

Halimjon Jo'raev,

Department of Social Sciences

Namangan Engineering - Construction Institute

**SPECIFIC ASPECTS OF THE NATIONAL EDUCATION POLICY
IN TURKESTAN AT THE BEGINNING OF THE 20TH CENTURY**

Annotation: This article discusses the education system in Turkestan under colonial rule, the state of schools and madrasas, the attitude of the tsarist administration to the national education system, the original purpose of the establishment of Russian-style schools, the attitude of the tsarist government to endowment property.

Keywords: Colonial, education, madrasa, tsarism, Russification, foundation, education, reform, national, politics, repression, empire, indigenous people, primary school.

The independence of the Republic of Uzbekistan made it possible to objectively study and illuminate our history. In this regard, the study of the conquest of Turkestan by the Russian Empire and its well-thought-out colonial policy in the socio-economic, political, spiritual, cultural and educational spheres is considered as an urgent issue for the science of history.

Before the Russian invasion, old schools, mosques, mosques and madrassas were common in the country. On July 14, 1867, since the establishment of the Turkestan General Governorship, as in all economic and political life, the control of the empire's government was established over madrasahs and schools, which are the foundations of the spiritual culture of the native people. Tsarist government officials realized that reforming the activities of schools and madrassas was completely against the interests of colonialism. All the governors-general of the Turkestan region carried out the practice of Russification in the country in a certain way. This policy started in the field of Muslim education. Even the program of the imperial government was developed

in this field. The imperial leadership's treatment of the natives focused on keeping them out of education. This situation was recognized by the big officials of their time. In particular, the opinion that "...the school should be of great importance in the implementation of the great Russification plan" was also related to one of such leaders, one of the general governors of Turkestan, Nikolay Ottonovich Rosenbach (1836-1901) [7. 38 pp.].

Governor General of Turkestan, K. P. von Kaufman (1867-1882) supported the Russification policy in relation to national education based on non-interference with religious traditions and rituals [9. 28 pp.]. He noted that madrassas are more dangerous than schools. The governor-general evaluates the activity of madrasas as follows: "Madrasas, in addition to the important political task as institutions protecting the power and privileges of Muslim religious nobles, are still performing another main role as the center and hearth of Muslim propaganda." Kaufman believed that for this reason, the importance of madrassas in the country should be destroyed as soon as possible [9. 405 pp.].

In the areas of Turkestan where the colonial system was established, in particular, in the lands of the former Kokand Khanate, the positions of qazikalon and shaykh-ul-Islam, chairman and mutavallibashi, which occupied a large place in Muslim social life and were considered a "shariati refuge", were terminated by Kaufman [8. 12 pp.]. The imperial government continuously supported the policy of Russification of the local population in Turkestan. Various pressures were also applied by the government officials on the activities of madrasahs, which are traditional centers of learning. After the city of Tashkent was occupied by the imperial troops on June 17, 1865, the issue of reorganizing madrasas in accordance with the interests of the colonists was raised. In 1870, in order to Russify the local population in the center of the empire, "On measures to educate Muslims living in Russia" [9. 405 pp.]. the law was passed. In this law, it was emphasized that the main goal of education for all indigenous peoples is Russification.

Governor-General Kaufman presented to the government in 1873 the "Plan for organizing public education and educational work in Turkestan" [12. 21 pp.]. According to him, in opposition to religious schools, Russian schools were opened for the children of the local population. Imperial officials and the government recognized that only such schools could help the Russification of the local population.

A large part of the population did not support Russian-system schools, which were organized in opposition to local educational institutions. That is why these schools could never become public. The tsar's officials themselves were well aware of this. For example, the inspector of Fergan educational institutions F. In this regard, Egorov said that "...only national schools can be public, and Russian-system schools are not national, but rather artificial" [4. 20 p.], he said.

According to the decree of the Russian emperor on May 17, 1875, the position of the Turkestan educational institutions administration and the chief inspector of educational institutions was established [6. 2 pp.]. In addition to Russian schools, this department was given the right to supervise local schools (schools, madrasas, orphanages). In 1877, one of the representatives of the Russification policy in the Russian Empire, N. P. Ostroumov was appointed to the position of inspector of public educational institutions of Turkestan.

In Turkestan, issues related to waqf properties were expressed in the "Regulation on the Administration of Turkestan Land" approved by the government in 1886 [2. 24 pp.]. The implementation of the Waqf reforms in this context has caused religious educational institutions and clerics in Turkestan to fall into a difficult economic situation. The payment of an equal half of the income of waqf properties belonging to religious schools to the government increased the discontent of Muslim clerics. As a result, religious education in madrasahs also declined.

It can be concluded that the educational policy of Tsarism had a negative impact on the education system in the country. There was a constant struggle by

the government to prevent the development of national education. As a result, traditional national schools and madrassas have declined.

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