



The Public Educational System of the Amudarya Region of the Republic of Turkestan

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Abstract: In the article, the author studies the history of public education in the Amudarya region on the basis of archival documents. As a result, the state of schools, boarding schools, mosques and shortcomings in the education system at the beginning of the 20th century are revealed.

Keywords: Amudarya region, school, mosque, boarding school, illiteracy will be eliminated, S. Mazhitov, K. Auezov.

In 1920, 19 employees worked in the public education department of Amudarya region, as an example, they were: Engulatov Hafiz, the head of the department, he was a teacher of the local Muslim school, Lavr Klugin, assistant head of the department, previously worked as a land surveyor. Skorodumov Anatoly was a secretary, formerly a teacher. Maria Sataenko is a crafts teacher, she has worked in this profession before. There were also teachers such as Belyaeva Alexandra, Masich Margarita, Kuzmina Antonina, Manuilova Nina, Kandarova Maria, Bekenina Zina, Ravilova Aziya, Ayupova Raziya, Burnasheva, Kojurov Nurjan, Sharif Nazarov [1, 48].

In addition to this Russian education, each volost (district) in Chimboy district had local Muslim mosques depending on the population density, and they were as follows:

№	Volosts (districts)	Mosques	Teachers	Boys	Girls	Total
1	Volost Ishim	16	16	198	46	244
2	Volost Shimbay	43	43	294	137	431
3	Volost Nawpir	19	19	77	31	108
4	Volost Kok kol	8	8	10	8	18
5	Volost Yangibozor	32	32	172	137	309
6	Volost Nukus	21	21	195	64	259
7	Volost Kok ozek	25	25	272	103	375
8	Volost Qonirat	26	26	85	55	140
9	Volost Dawqara	7	7	71	25	96
10	Volost Besjap	16	16	64	32	96
11	Volost Taldiq	18	18	59	33	92
12	Volost Kegeyli	23	23	161	70	231
13	Village Shimbay	17	17	175	66	241
	Total	271	271	1833	807	2640

This table shows that on average there are 10 students per teacher in 271 schools. Ahmad Zaki Walidi, one of Jadid's prominent figures, remembers that there is a very rich cultural environment in this region when he was in Shimbay in 1920 [2, 383].

In addition to this, 100 students studied in Shimbay local tertiary school, and they were taught by one male teacher and one female teacher. In this school, on average, each teacher had 50 students.

In the 1922-1923 academic years, 264 children were educated in the first and second groups of the first-level school in the city of Tortkul, the center of Shorokhan district, 108 in Muslim schools, 40 in the Shorokhan orphanage, 24 in the Shabboz orphanage, and 50 in the Tortkul boarding school.

There is one boarding school in the city of Shimbay, the center of Shimbay district, where 135 students received education. Boarding schools also had kindergartens for students. There were shoemaking and sewing workshops in Tortkol boarding school. However, these 6 schools and boarding schools were not well equipped, mostly the boarding schools were in a very bad condition. With only 11 teachers teaching for all educational institutions, local teachers were a minority, and Muslim schools were operating under very difficult conditions due to insufficient funding. For example, teachers teaching 48 Uzbek and Kazakh children in the Tortkol orphanage were Tatars and Europeans who did not speak the local language. 25 percent of the regional budget was allocated for regional education, but due to the lack of funds in the local budget, the current situation worsened due to the fact that half of the allocated funds were given [3, 121].

In 1923, the statement on Amudarya region states that the number of school-age children in the region is 45.000 and 621 of them were enrolled in school. The reason was that improving education would go directly to funding.

The Executive Committee of the Amudarya region, at the request of the "Spiritual Week" commission, gave orders to the communal department and agricultural credit organizations to take care of boarding schools. However, this process did not justify itself, because all educational institutions were provided with enough teachers, and there were no local Muslim teachers among them.

Qalli Ayimbetov, who went to a boarding school in Shimbay in 1923, remembers these years like this: "In front of the house where we were staying, there was a school with the door facing south. Several Tatar teachers wearing glasses and caps would walk into the school every day. Boarding school children came to school every day in a line, marching and singing. Tatar teachers took care of me when I went to school, they gave me a notebook and a pen." "In the beginning, there were very few books and pens. Later, it increased, and each child had one" [4, 103].

Also, the Tatar merchants who moved to Shimbay began to sell the epics "Kiz Jibek", "Alpamis", "Qoblan" and other literary books published by Abu Bakir Divaev" [5, 104] - informs the scientist.

At the request of the department of public education of Amudarya region, the commissariat of public education of the Turkestan ASSR determines the establishment of a school system with 3 first-level schools, 10 children's homes and 98 states. The communal department planned to build a boarding school for 100 students in Shimbay in 1923.

The Jadid school that was opened in Shimbay between 1912 and 1922 and led by Bashkurtstani Abbas Amantaev, who taught more than 400 children of the local population, had a great reputation in its time. In modern schools in our country, secular sciences were taught along with religious education. They often used Turkish-Tatar language textbooks. Arithmetics were learned from "Accounting Practices", geography from "Vidayat dzhugrafiya", morals and medical sciences from "Ilm-i Akhlaq" books. The schools of this new method increased the interest in science and education among the people, and raised the literacy of the population to a certain level. In Jadid schools, studies were conducted not in Arabic and Persian, but in a mixture of Tatar, Uzbek, and Karakalpak languages. In order to improve literacy, the works of Navoi, Fizuli, Ajiniyaz and Berdaq were widely used. In the 1920s, boarding schools were established for orphaned children, and one of the organizers of such a boarding school was Hamza Hokimzada Niyazi, who worked for a while in the city of Khojaly.

Also, in 1921, Q. Awezov, a prominent statesman and spiritual leader of the Karakalpak people, who completed a 4-month teaching course in Tortkul, established a boarding school in Shimbay, where he

led and taught. While serving as the head of the Department of Public Education of Karakalpakstan Autonomous republic, he contributed to the improvement of the education system in the region.

At the beginning of 1924, 21 rural schools and 37 centers for illiteracy were opened in the regional department of public education. Therefore, in total, there were 25 rural schools and 40 centers for ending illiteracy in the region. However, all of them are given on the basis of a contract at the expense of the national economy. There were 3 urban primary schools in the region, one of which is a 2-level school. 300 local children and 189 European children were educated in these city schools. In schools, teachers were paid a monthly salary of 40 rubles, and another 20 rubles for working in illiteracy centers. The purpose of this was to attract new teachers to the region.

Based on the information of Professor JumeK Urinbaev, the organizers and teachers of primary education schools in the Amudarya region are S. Majitov, E. Kojurov, Yu. Akhmedov, Kh. Salimov, Q. Awezov, T. Jalimbetov, D. Tolesinov, T. Toleev and others. [6, 152].

Pedagogical technical school opened in 1924 in Tortkol gained great importance in the development of public education system. S.Majitov created the first school textbook in the Karakalpak language as a result of the transition to documenting in the local language. Prior to that, in 1924, the first Karakalpak language newspaper "Erkin Karakalpagistan" was published based on Arabic graphics. In 1925, S.Majitov, who has a lot of experience in educational work, published the first textbooks in the Arabic language such as "Alipbe", "Oqiw kitabi" and "Egideler sawati" based on the reformed Arabic alphabet in Tashkent.

In conclusion, it is one of the tasks for us to study the activities and services of educators, teachers, who showed heroism in the education system known to us in our history, who sacrificed their lives to make the population literate in accordance with the times, because the basis of any knowledge is the selfless masters of their profession in schools and villages. Therefore, training mature personnel based on good quality education is another great step for our future.

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