

Development of Education in Ferghana Valley

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ABSTRACT: This article is devoted on education in Fergana valley. The main purpose was to create a spirit of “loyalty” to the interests of the empire and to increase the number of supporters of the government. For this purpose, girls’ schools of different specialties were established.

KEYWORD: Fergana valley, schools of different specialties, proximity, women’s education.

After the occupation of Turkestan by the Russian Empire, radical socio-economic and cultural reforms took place. The colonialists pursued a policy of consolidating power in the country and maintaining their rule for a long time. This was the only way to keep the locals dependent for a long time. The colonial administration began this policy by reforming the education system and establishing Rus-tuzem schools. Involving not only men but also women in the process was considered a priority. The main purpose was to create a spirit of "loyalty" to the interests of the empire and to increase the number of supporters of the government. For this purpose, girls' schools of different specialties were established. The government used Tatar-Bashkir women with similar language, religion, and culture as intermediaries in attracting indigenous women to these schools. In this regard, the problem of education and the role of teachers have become the main priorities in the region, an analogous opinion about which is found in the pedagogical research of scientists of the republic [8, p.385].

For this purpose, in 1876, one boys 'and girls' school was established in the cities of Fergana region. In 1878 in Yangi Margilan, Namangan, Kokand and Osh, in 1879 in Andijan 2nd and 4th grade schools were opened with a 5-year course. These schools were also the first attempts to implement a policy of Russification. In 1877 a 7th grade gymnasium was opened in Tashkent, and in 1879 a boys 'and girls' gymnasium was opened in Ashgabat. In 1900, boysand girls' gymnasiums were established in Samarkand and New Margilan [4, p.112].

The colonial government later recruited Tatar teachers to Rus-tuzem schools for local girls. For example, Bibioysha Orazayeva worked at the Rus-tuzem school in Andijan, the third district of Fergana region, from 1914, Aynjamol Vagapova at the Tokmak girls' school, and Bikbayeva and Bekchurova (unnamed - D.N.) at the Rus-tuzem school in Verniy.

Tatar teachers also opened private schools. On April 28, 1912, due to the lack of a girls' school in the Fergana region, the chief inspector of Turkestan schools granted a request by a Tatar teacher, Maria Lakhtina, to open a private school for girls in Namangan. But the activities of this school did not last long. On May 26, 1913,

the school principal, M. Lakhtina, sent a letter to the director of the Fergana regional educational institution stating that the school would be closed due to lack of funds.

The emergence of periodicals and printing presses in Turkestan took place after the Russian invasion. The emergence of the national press in the country is directly related to the publication of the Manifesto of the Russian Emperor Nicholas II on October 17, 1905 "On Freedom of Speech and Conscience." Tatar printers played an important role in the emergence and formation of the national periodical press in Turkestan. In particular, in 1906, Ismail Obidi together with well-known printers Sh.Mukhtor and I.Aliyev founded the newspaper "Taraqiy". This event led to the publication of the first local newspapers in Turkestan, and on September 6 of this year, the newspaper "Khurshid" of Munavvarqori, and on December 1, 1907, the newspaper "Shuhrat" of A. Avloni were published [6, p. 111].

In the pages of the modern press, it is clear that the issue of women's education was one of the most pressing issues of the time. Along with progressives, Sadoi Turkiston published articles by Tatar women. They stressed that the rights of Turkestan women and their lack of social status in society is one of the main obstacles to the development of the nation. For example, the Tatar woman Sara Muzaffariya in her article "The fault is in us": "O Turkish wife! Our people have given us talents and abilities that are sound and intelligent! Who has the right to forbid her from being born? Those who forbid her will be punished on the Day of Judgment. Our religion and prophecy our barn has made science obligatory for us as well," he said, urging local women to be enlightened. Noting that women have begun to participate in the social life of the society, the author writes about local women as an example of Tatar women: "We cannot pass without thanking Tatar women in this regard. Because they started to see their needs in everything. Not only did schools, libraries, societies, and reading rooms open, but there were even those who dared to go to European universities. But if you look at other women in the Islamic world, it's not a satisfying move.

"As a result of regular monitoring of the "Vaqt" and "Ulug Turkiston" newspapers, we have witnessed the existence of the "The Muslim Women's Education Society" of Turkestan and Russia and the establishment of cultural cooperation between them. Initially, the society was established in Tashkent. Later, similar societies were established in other parts of Turkestan. These societies have been involved in all aspects of women's education, with the help of charitable funds raised to build new schools and help low-income teachers.

One such society was founded in August 1917 in Andijan. The Andijan "The Muslim Women's Education Society" initially had 10-15 members. In Andijan, the organization of the community was very difficult, with mostly local Tatar women. Although the society has taken some steps to encourage Uzbek women to join the organization, it has not been successful. Only two Uzbek women were members of the community. They also attended two community meetings. "The Muslim Women's Education Society" in Andijan held a meeting on Fridays, and political readings were conducted by Robiya Safarova. The existing religious bigotry in Turkestan, the preservation of medieval traditions, and the fatwas issued by Islamic scholars on the unlimited domination of husbands over women prevented local women from joining such societies. The proximity to European life in Tatar-Bashkir families, the openness of most women, created the conditions for their social and political activism. At the same time, it is illogical to accuse Turkestan women of indifference, as well as to show that Tatar-Bashkir women are active. There were also socially active women among Uzbek women in their time. But, as noted above, they were influenced by existing religious and national traditions. For example, Saodat Shamsiyeva, one of the first correspondents of "Saodat" magazine, wrote in her memoirs about the social injustices of Uzbek women at the time, entitled "By the Requirements of Life,": When I finished school, I was told I was old enough. When I was 8, I escaped death by marrying a 75-year-old man named Nasrullabek. I survived by accident.

Girls deprived of all human rights were also deprived of the right to read and write. It was rampant to marry young girls, to marry women, to beat women, to humiliate them. "However, Imam Bukhari's Al-Jame 'as-

Sahih, which contains 21 books of Hadith and Qur'an verses, Nisa, 5 and 6, is devoted to women, their upbringing, and their knowledge. Along with the educative role of women, valuable ideas about the fact that they are a part of society and their freedom are concentrated in this period [5, p. 192]. The problem of religion in the modern system of secular education is of particular relevance for the socio-cultural development of the peoples of the region. In connection with this, we agree with scientists who argue about the need to syncretize religious education in the modern school [9, p. 6150].

In conclusion, the colonialists in Turkestan also used Tatar-Bashkir women in the formation and development of the education system. The establishment of the press in the country and the active participation of Tatar women in it contributed to the emergence of national journalism and the development of the first female correspondents from local women. The quintessence of this work may be that education and spiritual and moral education will become the basis of social progress.

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