

**IDEOLOGICAL STRUGGLE BETWEEN THE NATIONAL INTELLIGENTSIA AND  
BOLSHEVIKS IN THE EDUCATION SYSTEM OF UZBEKISTAN**

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**Abstract:** *In the following article some aspects of ideological struggle between the national intelligentsia and bolsheviks in the education system in Uzbekistan are revealed based on the periodicals and the available archive database. Modernistic solution to factors is analyzed*

**Keywords:** *customs, people, school, curriculum, society, newspapers, intelligentsia, ideology, government, Communist Party*

**INTRODUCTION**

It is known from history that after the Bolsheviks established their power in Turkestan, they began an ideological struggle against the centuries-old customs, traditions, values, Islamic Sharia and the education system in the region. Of course, the fact that Muslims were not allowed to practice their faith freely in the process, and that this was called a "religious superstition" by the Bolsheviks, provoked strong protests from the population. In addition, the fact that young people are not allowed to attend schools and madrassas has caused a number of problems in the region. As a result, the local population was secretly sending their children to old style schools, qorikhonas and madrasahs so that they could receive knowledge. This is because there were very few new schools in the early years, which suggests that there was a need for older schools operating in homes in remote villages, given that most were operating in central areas. However, the teachers who worked in these schools at that time, the teachers, were strongly opposed by the Bolsheviks.

**DISCUSSION**

In order to gain a foothold in the country, the Bolsheviks paid great attention, first of all, to the training of cadres who would serve the Soviet ideology. To this end, they established Soviet schools in a new way. It was pointed out that the old schools should be closed down as a way to attract more local children to these schools. It was also decided that the Bolsheviks should obtain permission from the Ministry of Education to continue the old school in order to limit the activities of the old schools, and to include secular subjects in the curriculum. Worst of all, the Bolsheviks had admitted that they couldn't close the old school and in their place had neither the material nor the moral strength to suddenly open a new school [1]. In addition, the Bolsheviks saw old schools and madrassas as the main obstacles in the transition to communism. One of Turkestan's national intellectuals, Muhsin, protested against the centuries-old restriction of the education system by the Bolsheviks. He had argued that it was not appropriate to shift all the blame to schools and madrassas. "It is clear that the damage will not turn out to be right, pointing out the madrassas as the cause for every evil and depravity, and saying that in the future communist society it will be completely over. Because different ideologies and ideas in a society are the work of relations in that society. Therefore, the mother of various evils and depravities in the future communist society were and cannot be the old schools and madrasahs" [2].

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As a result, the Bolsheviks launched an ideological struggle against religious scholars, old school teachers, and teachers, and carried out a strong propaganda campaign. The indictment of them, the accusation of false accusations and the strong pressure of Soviet law enforcement agencies continued to be reckless. The Bolsheviks believed that we should hold a large campaign to explain the benefits of the new school to the masses. This means that not only propaganda is not enough, but the new schools are more than the old ones, and it is necessary to show by example how the children are preparing for marriage. The Bolsheviks believed that in order to lose the attention of religious scholars in the eyes of the people, this company should be made public. The Bolsheviks cite the following as the main reason for the reform of old school education and the struggle against religious scholars: "The clerics are preparing to wage war against the Soviet schools, to turn it into a religious school and to take full control of these schools" [3].

According to historical sources, the Bolsheviks struggled to pass on their ideology through the press. They therefore criticized national intellectuals for their books published in daily newspapers, magazines and even, and exerted strong pressure by various means. In particular, the shortcomings of the struggle in the field of ideology were repeatedly discussed at the meetings of the Communist Party. In these discussions, they pointed out what methods and means should be used to wage an ideological struggle against the intelligentsia.

Here are some examples of ideological shortcomings in the sources: "If you read the newspapers and magazines that were published two or three years ago, you will see that many articles have been published against us. These were the things that had gained strength before the national frontier. Of course, conditions at the time would have raised that. We can show that most of the articles written at that time caused national strife, national conflicts. For example, some time ago, the leaders of our republic were insulted by the press. The reason for this is that, firstly, they have long entered the internal affairs of our press and, on the one hand, have begun to present themselves as councilors, and on the other hand, we have seen that our editors who lead our press have begun to paint their eyes. Recently, such cases have become more common in our newspaper. We were busy with other things and did not pay attention to the issue of ideology" [4].

This means that the activities of national intellectuals who did not want to serve the Soviet ideology were constantly controlled by the Bolsheviks. In particular, the activities of national intellectuals Munavvar Qori have been discussed several times and are described as follows: "In the second part of Munavvar Qori's book for secondary schools, which was written recently, there were things that did not correspond to the current policy of our party and sentences that poisoned the brains of small children. They also take money from us for this work. And at the same time they insult us. We were unaware of this. Because this is because our government is preoccupied with other things and does not pay good attention to these actions, secondly, it turns out that the leaders of the people sitting in the state publishing house, rather than our own educators, did not pay attention to this work, considering the official side of the book and did not pay attention to the ideological aspect. They are raising children with their corrupt ideologies. And they have not stopped doing so now [4].

It should be noted that the Communist Party paid great attention to the training of red teachers who would serve the Soviet ideology against the ideas propagated by the national intelligentsia. Additionally, party programs were widely promoted and taught in adult schools and in various courses in order to train cadres from the local population who would serve the interests of the Bolsheviks. According to sources, Zargarov, head of the department of adult schools and courses of the People's

74	ISSN2277-3630 (online), Published by International journal of Social Sciences & Interdisciplinary Research., March-2022 <a href="https://www.gejournal.net/index.php/IJSSIR">https://www.gejournal.net/index.php/IJSSIR</a>
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Commissariat of Education of the Uzbek SSR, was assigned to organize and analyze the work of students in enterprises, factories, plants, collective farms, state farms, red teahouses, clubs. It was also noted that the issues of political and ideological education, along with practical work among students and the development of cultural skills in life, were highlighted [5].

The Bolsheviks divided the country's intelligentsia into two groups: national intellectuals and Soviet intellectuals. The Soviet intellectuals were tasked with recruiting intellectuals who did not know which group to join. The Bolsheviks consider the national intellectuals of the first group to be old teachers, priests, clerics. The second group of Soviet intellectuals, on the other hand, looked at us as the fruits of the past October, and they waged an ideological struggle against the intellectuals who were serving the national interests. According to Soviet intellectuals, 98% of intellectuals in Uzbekistan were members of the Communist Party and the Soviet government, and the remaining 2% were "old teachers" and "religious superstitious".

In their propaganda against the national intelligentsia through the press, Soviet intellectuals said: "We do not follow the path of the old teachers and do not listen to what they say. In Karmana district of Zarafshan region, Abdulla Sharif, Junaydullaev, Vali Khojanov, Nu'man Asrari, instead of educating young people, are trying to tarnish the image of education by spreading propaganda among the people. We have high hopes for the Soviet intelligentsia. And we firmly believe that they will educate our young students with the ideology of the poor" [4].

After that, when the education of national intellectuals in schools and madrassas was banned by the Bolsheviks, most of them lost their jobs. For example, Munavvar Qori Abdurashidkhonov was expelled from school in 1928 on charges of educating young people in the spirit of nationalism. He writes that he sits at home unemployed and sews gloves and socks for 9 to 10 hours every day [6].

On 19 December, 1937 in the Decree was issued by the *Central Ispolkom* and People's Council of Commissars, in it there was given an instruction on the elimination people's enemies existing within the system of People's Commissariat on Education and to reveal their "intrigues" within the system of education [7]. According to this decision, public campaigns were held among teachers and students in Pakhtaabad district to implement the decisions of the party and the People's Commissariat on "conspirators" and to raise awareness about them. As a result of the public awareness campaign, it was revealed that there were a number of people, especially through education, and the conspirators were informed that various measures had been taken. According to the report, Kasimov, an adult education inspector, was accused of propaganda against the Soviet regime. School principals Hoshimov and Yusupov were also charged with conspiracy and were notified to take appropriate action. In addition to the above, it was noted that the exposed "enemies of the people" had resisted the work of the Soviet administration without allowing it, and that the school of teachers had continued its looting and fraud [7].

### **RESULTS**

By this time, the Bolsheviks had accused the country's intelligentsia of all kinds of slander and began to oppose their free activities. In particular, the letter No. 7/III-38.889 addressed to the Chairman of the Council of People's Commissars of Uzbekistan S. Segizbaev states the reasons for the dismissal of Zainabkhon Sultanova, a former teacher of the collective farm "Namuna" Balikchi district of Andijan [7]:

1. Zainabkhon Sultanova hid the fact that he was a great mufti by social origin;

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2. Until the Supreme Court sentenced Mirza Ahmad Sultanov, the exposed enemy of the people, to death by firing squad, he defended the brother of the enemy of the people and was exposed in his upbringing.

3. He worked on the ideology of his brother Mirza Ahmad Sultanov, who was considered an enemy of the people for a long time;

4. Accordingly, in order to educate our cadres in the Soviet schools in the communist spirit, Z.Sultanova was declared politically unreliable and dismissed by the decision of the meeting of education teachers. However, when Zaynabkhon Sultanova was told that she would work as a worker on the Namuna collective farm, she refused to work on the collective farm [7].

In fact, the main reason why the Bolsheviks did not allow Zaynabkhon Sultanova to work as a teacher, but saw her as a worker on a collective farm, was that she feared that the younger generation could be educated in the anti-Soviet spirit.

As an intellectual, his unwillingness to work as a worker on the collective farm was an injustice to her. In her complaint, Zainabkhon Sultanova provided information about her origin and brother: "I was born in 1914. In 1927-28 I completed a two-year pedagogical course in Andijan. From 1930 to 1937 I worked as a teacher in Balikchi district. My brother Mirza Ahmad Sultanov was convicted of counter-revolutionary activity and sentenced to be shot. He was previously the editor of the "Pakhta galaba" newspaper. My father was a judge in 1913. My brother has been living apart from me for 18-19 years. The distance between him in Chinobod and I in Balikchi is 14 km. I lived separately with my brother, I didn't see him for a long time and I wasn't under any of his ideological influence" [7].

According to archival materials, Hamro Jonikulov from Bekabad district also sent a complaint to the chairman of the Council of People's Commissars of the Uzbek SSR S. Segizbaev about the unfair dismissal: "This application is about what I have been doing as a teacher since 1933. On September 1, 1937, I was fired for no reason. This is because it is a false information that your father served the qurboshi [7].

According to the archives, on September 1, 1937, Aydarkul Aytembaev, a teacher at school No. 8 in the Kirov *sovkhov* of the Forish district, was dismissed on the report of A. Navruzbayev and Fednik Vulkanov. They accused him of being an old mullah [7].

Thus, we can see that the National Archives of Uzbekistan contains a lot of information about the Bolsheviks, who unjustifiably accused national intellectuals and dismissed them from their positions.

### CONCLUSION

In short, the Bolsheviks aimed to pursue a policy of educating the younger generation in Uzbekistan to serve the Soviet ideology by obstructing the activities of national intellectuals. To this end, the Bolsheviks began to introduce Soviet education in the region instead of the centuries-old education system. At this time, not only the old method schools but also the new method jadid schools were found to be the disseminators of bourgeois-reactionary ideas. Restrictions on the involvement of national intellectuals in education have led to the ignorance of the children of the local population. As a result, the younger generation became the "poor working peasants" of the Bolsheviks instead of getting an education.

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