



Article

The Soviet Government's Influence on Education Sector in Uzbekistan (1920 s)

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Abstract: This article explores the Soviet government's impact on the education system in Uzbekistan during the 1920s, focusing on the process of Sovietization that replaced traditional religious education with labor schools under Soviet control. Despite the historical significance of educational institutions linked with the vaqf system, a gap exists in understanding the full extent of Soviet reforms on these institutions. Using a historical-analytical method based on archival documents and comparative analysis, the study finds that Soviet policies systematically dismantled the educational framework of madrasas and other religious schools, replacing them with Soviet-oriented curricula. The results highlight the transformation of Uzbekistan's educational landscape, revealing the Soviet administration's broader goals of ideological indoctrination. The implications of this research underscore the enduring effects of these policies on the cultural and educational identity of Uzbekistan, offering insights into the long-term consequences of state intervention in education.

Keywords: science, education, school, madrasah, monastery, ideology, People's Commissariat of Education, Main Vaqf Administration, Sovietization, fanaticism, conservatism, vaqf property

1. Introduction

Along with the development of agriculture, crafts and trade in Central Asia, scientific knowledge also developed. Science and art moved forward to preserve production and cultural values. Turkestanis, like all the peoples of the world, were constantly in search of scientific achievements. After all, knowledge and education are the basis of a person's appearance and play an important role in the development of society.

The issue of organizing educational work among the labor community, which is inextricably linked with vaqfs, is a very interesting topic. Many are interested in the results of the situation on the eve of the October revolution in the field of education. More detailed information about the revolution in the field of education can be found in the press and in an archival document with the names of the chairman of the Main Vaqf Directorate Okhunov and the head of the scientific department Munavvara qori Abdurashidkhanov [1]. Let us briefly dwell on the information about the establishment of the vaqf, which is presented in the materials of the national archive, literature and the press.

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2. Materials and Methods

The methodology for this article on the Soviet government's influence on the education sector in Uzbekistan during the 1920s integrates a comprehensive historical-analytical approach, primarily relying on archival research and critical analysis. Initially, a thorough literature review was conducted to contextualize the historical and ideological landscape of Soviet-era education policies, focusing on key documents and publications from the period. This review provided a foundational understanding of the educational reforms and ideological shifts instigated by the Soviet administration.

To ensure an objective analysis, a comparative method was employed to juxtapose the pre-Soviet and Soviet educational structures, highlighting the transformations imposed by Soviet policies. Archival materials, particularly from the National Archives of Uzbekistan, served as primary sources, offering direct insights into the directives, reforms, and impacts of the Soviet administration on educational institutions. These documents were critically analyzed to trace the systematic replacement of traditional madrasas and religious schools with Soviet-style labor schools, emphasizing changes in curriculum and educational philosophy.

The study also incorporated statistical analysis to quantify the extent of educational reforms, examining the number of schools affected, student demographics, and the distribution of Soviet labor schools across regions. This quantitative data was complemented by qualitative analyses of policy documents, speeches, and educational directives issued by the Soviet government, providing a nuanced understanding of the ideological motivations behind the reforms.

By synthesizing these diverse methodological approaches, the study offers a holistic view of the Soviet educational reforms in Uzbekistan, uncovering the broader socio-political and cultural implications of these changes. The methodological rigor ensures that the findings are robust, contributing to a deeper understanding of the long-term effects of Soviet policies on Uzbekistan's educational landscape.

3. Literature Review

What is a vaqf institution? It is known that the history of European philosophy is divided into the periods of scholasticism, the Renaissance, New and German classical philosophy. In a document studied in the National Archives of Uzbekistan it is written: "This is in the Middle Ages in the era of scholasticism, the desire to apply the philosophy of the Greek philosophers Plato, Socrates, etc. the main religion of Islam, opening up to the teaching of prejudices and legends and in the eyes of the people taking on the name of religious institutions." [1]. For example, in the magazine "Maarif and teacher": "Every working peasant of Uzbekistan knows that on the territory of Uzbekistan there are various estates with donations. We call the income from this vaqf property [2].

Previously, in educational institutions controlled by the vaqf, arithmetic, algebra, history, physiology, astronomy, partly natural science, anatomy, and under the name of cosmography, geography lessons were taught. According to a document from the National Archives of Uzbekistan: "in recent centuries these sciences have been outlived and only the Arabic language-logic, based on the principle of scholasticism-dogmatics and the Sharia Law of Islam, remained, and subsequently these subjects, as a victim of fanaticism and conservatism, lost their meaning. Under the old government, only religious teachings and horrors were taught in old madrassas, here in an effort to learn about the afterlife, the last of its perestroikas, etc." [1].

At the beginning of the 20th century, 31 madrassas operated in the Sirdarya region of Turkestan, 204 in the Fergana region, 93 in the Samarkand region (a total of 328 madrassas), [3] 140 madrassas in Bukhara (including 360 mosques and 360 primary schools

buildings) [4] and 120 madrassas operated in the Khiva. In 1913, there were 7,290 schools in the Turkestan region, including 1,411 in the Sirdarya region, 2,559 in the Fergana region, and 2,753 in the Samarkand region [5].

The Soviet People's Commissariat of Education set itself the task of "protecting children from harmful religious influence and combating it by studying the social life and labor activity of children surrounded by the program of a single labor school." [6].

It is known that educational institutions acting in the line before the people are called religious institutions, madrassas, kary-khan, maktab, etc. From these institutions grew propagandists of spiritual religion: eshan, mullah, kazy and other specialists. To this message, written under the conditions of Soviet ideology: "It is precisely those institutions that, as the people expected, released their afterlife fanatical scientists and multiplied the ranks of conservatives who, with all their, even their desires, are far from hiring the conditions of their time of life. They graduated from religious institutions, as the highest spiritual persons, appear to the dark masses and acquire the glory of scientists. The people considered them to be the true prophets of Ishana, the heirs of the prophet Mohammed, forgetting all the evil that surrounded him and absorbing it into himself [1]. According to another source: "He used to study from the big books and lived listening to them. He did not even realize that one day, when he pulled the galvir out of the water, it turned out to be dry. Bearing the name of "Khatm Karda", he tried to take a special place in the eyes of the public. What was their job: to wait for the dead, to look for khatmas, etc. these were their honest professions. "When it came to this, there were more people who would not hesitate to take the last bread from the hands of a poor man and eat it," he responded to the ideology of that time [7].

Most of the administration employees supported the ideological views of the ruler and tried to widely spread the Soviet communist idea in the minds of the people. For example, under the influence of conservative fanatics, the people became illiterate and did not move away from the past, so as not to be one step ahead of the old scholasticism that is now pursuing them. All this is the fruit of toxic education, the above-mentioned educational information began to spread the communist idea [1]. On the page of the magazine "Maarif and teacher": "Today, the young Republic of Uzbekistan and its working peasants need agronomists, technicians and engineers who teach peasants to plant agricultural crops with tractors, and general workers are needed for maintenance." Especially this year, we need teachers who will bring new education, a new spirit, a new understanding of the world into the brain, rotten for thousands of years by superstitions and abstractions - what it has put forward, what personnel are needed at the request of the time [8].

Some statistical information is given to assess the state of the educational process in education. For example, in the past in Turkestan there were old-method schools, the lowest 5600- with the number of students up to 70000 people and the average 311- with 9000 students, maintained on vaqf funds also concerns the importance of vaqfs of that time, the net income from vaqf property is expressed per year about 2000000 rubles [1]. On the pages of the press: "... from the beginning of 1923 this was put "check". That is, the majority of these investments were directed to the creation of a new school for the working peasant. Despite this, part of it did not prevent being read by foreign hands" - an opinion was expressed about the termination of religious donations [8]. However, in subsequent years, the fund's investments were also available in the regions of Uzbekistan. For example, it is reported that "the budget estimate of the Samarkand Regional Fund for the 1926-1927 budget year was reviewed and approved in the amount of 212,117 sums and 29 kopecks." [9].

Since January 1923, the Main Vaqf Directorate was created, and the right of vaqf was recognized by the Soviet government in Turkestan. The board noted that "having reorganized the Turkestan madrasahs, they immediately began to destroy the "nest of

fanaticism and darkness" in the social-educational and cultural-educational direction." [1]. During the Soviet era, "cultural and educational centers that had previously served to spread harmful education" began to close. The government encouraged educational institutions to implement the curriculum developed by the Main Directorate of Children's and Polytechnic Education of the People's Commissariat of Education. As of 1923: "For example, 6 lower, 5 secondary schools, 1 teacher training course are already operating under the new-method program at the Tashkent City Vaqf Department (in the old city), with a total of 450 students. There are 14 secondary schools and teacher training courses with 440 students in the Samarkand Vakuf Department (city of Samarkand). There are 11 secondary schools with 380 students and 1 teacher training course in the Khujand Vakuf Department. There are 3 secondary schools with 110 students in the Katta Kurgan Vakuf Department, and a total of 60 new-method schools with a total of 1,600 students have been registered," the report says [1]. Since that period, old-method schools have been literally persecuted, and their activities have gradually been curtailed. The document also emphasizes that orphanages were not organized according to the new method program.

In 1923, on behalf of the Chairman of the Main Vaqf Administration Okhunov and the head of the scientific department Munavvar Kori Abdurashidkhanov, it is noted: "there are 26 Soviet schools of the 1st degree and under patronage, the Syr-Darya Regional Pedagogical College and the Old Tashkent Pedagogical College with a total of 2,400 students, in the Khojent department there are 2 boarding schools with 250 students, Margilan 2 schools and 1 boarding school with 300 students." [1].

In the R-34 collection of the National Archives of Uzbekistan, there is a lot of information about the reorganization of the old-method schools of the Main Vaqf Administration and the renewal of the staff of teachers by attracting the advanced national intelligentsia to Soviet work. schools exist. The legal basis for the adaptation of old schools and madrassas to socialist society was the decision "On the abolition of old-method schools and karihan", adopted on November 19, 1928 [10]. Based on this document, the central administration closed old traditional educational institutions and increased the number of Soviet labor schools. They gradually influenced the national education, values, traditions and customs of the local population of Uzbekistan.

4. Analysis and Results

In the 20s of the 20th century, the domination of the communist ideology in the educational system of Uzbekistan is observed. In the educational method of this period, one-sided formation of the scientific level of the local population is observed. In the Soviet colonial administration system, there is a danger that the rule of law of Islam will become stronger. During the colonial period of the Russian Empire, cultural life was controlled, while the Soviet administration turned education into a labor school. During both administrations, the activities of old schools and madrasahs were viewed with hostility. Strengthening the state control over the supply of educational literature and equipment, old literature and manuals were confiscated at the expense of the state.

5. Conclusion

Thus, the educational work that had been formed over many years and was inextricably linked with the investment of vaqf property ended during the Soviet era. In old-method schools and madrasahs, educational work related to religious education was replaced by Soviet labor education. In all reorganized educational institutions, the curriculum developed by the Main Directorate of Children's and Polytechnic Education of

the People's Commissariat of Education was introduced. Under the auspices of the Main Vaqf Directorate, retraining courses were organized, and work was carried out to train personnel in accordance with the idea of Soviet communism.

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