaching one hundred.

### 2.3 New reforms in the education system in Central Asia

If we look at the political map of Central Asia in the middle of the XIX century, we can not ignore the social life of the states of Khiva, Kokand khanates and the Emirate of Bukhara, which are in a whirlpool of internal strife. As a result of the wars between these countries, not only socio-economic life, national economy, trade, handicrafts, urban planning and urbanization, but also the educational system in the region were affected.

During this period, private schools and madrassas formed the basis of the education system of the peoples of Central Asia. In addition, girls' schools, which operate in the existing sanatoriums, orphanages and maternity homes, also have a special educational function. In the traditional education system, schools are primary schools, which are also located in cities, villages and nomadic villages. They are usually held in front of a mosque, madrassa or in private courtyards 15. In particular, the main schools in the city were organized by the local nobility in their own homes.

In the middle of the 19th century and in the second half of the twentieth century, Arabic was the main language of instruction in Muslim schools in the community, and its writing was adapted to Persian-Tajik and Turkish. In the second half of the 19th century, under the direction of the Russian Minister of Education DA Tolstov, Russian and Turkish schools were established on the banks of the Central Asian and Volga rivers in the style of NI Ilminsky (1821-1891). The number of schools was large, covering a large proportion of school-age children 16. The fact that it retained its medieval form and features of activity meant that schools were stylistically underdeveloped.

### 2.4 The contribution of the Jadids to the development of the education system in the country

Local intellectuals have called on the media to reform the existing education system, while emphasizing that education in traditional schools and madrassas is outdated. We can also find in the works of Russian authors the idea of the ineffectiveness of education in Muslim schools, the fact that it is aimed at the narrow goals of training specialists in the religion and beliefs of Islam. In other words, by the middle of the 19th century, the reform of traditional education had become a requirement of the times 17.

The historical transformation of this period, in turn, promoted the will of the indigenous people of the region, and the role of enlightenment in the development of the independence movement in Turkestan was recognized by the intelligentsia of the time. Due to this need, the name of the famous Crimean Tatar pedagogue, enlightener-organizer, the great reformer of Muslim schools in Russia in the early twentieth century and the organizer of the "Translator" (started in Crimea in 1883) Ismail Gaspirali became known throughout the East. He opened a new school in Bakhchisaray, based on the more complex reading method of the old schools, in which he taught, wrote textbooks, and exposed the sharp policies of Charisma in the East. He had a great influence on the worldview of Sadridin Aini, Abdulhamid Chulpon and others. The new method was an impetus for the emergence of schools, that is, a model.

Munawwar Qori began to reorganize education, first of all, in order to eradicate the national ignorance and ignorance that had arisen during the last three centuries and was the product of a deepening cultural decline under Russian oppression. In 1901–1904, Munavvar Qori Abdurashidkhonov, with the help of his Crimean friend, the chairman Kishod, opened a methodical school in Tashkent in his backyard 18. In addition, Munavvar Qori organized open public examinations in Tashkent on the basis of his curriculum in methodical schools. From parents of students to Sharia leaders, even the most famous scientists, poets and enlightened people were invited to the exams 19.

His "Namuna" school, which was the catalyst for the expansion of such a network of schools, became so famous that the colonial administration was also concerned about it. Because the new method schools were at the heart of Russification policy. Such a threat is felt in the instruction of the Imperial Ministry of the Interior sent to NP Ostroumov, a secret censor in Tashkent on December 31, 1900. The Interior Ministry's police department has launched a movement to open new schools among the local population in Turkestan. It was no coincidence, of course, that Ostroumov was tasked with sending him to the police department as soon as possible. The Jadids began to appear on the stage of history at the beginning of the twentieth century as a patriotic political force that was forced to make serious debilitating changes to the colonial policy strategy of tsarism 20.

Initially, the Jadid movement was seen as a cultural and educational initiative that promoted the idea of reforming old schools and educating young people in the style of Russian schools. Their call, which determined the destiny of the people, created a high ground for the formation of enlightenment. In fact, from the earliest days of the Jadid movement, they laid the groundwork for national enlightenment and awakening, and identified the development of the socio-political consciousness of the Jadid movement as their main task. Progressive Uzbek intellectuals have opened schools in an effort to educate the general public and awaken them from their slumber of ignorance. First (at the expense of Husseinov) in 1893 in Samarkand, in 1898 in Kokand by Salahiddin domla, in the same year in Tokmok, in 1899 in old Tashkent by Mannon Qori, in Andijan by Shamsiddin domla 21.

In 1911, there were 63 Jadid schools in Turkestan, with 4,106 students. In Tashkent alone, 1,740 children attended 24 such schools. At the beginning of 1917, there were more than 5,000 students in about 100 Jadid schools in the country. The Russian administration is well aware that Jadid schools are a breeding ground for independence. In particular, the colonial administration decided to intensify the activities of Russian-language schools by using strong competition against this movement. One of the heads of education of the region, SM Gramenitsky, was entrusted with finding this trustworthy person. He considered Saidrasul Saidazizov, a teacher of Uzbek classes at the 1st Russian-language school, a graduate of the school and a resident of the Baland mosque neighborhood of Shaykhovandtahur district, to be acceptable to Russian officials. The governor-general liked the fact that Saidrasul included translations of many Russian authors in his textbooks for Russian-language schools 22.

Textbooks in Tatar, Uzbek, and Kazakh were mostly used in Jadid schools. "Arithmetic" ("Problems of calculation", "Computation set", "Collection of arithmetic exercises"), "Geography" ("Primary geography") and other books were studied. The contribution of educators, intellectuals, poets and enlighteners of the Jadid schools, who were "behind the scenes" in the socio-political movement of the national awakening period, was especially significant. Because the spiritual values of the people of that time are still important in educating young people in the spirit of national independence, in building the historical memory of the people 23. In the first issue of Hürriyet, an important publication of Turkestan Jadids, the editor Mardonkuli Shohmuhammadzoda in his article "Ta'mini Istiqbol" states that the task of the newspaper is to serve the spiritual maturity and scientific development of our people, to strive for its enlightenment and development. Mahmudiya, a schoolteacher, says in her article, "The first issue on the path to life is school," and analyzes the situation. He noted that there were only two or three modern schools in Samarkand, which also lacked control and were economically weak 24. It can be seen that the state of the public education system, which at that time was the basis of the social and educational activities of the modern press in the country, and the efforts of the Jadids to promote it, were especially successful in colonial politics.

They reflect all the events that took place in the economic, social and political life of the Turkestan region at that time. In particular, they provided extensive, simultaneous, and sharp material on the development of education in Turkestan and the reform of schools and madrassas. The views of many geniuses of our nation, such as Behbudi, Munawwar Qori, Abdurauf Fitrat, are reflected in their pages, as well as reflected in them. Many debates were published on the future of the country, religion and values, especially children's education, the level of teachers and educators, their professional competence and methods of upbringing 25.

For example, four of the new method schools in Kokand appeared in 1893-1900. The first Jadid school in Kokand was established in 1893 in Miraubboy mahalla. It was one of the largest Jadid schools in the city. In 1899, a new methodical school was opened next to the mosque in the Kholibobo neighborhood. In 1899, a new methodical school was opened in the Bandul neighborhood. In 1900, a new methodical school was opened near the mosque in Besh Kavak mahalla 26. In the last decade of the twentieth century, socialism based on the ideas of totalitarianism, command-and-control and violence was in crisis. The republics under the influence of the former Soviet Union began to introduce themselves to the world as independent states. These states began to enter this process on the basis of their level of development, scientific, educational and spiritual level, level of maturity. In those years, the Jadids believed that the reason for the cultural and economic backwardness of the country

was the backwardness of the people in the field of science and enlightenment. Therefore, the Jadids saw the reform of the education system as the main way to fight against colonialism. The “enlightenment” ideology of the Jadids covered many socio-political issues: the development of democracy and the strengthening of the national awakening. The Jadids correctly perceived the crisis and imbalance in society and took a practical approach to the legal and moral criteria of the people 27.

In 1917, he founded the newspaper "Turon" to raise the literacy of members of the enlightened European society, and in its pages raised the issues of opening schools and training teachers.

However, the study of history, as a result of the study of historical processes on the basis of sources, implies a wide range of research in this area, that is, the education and upbringing of young people, the importance of their literacy.

Because the study of sources on the state of the public education system we are studying in the early and mid-twentieth century shows that the process of transformation of the education system of the people and the nation, drawn at the horizontal point of development of society, region, state and individual, requires constant study. is obtained.

D.Djuraev, a scientist in the field, argues that it is the duty of every teacher to constantly improve public education in accordance with modern requirements, which determines the future of the nation, state and society 28.

### **2.5 The state of the education system in Central Oyoidea in 1917**

In 1917, three republics were formed in Central Asia. The new council government has set a number of tasks to reform the previous education system and introduce a new form of public education. The implementation of such measures in Turkestan began on the basis of the decree of the Council of People's Commissars of May 14, 1918. Approval of the public education system is entrusted to the Republican People's Commissariat of Education and its departments under local councils. The only council that could provide students with the necessary foundations of science as well as work skills was the "Labor School", which became the main foundation for public education. But the creation of new schools faced a number of challenges. In particular, the lack of teachers and the lack of textbooks and school equipment made things difficult. The Council of People's Commissars of the Turkestan Republic announced in early May 1918 that the school had been radically rebuilt. It was decided in order to expedite the elimination of class stratification and discrimination inherent in the organization of the existing school and the teaching of children and adolescents in general before the 1917 coup. In a government statement, it said: "Following the will of the Congress of Provincial Councils, the establishment of a single and open school for all was immediately initiated. All entrance exams have been canceled. All levels and schools of administration are now open to all who wish to study, regardless of age, nationality or religion. "In August 1918, the Central Executive Committee of the Republic of Turkestan issued a decree In November 1918, the Councils of Public Education registered educational institutions, taking into account their types, and on this basis developed proposals on the need to open new schools and their placement.

The first local teachers in the organization of schools were H.Kh. Niyazi, A. Avloni, T.N. Qori Niyazi, Munavvar Qori, A. Shakuri, A. Fitrat, I. Rakhmatullaev, I. Ibrat, I. Kamilov. , Intellectuals such as T.Shermukhamedov, O.Sharoffidinov took an active part.

There have been many changes in the public education system since the October coup. In particular, in 1929 in Arabic graphics from our spelling to Latin graphics, and in 1941 to Cyrillic graphics. Secondary, secondary special and higher educational institutions of various types were opened. The number of vocational schools has increased. The decisions taken on the system of public education in 1958-1973-1984 were important for our country, but they did not meet the needs of the younger generation in public education.

The most unfortunate aspect of the education system that we inherited from the former system was that it did not allow pupils and students to think independently and freely in the learning process. The principle of evaluating and guiding graduates of any educational institution, not on the basis of their knowledge, but on the basis of their devotion to the former Soviet system and false ideas, was paramount. From the point of view of systematizing the subjective and objective bases for the development of the field, it

should be noted that the works created during the colonial period reflected the role of this communist party in the changes in education in accordance with the prevailing communist ideology.

For example, in E. Kadyrov's 1979 book "From the history of the development of secondary schools in Uzbekistan", the development of secondary schools in Uzbekistan due to the establishment of the Soviet system is directly interpreted as an unlimited service of the Communist Party 29.

According to the 1872 curriculum of the Russian Ministry of Education, the curriculum of these Russian-language schools included the study of religion, Russian reading and writing, arithmetic, applied geometry, drawing and painting, history and geography. In fact, in each of the educational institutions there were libraries for young students, and at the end of the XIX century in the library of the Petro-Alexandrovsky city educational institution there were 1895 titles of various books consisting of 2295 volumes 30.

The First Congress of the Communist Party of Uzbekistan, held in February 1925, also focused on the issue of education and the issue of attracting school-age children to school. In addition, the congress will consider increasing the number of Soviet schools in the country.

It is noteworthy that the lack of educational facilities has created difficulties in organizing schools. In addition, schools lacked equipment, textbooks, manuals, notebooks, and writing instruments. Such shortcomings caused a number of problems in the activities of Soviet schools.

First, the existing schools were not sufficient to fully cover school-age children. Second, among the children attending Soviet schools, there were those who wished to transfer to the old method schools. To prevent such shortcomings, the Soviet government took measures to increase the number of Soviet schools compared to the old method schools 31.

The economic problems of the late 1980s had an impact on the political and cultural life of the society as well as on education. During these years, in the socio-cultural sphere, the principle of "balance" has prevailed in providing it with funding.

During this period, there were various objections from parents and the general public due to the declining quality of education in secondary schools. For example, in a 1989 interview with a group of educators and parents, the problems in the field of education were raised, and one can see how important the issue is.

**Population distribution by type of education in the country at the end of 1989 (in%)**

A total of 100 women with higher education	<b>5,6</b>
Incomplete higher	1,2
Medium special	10,5
General secondary	29,1
Incomplete secondary	15,8
Primary	19,1
He has no information	18,7

<b>Higher education cadres per 100 men</b>	<b>7,8</b>
Incomplete higher	1,6
Medium special	11,5
General secondary	30,5
Incomplete secondary	14,7
Primary	17,8
He has no information	16,1

### 3 Conclusions

Education remained a strategic source of society, which is why the education system was at the forefront of social policy in the development of the state and society 33.

In summarizing the paths that led to independence, it is precisely the question of enlightening society that shows how complex the issue is, emphasizing that educating the youth of the secondary schools of the First President of Uzbekistan IA Karimov as spiritual and enlightened is a modern requirement, "... the basis of the development of society is the only force that can save it from inevitable destruction. "Only if we can bring up intelligent and highly spiritual people will we be able to achieve our goals, and prosperity and development will be established in our country." 34.

Because from the first days of independence, it was impossible to unite young people on the basis of democratic values without reforming the existing education system. There have been various objections from parents and the general public as the quality of education in secondary schools has declined. Also, the intellectuals of our people were not indifferent to the lack of teaching history, the history of Uzbekistan, the roots of our national values, our national heroes, our great thinkers.

Indeed, the level of socio-economic, cultural and enlightenment development of the society has shown that the nation is directly connected with scientific and technological changes in the field of education, the process of modernization of this system.

Based on the above analysis, it can be noted that

First, in the XVII-XIX centuries in Turkestan, which in history was associated with the socio-economic life of the khanates, a specific path of reform of the education system was chosen. The combination of secular sciences with religious sciences did not go the same. The social situation inherent in each khanate also had a direct impact on the education system.

Second, from the second half of the XIX century, our country became a Russian colony and began to move away from national identity. This, in turn, paved the way for the introduction of features of the Russian education system in the country, as well as the activities of varus-tuzem schools. Third, by the beginning of the twentieth century, as a result of the emergence of the Jadid movement in the country, the socio-political situation associated with the development of new methodological schools and their activities took on a new character. The range of new night educational institutions, new disciplines, and secular knowledge has expanded.

Fourth, the problems in the education system left over from the former Soviet Union, the teaching and methodological condition of the subjects and schools, gradually began to undergo a process of transformation over time. As a result of the reforms carried out in the field of education during the years of the former Soviet power, it was necessary to carry out new tasks in the public education system. It was possible to see that this process took on a whole new look by the 90s of the twentieth century.

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