

THE GOVERNMENT OF THE RUSSIAN EMPIRE NATIONAL IN TURKESTAN LIMITATION OF EDUCATION AND ITS NEGATIVE CONSEQUENCES

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Abstract:

The present work was done on the basis of the national Archives of Uzbekistan and demonstrates that there was a great attention to the development of national educational policy since long time. After invading Turkistan by Russia the policy was focused on reducing the national people's education and limiting quantity of Madrasahs and schools. As a result of reducing their numbers the number of mudarris, domullas and mullas had been decreased, and consequently damaged the upbringing of young generation, as it was reported.

Keywords: Scientific education, madrasa, old school, new model school, colonial administration.

Introduction

Before the Russian invasion, the Uzbek people had a rich spiritual heritage, including a unique educational system, where there were a large number of schools and madrasahs. After conquering Central Asia, the tsarist government pursued a policy of colonization and Russification in the territory of our country, limited the national culture, spiritual talents, traditional schools and madrasahs. The tsarist authorities in Turkestan deprived the madrasahs of their endowment properties, left their magnificent buildings, which are considered historical monuments, to be destroyed.

RESEARCH METHODS

The colonialists closed many national schools and madrasahs, turned the rest into religious educational institutions, and resisted the teaching of secular sciences. The goal was to alienate the Uzbek people from their history and culture, and to destroy their patriotism. But they did not fully achieve their goals. Although our country was under the oppression of dependence, the people did not lose their identity and carefully preserved their spiritual heritage.

RESULTS AND DISCUSSIONS

As the first President of the Republic of Uzbekistan, Islam Karimov, noted, "Cultural values and spiritual heritage of the people have served as a powerful source of spirituality for the peoples of the East for thousands of years. Despite the severe ideological pressure that lasted for a long time, the people of Uzbekistan managed to preserve their historical and cultural values, as well as their unique traditions, which have been passed down from generation to generation" [1;134].

The Tsar's government consistently increased the goal of restricting national culture and Russifying the local population, and opened Russian-language general education, secondary special educational institutions, and Russian-system schools in Turkestan. Along with Russians, representatives of the local people were also admitted to these educational institutions. The purpose of this was to train them as personnel who would serve the Russian state with kindness. In 1896, 3% of all boys and 2.6% of girls in male and female gymnasiums of Tashkent city were children of indigenous population. 415 people graduated from the Tashkent teachers' seminary in 1879-1904, 65 of them were representatives of the local people.[4;68-70] In 1884, the first Russian-Tuzem school was opened in Tashkent[2;13], by the end of the 19th century, In Turkestan, their number has exceeded a hundred. During the colonial period in Turkestan, several thousand children of indigenous agrarian population were educated in these schools. It is worth noting that, contrary to the goal of the tsarist administration, which was to educate them as loyal citizens of the Russian Empire, among the graduates of these schools, people's leaders, fighters for independence, such as Mustafa Chokaev, Turar Riskulov, Ubaydulla Asadullakhojev, emerged.

The establishment of Russian educational institutions in the country played an important role in the development of Russian literacy among the representatives of the local population, in mastering the Russian language and the culture of the Russian people, and in the growth of the cultural life of Turkestan peoples. Sources testify that in Turkestan the works of enlightenment, education and literacy of the population were started to some extent.

At the end of the 19th century, there were 313 madrasas in Turkestan, 103 in Bukhara, and 8 in Khiva. In 1913, there were 7,290 old schools in Turkestan, where 70,864 students were educated.[6;213] There were special women's schools - stables. At the beginning of the 20th century, 33,000 girls studied in Fergana region and 6,200 in Tashkent [5;19]. The authorities of the tsarist government had to admit that these knowledge centers had a positive effect on the literacy, culture and enlightenment of the local population. In a secret letter written to the Minister of Public Education on March 14, 1909, the Governor-General of Turkestan Mishchenko said: "The issue of literacy distribution among the local population of the Turkestan region, especially in Syrdarya, Fergana and Samarkand regions, is well organized compared to the population of the Western European part of Russia. Many primary educational institutions - schools, secondary and higher educational institutions - madrasahs cover the entire vast territory of the country. Apart from specially

built buildings, schools are located in mosques, even in the hollows of huge maples and pines. In this situation, the influence of the ancient culture of the people who lived a cultural life for thousands of years is visible." [5;162]

The above-mentioned facts testify to the highly developed national education in the Turkestan region and the Uzbek khanates, and the local people are literate. After conquering the main part of Central Asia and establishing the general governorship of Turkestan in 1867, the tsarist government carried out a colonial policy in the country and caused great damage to the national education, literacy and spirituality of the rural population. Tsar authorities implemented a policy of initially denying madrassas, Governor-General of Turkestan. In one of his reports to the emperor, Kaufman wrote, "It was impossible for the Russian authorities to support and help a religious and at the same time political Muslim school. It was also clear that ending it directly would have led to a sharper resistance to us. Therefore, the only thing left to do was to use the same method used in relation to Muslim schools, that is, to deny and not recognize them," he writes. [3; 437-438]

The goal of the governor-general was to leave madrassas and schools without control, to weaken their activities, and to rob their property and income. But due to the strong attention of the local population to religious educational institutions, schools and madrasahs continued their activities and the tsarist government could not fully achieve its goals.

Seeing that the method used by Kaufman did not work, the new governor-general of Turkey, the reactionary general N.O. Rosenbach (who served as governor in 1884 - 1889) pursued a policy aimed at strictly limiting national education and addressed the Russian government with proposals to limit the activities of national schools. They envisage monitoring schools and madrasahs, bringing them under the control of the government and subordinating them to the government, and such proposals were acceptable to the Russian government. In the decree signed by the Russian emperor on May 17, 1875, the Department of Educational Institutions was established in the Turkestan region, and it was assigned to manage all types of schools, including national schools, except for Russian educational institutions. [2; 67]

In May 1887, Rosenbach appealed to the Ministry of Education with a special report, asking for the establishment of a separate post of inspector of Muslim schools in the Turkestan Region Educational Institutions Department and to strengthen control over these schools. This issue was discussed for a long time in various offices in the center, and finally in 1890, permission was given to create such a position. Several instructions aimed at restricting the rights of Muslim schools were developed by this department, and General A.B., who was the governor-general of Turkestan in 1889-1898, was extremely hostile towards the local peoples. Confirmed by Vrevsky. In the "Instructions for the Third Inspector of Public Schools Managing Muslim Schools of Turkestan Region" [2;160-162], approved on March 14, 1894, it is stated that all Muslim madrassas and schools of the settled and nomadic population in the country are under the supervision of this inspector.

This position is called the 3rd inspector because it is the next of the two inspector positions in the Turkestan Region Educational Institutions Department. Madrassas and schools, which were under the control of Muslim religious courts during the Khanate period, are now under the control of the Russian administration. This, of course, was done with the aforementioned goals in mind, that is, the restriction of the rights of national schools. In the 3rd inspector's instructions, the rules aimed at limiting their rights are described.

According to the instructions, this inspector, who is considered to be the head of teachers of all schools, has his workplace in the city of Tashkent, and was tasked with inspecting Muslim schools as often as possible, and taking measures to find the necessary funds to open Russian language courses at madrasas. It was decided that mudarris with certain knowledge and education will be appointed to madrasas with the recommendation of the 3rd inspector. In the instructions, the inspector was assigned the task of controlling the size and content of the classes in the madrasa, the nature, direction and spirit of the teachers' classes. For this purpose, it is indicated that the inspector should personally inspect educational institutions and, secondly, obtain information from the head of the madrasa every month about the state of educational work, and the head of the madrasa should also submit an annual report to the inspector. The inspector is also tasked with monitoring how the income from the waqf property is spent, and if any deficiencies are found in the activities of the trust, to inform the Chief Inspector about this. It is stated that if it is found that no classes have been conducted in any madrasa for three years, the inspector must apply to the higher authorities to close this madrasa.

Thus, this instruction served the purpose of restricting the activities of madrassas and schools in every way, derailing the national education system, and bringing schools and madrassas under complete control. According to this instruction, the third inspector of educational institutions became the main head of schools and madrasas. In this way, the Muslim schools were completely subordinated to the administration of educational institutions in Turkestan of Tsarist Russia, and the political direction of the teachers' classes was under constant control.

In 1894, the Governor-General of Turkestan approved the guidelines for senior mudarris of madrasahs. This instruction strengthened the dependence of madrasahs on the tsarist authorities. [5;30] According to the instructions, junior mudarris, mutawallis and mullahs were obliged to fulfill all the legal requirements of the senior mudarris of their madrasa. At the same time, it was announced that the senior mudarris should fulfill all the legal requirements of the 3rd inspector and other heads. In the event of incidents, conflicts, deaths, fires, and similar incidents, the senior mudarris should urgently report to the inspector and the head of the uezd. -large, medium-sized, small-scale) and show how many years it has been at this level and hand it over to the inspector, demand the necessary information from the mutawalli about the income from the waqf property, the income from the waqf property at the beginning of February every year, how much of it has been spent and the waqf he was tasked with informing the inspector about the changes in his property, keeping the madrasah clean and tidy, and supervising its timely repairs. Also, demanding

and controlling other madrasahs to fulfill their duties conscientiously, accepting new students to the madrasa, requiring them to attend classes regularly and be polite were among the duties of senior mudarris.

Tsar authorities created the post of senior mudarris, and through him, they aimed to keep abreast of all the internal affairs of the madrasa and control its activities. It is known from the rules in the instructions that the tsar's administrators controlled the activities of the madrasa staff, the mullahs, the quality and content of the mudarris' lessons, their attitude to the mullahs' lessons, manners, morals, economic affairs, changes in the structure of the foundation, the issues of proper use of income, etc.

The introduction of the position of the inspector of Muslim educational institutions and the senior head of the madrasah, the instructions defining their duties, limited the rights of the madrasahs and their employees.

But the Russian authorities in Turkestan, who looked at national schools with hostility, did not stop there and continued to limit the rights of madrasahs and mudarris.

In 1886, the "Regulation on the Administration of Turkestan" approved by the Russian emperor states that the construction of a madrasa and the establishment of a foundation are carried out with the permission of the Governor-General of Turkestan. However, in practice, the Turkestan Governor-General and Russian officials always resisted this in various ways.

On June 14, 1902, the military governor of Fergana province wrote a special letter to the governor-general of Turkestan on the issue of opening a madrasa, informing that one of the Muslims of Fergana province had asked him for permission to open a madrasa. In the letter, the military governor tried to prove in every way that there is no reason to build a madrasa.

Firstly, there are many madrasahs in the region, there is no need to build new ones, and secondly, opening new Muslim educational institutions will be an extremely difficult task, as they will serve to strengthen Islam. Taking this into account, I ask you to reject the request of those who demand the construction of new madrasahs, writes the military governor. .

Who was the governor-general of Turkestan in 1901-1904, wrote this document. On July 31, 1902, Ivanov made a resolution saying "It should be rejected and let it be rejected in the future" [6;219]. This decision of the Governor-General was not only for the Fergana region, but for the entire country.

3rd inspector of public schools of Turkestan region V.P. Nalivkin, in his explanatory letter written in 1894 to the draft of the rules used to guide the opening of educational institutions, expressed his negative attitude towards madrasahs, schools, and religious institutions and wrote: "In conclusion, it should be said that schools, first of all, are behind the times. Secondly, they have no bud for development, they will be gradually squeezed out first by the Russian-system schools, and then in the distant future by our Russian educational institutions with different names.

Therefore, there is no reason to worry about the functioning of the lower system schools, nor about increasing their number. It is necessary to make these schools powerless and incapable of resisting our influence on the spiritual life of the local population by gradually taking a series of restrictive measures.

The first governor-general of Turkestan K.P. The leaders after von Kaufman, especially the generals after the Andijan uprising led by Dukchi Eshon S.M. Dukhovskoy, A.I. Samsonov and others put forward the ideas of taking strict measures against the Muslim clergy, accelerating the Russification policy, and carrying out fundamental reforms in madrasahs and schools. The initiators of these ideas are the spreaders of Eurocentrism (the doctrine of the superiority of Western culture, including Russian culture over Eastern culture) in Turkestan, Russian administrators in the field of culture N.P. Ostroumov, V.P. Nalivkin, F.M. Kerensky and others were. N.P. Ostroumov and V.P. Nalivkin madrasa, reforming schools urgently and forcefully, in a revolutionary way, S.M. Gramenitsky and F.M. Kerensky advocated gradual, evolutionary implementation.

The tsarist government considered the clerics in Turkestan to be a very dangerous force capable of making the local people follow their backs, organizing Muslims to revolt against tsarism, and considered it necessary to deal with them very carefully. With this in mind, the central government did not support the ideas and proposals of the governors-general of Turkestan on large-scale reforms in schools and madrasas and did not allow it.

CONCLUSION

In conclusion, it should be said that due to the school's policy of restricting madrassas, their number has decreased, the number of mudarris and mullahs has decreased, and the quality of classes has decreased. This situation has greatly harmed the education and upbringing of young people through public education in educational institutions and the widespread inculcation of universal and national values.

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