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## **CHANGES IN EDUCATION SYSTEM IN UZBEKISTAN IN THE FIRST HALF OF THE TWENTIETH CENTURY: A CHALLENGES FOR THE UIGHURS**

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### **ABSTRACT**

In this article, the changes in the educational system of the Uighurs living in Uzbekistan and the effective use of modern knowledge and technologies in the field of science, culture and education have had a great impact on their social and cultural life, based on analytical and statistical data.

### **KEYWORDS**

Uighurs, science, education, culture.

### **INTRODUCTION**

Since the Uighurs have been living in Uzbekistan, a number of changes have taken place in their national culture. In particular, it has made significant achievements in public education, folklore and artistic arts, music and dance, and theater arts. In particular, their active use of modern science and educational results in the field of education had a great impact on their social and cultural life.

The traditional Uighur education system, like other peoples of Central Asia, consisted of traditional religious education. In particular, schools are usually established in the church, in the teacher's house or in the house of a particular student. Usually, education was given in the Arabic script based on religious books.

According to scientists of the Soviet era, the number of educated Uighurs in the villages was between 24% (men) and 9% (women).

As a result of the actions carried out by the Soviets, a wide network of primary, eight-year and secondary educational institutions began to appear in the districts inhabited by Uyghurs. For example, in 1933, a Uyghur school was opened in the village of Dolan, Shahrikhan district, Andijan region. There, teachers such as Poltushev, Ilamov, Tursunov, who came from Alma-Ata from Kazakhstan, taught local youth. But with the beginning of the Second World War, the above-mentioned teachers went to war, and after that, the

Uyghur youth in Dolan began to receive education from Uzbek teachers.

In the 1920s, Uyghur publishing houses were built in Tashkent and Samarkand, and works written in the Uyghur language began to be printed. In particular, L. in the early Uyghur language in Tashkent. Ansari's textbooks "First Knowledge" and "Second Knowledge" will be published. From the end of the 20s to the end of the 30s, a large number of textbooks and literature were published in the Uyghur language in the cities of Tashkent and Almaty. For example, in 1924, 2000 copies of Uyghur books with 3 titles were published in 6 printing plates. In 1925, the following textbooks were published for Uyghur schools: Uyghur alphabet - 3000 copies with 7 printed plates, Uyghur textbook for students of the 1st and 2nd years - 3000 copies with 10 printed plates, Uyghur arithmetic - 3000 copies on 7 printed plates, natural science in Uyghur book-10 printed plates in 3000 copies. These books served as primary textbooks not only for the Uyghur people in Central Asia, but also for Uyghur schools in Eastern Turkestan. In the early years of Soviet power, the main genre of Uyghur books was poetry. It was dedicated to the uncompromising struggle with its "enemies" in the early years of Soviet power. So, the main purpose of the work was to inculcate the Soviet communist ideology in the minds of the masses, especially the youth. Therefore, the published books and textbooks primarily served to spread the Soviet

ideology more widely. However, the wide distribution of works in the Uyghur language made it possible for the Uyghur people to get more information in their mother tongue at that time.

It should be noted that most of the Uyghur works do not reach the masses of readers. Many books are stored in the warehouses of the State Publishing House of Uzbekistan. According to historical facts, books are sent to districts where they are not needed at all. For example, there are no Uyghur in Bukhara, but there are heaps of Uyghur books, Zelensky (Asaka) and even Tashkent don't have them. From this, it can be seen that the work on the education of the underprivileged nations in their mother tongue, provision of textbooks and educational literature was not properly started and not sufficiently controlled in time. Published literature was distributed only to fulfill the plan, with little concern that it reached the right places. As a result, the Uyghurs left the books in their native language and graduated from educational institutions. The reason is that during the period when the campaign to end public illiteracy was in full swing, courses were organized and completed without waiting for the necessary literature.

According to the information of the Commissariat of Public Education, the status of Uyghur schools in Ferghana Valley was as follows.

Type of school	1931 year		1932 year		1933 year	
	Number of schools	Number of students	Number of schools	Number of students	Number of schools	Number of students
Youth school	8	1940	10	2800	15	3690
Adult school	9	332	21	794	34	1682

<b>Total</b>	<b>17</b>	<b>2272</b>	<b>31</b>	<b>3594</b>	<b>49</b>	<b>4772</b>
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These data show that the number of Uyghur schools and their students has been increasing year by year. But it is not clear whether those who studied and graduated from it were educated in Uyghur or other languages. For example, according to the information given in the letter of the Department of Underprivileged Nationalities under the Ministry of Education and Culture to the Commissariat of Public Education of the Uzbekistan SSR, classes were conducted only in Uzbek in Uyghur schools in Voroshilov, Zelensky (Asaka) and Izboskan districts. The issue of the lack of textbooks in the above regions is also raised and the issue of providing the poor nations with the necessary literature is put forward.

During this period, one of the important works was the placement of Uyghur youths from East Turkestan in various educational institutions in the territory of Uzbekistan in order to raise their "cultural level".

For example, in 1920, 15 young people were placed in the Turkish institute, 7 in the party school, and 6 in the Tatar educational institute. In 1921, 10 people were admitted to the Central Asian State University, 96 people were admitted to the Tashkent Educational Institute, and in 1922, 80 people were admitted to educational institutions in Tashkent alone. More than 100 people were sent to Moscow, Leningrad and Kazan. In 1926, 40 people (one group) were admitted to the party school in Kokon, 20 people to the Tashkent party school, and 20 people to the Central Asian State University. In addition, there were many young Uighurs who voluntarily fled to the former Soviet territory to study. At the October 1, 1924 meeting of the Altishahar Jung'or Communist Committee, the number of young Chinese Muslims fleeing from China to study in the

territory of the former Soviet state is increasing day by day, and the situation of the immigrants is becoming difficult. At that time, in order to support the refugee Muslim youth, permission to help refugees in the Uighur Section Country Offices and regions and uyezds of Central Asia will be requested from the Central Committee of the Communist Party of Ukraine. Also, the Council of People's Commissariat is asked to provide land for landless Uyghurs with equal rights to the local population. The purpose of such a large number of education placements was probably to educate Uyghur youth in the spirit of communist ideology and spread it widely among the Uyghur people in East Turkestan. The reason is to increase the number of people sympathetic to the Soviet Union in East Turkestan and to gather supporters, which he plans to use in the future to oppose the enemies of communism. Because the Soviet Union was always in danger of the appearance of enemies of the existing system on its eastern borders. Some of the young people who graduated from these studies stayed in Uzbekistan. Most of them returned to their native land and spread the knowledge they had acquired there. Among them were Kasimjon Qambari, daughter of Oyimkhan Hajiniyaz (1901-1959), one of the founders of the school of modern Uyghur literature, Mrs. Rashida (1912-1978), a major representative of the 20th century Uyghur dance art Mrs. Qambar (1914-1994, one of Tamara's students).

Since 1934, the cultural ties of East Turkestan with the republics of Central Asia have strengthened again. According to the special decision of the Soviet government "On the education of the youth of Xinjiang in the USSR" adopted in 1934, a wide program of

personnel training from the local population for various sectors of the national economy in Xinjiang was allowed in Soviet educational institutions. According to this decision, thousands of young people living in Xinjiang will be sent to study in a number of cities of Uzbekistan, Kazakhstan and Siberia for higher and secondary special education. Most of the Uyghurs come to Uzbekistan because they are close in terms of language.

By the 30s of the 20th century, the number of students who came to Tashkent from East Turkestan to study increased even more. In particular, this work was included in the state plan of the Chinese government, and after an agreement was concluded between the former Union and the then governor of Xinjiang, Shin Shi Sai, hundreds of local youth were sent from Xinjiang to Tashkent for training and education. According to the mutual agreement between 1934-1936, 100 people from Xinjiang were sent to study in Tashkent 3 times, 100 people each year. They studied at Central Asian State University for 2 years. The first group of students who studied in Tashkent returned to their homeland in 1936, the second group in 1937, and the third group in 1938. After their return, they worked in higher education institutions, secondary schools, banking, culture, health and other social sectors in Xinjiang. These young people, who have studied and improved their skills in Tashkent, demonstrate their knowledge and abilities in the workplace, and in a short time, they will be known to the society and will be recognized by the people.

As a result, local residents respectfully called them "Tashkentchilar". In the 20th century, these "Tashkents" became the main supporting forces in Xinjiang's political, social, economic, cultural and scientific fields. Among them, there are political figures, scientists, poets, writers, cultural figures who

made a great contribution to the social, economic and cultural development of Xinjiang. For example, in this regard, Ahmadjon Kasimi (1914-1949), Sayfiddin Azizi (1915-2003), Sadulla Sayfullaev (1918-2002), Ablimid Hojiev (1917-1993), linguist Ibrahim Mut'i (born 1920), pedagogue Muhammadamin Khudobardi (1917-1994) and many other people can be cited.

In order to remember the gifts of "Tashkentchilar" who came to Tashkent from Xinjiang in the 30s of the 20th century, their biographies were summarized, and 3 books under the name "Tashkentchilar" were published in Urumchi between 2002-2006.

However, it should be noted that, despite the efforts made, the educational work was not done properly. In the May 25, 1934 edition of the newspaper "Kun Kharish Haqiqati" an article about educational work is published. There are several Uyghur village assemblies (selsovets) in Zelenskiy (Asaka) district, each village assembly has a school. However, only one of them has Uyghur teachers, the rest are Uzbeks. There are 1100 Uyghur households, 18 Uyghur classrooms and 42 illiteracy courses in the "Uyghur" village assembly of Izboskan district. There are only 2 Uyghur teachers, Tatars and Uzbeks. All of them teach children and adults in Uzbek. It is interesting to note that it was mentioned that while there were Uyghur teachers in Tashkent, the educational work was conducted in Uzbek.

The increase in the level of education itself had an impact on the development of Uyghur writing and calligraphy. Since 1946, the Uyghur script was transferred to Cyrillic graphics. Hundreds of Uyghur youth receive higher education in Tashkent, Alma-Ata, Moscow and Leningrad. As a result, many highly educated teachers, engineers, doctors and agronomists began to emerge from among the Uyghurs. For example, I. Ismailov, M. Kabirov





(Tashkent), A. Shamieva, K. Sadkovskaya (Kazakhstan) carry out scientific research in the field of philology on the issues of the history, writing and literature of the Uyghur people. A. Kabirov will do scientific work on Uyghur archeology, R. Khodzhaeva will do research on Kazakh Uyghur ethnography, A. Rozigboev will get the degree of candidate of biological sciences, and M. Umarov will get the degree of candidate of medical sciences. Most of the scientists listed above studied in Tashkent and received their degrees. Later, some of them continued their activities in other allied republics.

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