

## CULTURAL AND EDUCATIONAL POLICY IN TURKISTAN

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**Annotation:** *It is for this reason that the empire's administrators fully followed the colonial policy in terms of meeting the cultural needs of the local population. Although the policy carried out in this regard at that time was described as a policy of non-interference in the spiritual life of the local population, in essence, this policy consisted of moving the Russian population to the country, Russifying the local population, imposing the Russian language in government offices, and stifling the development of national culture in various ways. The essence of the cultural and educational policy carried out by the colonialists can be seen in the fact that the tsarist government paid little attention to opening schools introducing modern knowledge to the local population, holding various spiritual and educational events, opening cultural education institutions, improving sanitation and hygiene, and cultural relations.*

**Key Words:** *Turkistan, Russian Empire, Khanate of Khiva, Emirate of Bukhara, Khanate of Kokan, colony, general - governorship , freedom movement, management, military, industry, agrarian, deportation policy, national liberation , war, uezd, volost, iron road, state, king, дума, rebellion, bek.*

### **ENTER**

The indigenous peoples of Turkistan were subjected to all kinds of oppression at the very beginning of Russian colonialism. One of the most deplorable aspects of the colonial policy carried out by the Russian authorities was the cultural and educational policy. In the words of I.A. Karimov, "... we had reached the point of losing our independence. Neither the tsarist government nor the kingdom of the Red Empire ever wanted the people of Turkistan to develop."

The colonial administration decided to start the Russification policy with education. In particular, in 1880, the State Council of the Empire discussed the issue of educating the children of the local population of Turkistan together with the children of the Russian population, and Governor-General von Kaufman made a proposal to "educate the children of Russians and Tuzemets together." Lieutenant General N. O. Rosenbach developed a project to create a network of "rus-tuzem" schools, which are elementary schools of a primitive type.

After the invasion of the Russian Empire, Russian-language schools were opened to teach the children of the local population (mainly rich people, merchants, judges and elders) in Russian, in a situation where state institutions, courts, banks and other organizations operate only in Russian. Such a school was first opened in 1884 in Tashkent. The main goal of the educational policy of the Russian authorities was to

train officials loyal to the Russian administration of the colony and to involve the local population in future non-political administrative work.

the 11th century, the number of Russian-style schools exceeded one hundred. In such schools, the school day consists of two parts, in the first part, a two-hour lesson was conducted by a Russian teacher (reading, writing, arithmetic), and in the second part, a local teacher led the class.

In his report to the Emperor in 1898, the military governor of Fergana region, Lieutenant-General N.I. Korolkov, outlined the administration's program in the policy of Russification of Turkistan, and drew attention to the importance of getting "Tuzemets" to voluntarily send their children to Russian-Tuzem schools. For this, he told the officials of the local administration that in the next five years it is necessary to translate the proceedings into the Russian language.

Also, in this report of Korolkov, by having a spiritual and spiritual influence on the lives of the local population, by transferring the women and children of the country to the European way of life, by having close communication between Russian and Muslim women, Christian women should be taught to Muslim women.

the idea of inculcating their imaginations also had a special place.

V.P. Nalivkin, who was the head of the first Russian-system school in Tashkent, put forward the idea that "while spreading the Russian language widely among the local population, it is necessary to teach Russians, especially the officials in the service, the local speech." Nalivkin wrote and published manuals, dictionaries and other works on learning the Uzbek language. I.S. Likoshin, who rose from an ordinary officer to the rank of regional military governor, was also one of the supporters of this idea.

General N. Korolkov's project on the Russification of Turkistan was sent to the Minister of War of the Imperial Government on September 6, 1898 by Governor-General S. M. Dukhovsky. This information contained:

1. To actively intervene in the internal affairs of all Muslim institutions, especially madrasahs, which have a strong influence on the moral and spiritual condition of the people.

2. Avoiding the office of Muslim religious administration as a body capable of uniting all local Muslims.

3. Transfer of all land schools to the administration and full registration of all local Muslim educational institutions and religious institutions.

4. To introduce to all Muslims in Turkistan the same relationship as to the Jews, therefore to apply the law of March 1, 1893 to all landed Muslim schools, according to which the students of Muslim schools must receive a separate certificate every year and pay for them.

5. To give the right to close local Muslim institutions deemed politically harmful to the governor-general, to return the right to decide family and marriage affairs to the Russian administration.

It should be noted that the ideas of Russification of Turkistan were put on the agenda in the first years of the imperial invasion. In particular, M.A. Terentev expressed his opinion about this in 1865: "A Muslim who is a great scientist cannot prove his opinion about seven layers of heaven with any evidence other than information from the Koran. It is better to keep the people in their primitive state than to expose them to the influence of Islam. We came to Central Asia from the West. The "great truth" has come with us. This truth is the Christian religion. Instead of converting to Christianity through a Russian school, we should first think about schools for the local population. We need to teach the Russian language in these schools and introduce the Russian alphabet to them." These thoughts clearly express the original goals of the colonial authorities, the policy they carried out in the spiritual and educational sphere.

DISCUSSION According to the data, at the end of the 19th century, 5281 thousand people lived in the Turkistan region, about 3 million people lived in the Bukhara Emirate, and 500 thousand people lived in the Khiva Khanate. The tsarist authorities were well aware that turning such a large number of people away from their faith and ideology, subjecting them to a foreign ideology, required serious measures. In addition, the indigenous people had a glorious history, rich culture and spirituality. It is for this reason that the colonial authorities carefully approached the policy of Russification of the population of Turkistan. In addition, the majority of the population of Turkistan, i.e. 95.6%, are Muslims, only 3.5% are Christians, and 1% are of other religions. The high position of the Islamic religion in the country required extreme caution in the intervention in this field.

Also, Uzbeks make up 35.7 percent of the population living in the Turkistan Governorate; 44.66 percent are Kazakhs and Kyrgyz; 4.98 percent are Turkmens; 6.73 percent are Tajiks; 2.26 percent of black sheep; 3.75 percent by Russians; Other nations made up 2.15 percent. The administrators of the Russian Empire had to take into account the rich history, culture, customs and traditions of the peoples of the country, and the fact that the educational system, albeit religious, was established at a certain level.

However, children who studied in religious (old) schools for 5-10 years were limited to learning to read and write the Arabic alphabet, memorizing the Qur'an, and limited themselves to superficial knowledge of other fields of science. K.K. Palen wrote about this situation: "All the governors-general of Turkistan followed a policy of non-interference in the religious politics of the local population." For this reason, they did not hold any educational event with the help of the school. Schools in the country remained in the same condition as they were before Turkistan was annexed to Russia (i.e. occupied).

SOLUTION Due to the unwillingness of the colonial authorities to widely involve the local population in secular education, they almost ignored the formation of the secular education system in Turkistan and left it alone. Because it was inevitable that

the secular education would gradually bring the natives of the country to the field of political struggle to defend their rights.

That is why the Russian-style schools established in the later period of the colonial system did not flourish and their number was not increased. For example, according to official data, there are only 143 Russian-Tuzem schools in Fergana, Samarkand and Syrdarya regions, where 8,961 students are educated. This was about 0.17 percent of the total population of the country at that time. A. N. Kuropatkin, one of the former governors-general of Turkistan, recognized this fact and said that "for 50 years, we restrained the indigenous people from their development, kept them away from schools and Russian life."

The main goal of the Russian Empire's cultural and educational policy aimed at strengthening colonialism in Turkistan is to further deepen the cultural backwardness of Central Asia, to turn the local population into aliens alienated from their history, spirituality, values and national traditions, and thus to implement the policy of Russification. was to create subjective opportunities.

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