

DEVELOPMENT STAGES AND CONFLICTS OF PEDAGOGICAL EDUCATION IN TURKESTAN IN 1920-1930

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Abstract: This article analyzes the stages of formation and development of pedagogical education from a scientific and historical perspective against the backdrop of fundamental changes in the socio-political and cultural life of Uzbekistan (Turkestan) in the 1920s and 30s. The author highlights the ideologization of the education system with the change of state administration, campaigns to eliminate illiteracy, the abolition of old-fashioned schools and madrasas, and the issues of training teaching staff for new Soviet schools. Special attention is also paid to the role of Soviet educational policy in destroying national values in the region and replacing it with a policy of Russification.

Keywords: pedagogical education, teacher training, Soviet-era education, new-type schools, Jadidism, madrasas, elimination of illiteracy (likbez), cultural revolution, national values.

STAGES AND CONTRADICTIONS OF THE DEVELOPMENT OF PEDAGOGICAL EDUCATION IN TURKESTAN IN THE 1920s-1930s.

Abstract: This article analyzes the formation and stages of development of pedagogical education from a scientific and historical perspective against the backdrop of radical shifts in the socio-political and cultural life of Uzbekistan (Turkestan) in the 1920s and 1930s. The author highlights the ideologization of the education system with the change of government, campaigns to eradicate illiteracy, the abolition of old-style schools and madrasas, and the training of teachers for new Soviet schools. Special attention is also paid to the role of Soviet educational policy in destroying national values in the region and implementing a policy of Russification.

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SIGN IN

As we study the pages of history, we witness that humanity's participation in the most important civilizational changes, the change of times, or the transition from one state to another political system included various complex obstacles and contradictory processes. The first quarter of the 20th century became a period of such transformations

for Central Asia, particularly for the Turkestan region. The Bolsheviks, who came to power after the October Revolution of 1917, not only established their political and economic dominance in the region but also initiated a "cultural revolution" aimed at changing the consciousness and thinking of the population.

The 1920s and 1930s are considered a period of fundamental changes in the socio-political and cultural life of Uzbekistan. The change in the political system did not bypass the sphere of education and upbringing, which is the most vulnerable layer of society. The reorganization of the education system based on a new communist ideology and the training of pedagogical personnel capable of educating the "Soviet man" became the most important and strategic direction of state policy. During this period, the elimination of illiteracy (likbez), the organization of new-type Soviet schools, and the training of qualified and, most importantly, regime-loyal teachers for these schools were placed on the agenda as urgent tasks. The main goal of the study is to objectively analyze the emergence, problems, and tragic consequences of the teacher training system during these years based on archival materials and historical sources.

KEY PART AND ANALYSIS

Transition Education System: The Struggle of Old and New Schools.

After the establishment of Soviet power in Turkestan, the education system was in a state of complete crisis. On the one hand, there were ancient schools and madrasas that had satisfied the spiritual needs of the people for centuries, and on the other hand, there were Russian-native schools opened during the conquest of Tsarist Russia, as well as "usuli savtiya" (new method) schools founded by progressive Jadids. In the early years, due to economic and personnel shortages, the Soviet government was forced to take into account the national and religious values of the local population. Fearing radical steps at once, they allowed the activities of ancient schools and madrasas to a certain extent.

However, this "tolerance" did not last long. Starting in the mid-1920s, as the center strengthened its position, a completely ideologized new educational system began to be introduced to replace traditional educational institutions. Based on the decisions of the Communist Party, many old schools were closed, the activities of their teachers and tutors were suspended, and many were even subjected to persecution. With the formation of the Uzbek SSR (1924), the process of sovietizing education accelerated even further.

At the same time, the Soviet government used a kind of social demagoguery to gain the trust of the local population, especially the working people. In particular, it was shown that large state funds were being allocated for the education of poor children, farm laborers, and orphans. As a result, "first and second-level schools" (primary and secondary schools) were established within the general education system, with plans to cover all segments of the population.

The Likbez campaign and the issue of teaching staff.

According to historical records, the network of Soviet schools in Uzbekistan began to expand rapidly in the 1920s. Specifically, in 1921, primary and secondary schools began operating in Turkestan, encompassing hundreds of thousands of students. One of the most significant steps was the decree "On the Elimination of Illiteracy in the Turkestan Republic," adopted on September 17, 1920. In accordance with this historical document, the process of making all citizens between the ages of 8 and 40 literate was mandatorily established.

As part of the fight against illiteracy, special short-term courses lasting months were organized in remote villages and auls. However, there was a shortage of teachers to teach in these courses. The existing Jadid intellectuals and old-school teachers were viewed with distrust, as they could continue to instill the national spirit and Islamic values in the teaching process. For this reason, the Soviet government urgently began training new ideological "red teachers" through short 3-month and 6-month courses. By the 1930s, an institutional system for training teaching staff began to take shape in the republic. Special pedagogical institutes (now TDPUs named after Nizami, etc.), pedagogical colleges, and secondary specialized educational institutions (technical schools) were established, and the number of teachers was artificially, often at the expense of quality, significantly increased.

Stratification and national discrimination in education.

Soviet reports on teacher training and the expansion of the school network were alluring, but behind them lay hidden numbers and a policy of national discrimination. According to statistical data, in the 1924-1925 academic year, there were 908 schools in Uzbekistan with 2,700 teachers. That is, on average, there were only three teachers per school. This shows the level of quality of education, the fact that one teacher was forced to teach several subjects, several classes at once.

Another fact that shows national inequality in the field of education deserves attention. Despite the fact that the absolute majority of the republic's population consists of representatives of indigenous nationalities—Uzbeks—over the 7 years since the October coup, budget funding has been distributed completely unfairly. According to archival data, at that time one school served 1.7 thousand people of the Russian-speaking population, and one school served 5.8 thousand people of the Uzbek population. This fact proves that educational reforms were in fact primarily aimed at Russian and European immigrants, while the rights of the indigenous population to education were systematically restricted.

Repression of religious and national education

In such a difficult and unjust situation, the multinational population of Turkestan naturally tried to preserve and maintain old and new-style schools and madrasas at its own expense so that its children would not be left without education and upbringing.

The people did not want to deviate from their spirituality and religion. For this reason, the Bolshevik government was unable to expand the system of Soviet schools at the desired pace. Despite the strong pressure of the government, as a result of the material and moral support of the people, in the 1925-1926 academic year, 1,585 old schools and 212 madrasas operated legally in the region. The local people preferred their children to be raised by teachers of the same faith and nationality.

But the Soviet state could not tolerate any alternative education system that competed with its own ideology. By 1927–1928, the situation had completely changed. The struggle against religion rose to the level of state policy and took on an extremely brutal and radical character. As part of the "Hujum" movement and various atheistic campaigns, the waqf properties that served as the material basis for the old schools were completely confiscated. As a result, in 1928, almost all traditional schools and large madrasas with a thousand-year history in the republic were forcibly liquidated. Only Soviet schools serving communist ideology and conducting anti-religious propaganda were left in their place. Former mudarrises and teachers of the old schools were persecuted under the label of "enemy of the people" and "alien element" and became victims of repression.

Institutionalization of pedagogical education in the 1930s

By the 1930s, the public education system in Uzbekistan had fallen into certain molds. Primary education was made compulsory, which in turn sharply increased the demand for teachers. The problem could no longer be solved with short-term courses. For this reason, the creation of a sustainable pedagogical education system was initiated.

In 1932, the Tashkent Higher Pedagogical Institute (now the Nizami Tashkent State Pedagogical University) was established in Tashkent. Additionally, institutes for teacher training and specialized secondary pedagogical schools began operating in major cities such as Samarkand, Fergana, and Bukhara. The curricula of these higher and secondary specialized educational institutions were approved directly from Moscow, and more hours were allocated to political sciences such as the foundations of Marxism-Leninism, dialectical materialism, and scientific atheism than to specialized subjects.

During the training of new teaching staff, special attention was paid to their social background. Young people, primarily from the working-peasant and farm labor strata, were admitted to study, while the children of "intelligentsia," "rich," or "religious leaders" were excluded from higher education. This had a negative impact on the quality of education, but the state needed teachers who were blindly loyal to the regime, rather than educated personnel.

The crisis of cultural values and the policy of Russification,

When studying the problems of pedagogical education in the 1920s and 1930s, the issue of writing reforms cannot be ignored. In order to cut off the Uzbek people from their rich historical heritage, the Soviet government first transitioned from the Arabic alphabet, which had been used for centuries, to the Latin script in 1929, and then, in 1940, to the Cyrillic alphabet. This "cultural revolution" was carried out directly through teachers and schools. The teachers themselves had to learn a new alphabet every ten years. These artificial barriers made several generations illiterate and deprived them of the opportunity to read ancient manuscripts and lithographs in thousands of volumes.

During this period, national values, traditions, and Islamic morality belonging to the indigenous population of Turkestan were completely rejected in pedagogical schools, and instead, Russian native culture in the guise of "proletarian culture" began to be forcibly introduced. Teachers were required to promote the civilizing role of the "big brother" (the Russian people) during the lesson. Textbooks in the Uzbek language were translated directly from Russian, and there was almost no national spirit in them.

CONCLUSION

As a result of an in-depth analysis of historical evidence and archival data, it can be concluded that in the 1920s and 30s, the system of pedagogical education and teacher training in Uzbekistan (Turkestan) underwent extremely complex, contradictory, and tragic processes.

On one hand, the issue of eradicating mass illiteracy among the population was seriously addressed; for the first time, the training of secular teaching staff was established at the state level, pedagogical institutions of various levels were established, and the reforms of this period served as the foundation for the formation of a modern secular education system in the region. A number of decisions have been made to improve the material support of teachers and raise their status in society.

But, on the other hand—and this is the most tragic—this system was built at the expense of the ruthless destruction of thousands of years of national, religious, and spiritual values belonging to the indigenous population of Turkestan. Madrasas and traditional schools that had enriched the spirituality of the people for centuries were completely destroyed. The new Soviet schools were transformed not into a place for the education and upbringing of individuals, but into an ideological machine for training "communist builders." Instead of national thinking, a new form of Russian imperialist policy was introduced—sovietization and Russification. The pedagogical personnel trained in the 1920s and 1930s involuntarily became the primary tool for the mechanism of forcing the people to serve a foreign ideology, tearing them away from their past. Studying the history of education during this period once again confirms the importance of preserving national values as the apple of one's eye in the development

of the national education system and in the process of national self-awareness and upbringing.

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