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MAIN DIRECTIONS OF CHANGES IN THE EDUCATION AND TRAINING SYSTEM IN UZBEKISTAN

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ABSTRACT

The article describes the emergence of university education in Uzbekistan, that university education was one of the greatest dreams of the modern Turkestan intelligentsia in the late 19th - early 20th centuries, the creation of the Turkestan Muslim people Dorilfun, headed by Munavvar Kori Abdurashidkhonov. in the old city of Tashkent. It is called the Asian University; dozens of scientific and cultural institutions, the Academy of Sciences and universities have been established on its territory. In the former Soviet Union, education and training policies did not take into account the specificities and traditions of indigenous peoples.

KEYWORDS: *Independence, Education, Upbringing, Independence, Intelligentsia, University, Jadid, Scientists, Madrasah, Intellectual Potential, National University, Scientific Research, International, Sovereignty, National Culture, Intellectual Workers, Cultural Development, Technology, Intellectual Potential, Social - Economic Development, Idea, Society, Professional Sciences, Specialist.*

INTRODUCTION

The next historical stage in the formation of intellectual potential in Uzbekistan, in particular, the development of the education and training system, coincided with the years of communist ideology. The negative processes that took place during this period created the current problematic situation in the personnel sector on the eve of independence.

It is well known that the ideological approach that prevailed in all spheres of society in the former Soviet era and based on classism also led to the politicization of the education system. As a result, "this system has produced thousands of dumb people, mostly small workers, not selfless,

independent, conscientious, responsible, inquisitive and innovative” [1], - says the First President I.A. Karimov. This, in turn, had a negative impact on the formation of the national intelligentsia. The prevailing beliefs of the period emphasized that intellectuals should play a supportive, servicing role in relation to the leading and defining classes in society. In other words, the existence of the intellectual class as a relatively independent social unit would only be possible if it could meet the needs and interests of the working class or peasantry. At the same time, from the cultural and educational point of view, his leadership role was taken into account.

This dual approach to the intelligentsia arose as a result of the class approach, on the one hand, and a realistic assessment of the contribution of this stratum to the spirituality and culture of the people, on the other. According to these approaches and assessments, intellectuals belong to the ranks of politically and socially unstable groups that often change their worldview, moral and spiritual convictions.

Undoubtedly, the core of the intellectual potential is made up of intellectuals and qualified intellectual workers. Its composition, number and position have constantly changed over the course of a long historical development. Attitudes and assessments of one's place and role in society have changed in different periods, and the state policy influenced the formation of intellectuals. At the same time, it is necessary to recognize the importance of higher education and the role of universities, which play a special role in the formation of the intellectual potential of the republic. Speaking about the emergence of university education in Uzbekistan, it is necessary to emphasize the merits of the Jadids. In the late 19th and early 20th centuries, university education was one of the greatest dreams of the modern intelligentsia of Turkestan. A modern university was essential to reunite a nation that was once at the center of the global arena, with its potential driven by decadence and slander over the past three or four centuries.

It is true that in the East, including in Turkestan, there was a madrasah education system that operated for a thousand years and supplied the world with dozens of scientists. For example, in the 18th century there were 70 madrasahs in Samarkand and Bukhara, and in the 19th century only in Tashkent there were 18. In 1894, there were 6445 madrassas in Turkestan, and by 1913 their number increased to 7665. In this sense, madrassas have served as their own for centuries. kind of a university. Moreover, it is known that European universities, which began to be created in countries such as Italy, Spain and France in the XII century, imitated Muslim madrasahs of the X-XI centuries. However, the reason for the idea of modern intellectuals about the need for a modern educational institution is that in recent centuries the secular sciences taught in madrassas have sharply decreased and have been replaced by religious sciences.

Progressive Jadid intellectuals recognized this need before anyone else in the region and raised it to the level of a national idea. This idea was promoted by Jadid intellectuals in their own publications such as Tarjimon (1883-1918), Oyna (1913-1915), and Turon (1913-1918).

It is known from history that the Jadid intelligentsia talked with local investors about financial support for the university, which was planned to open in Turkestan, and after some preparation, they began practical work in 1918. On April 9, 1918, an organizing committee of nine people was formed in the house of Munavvar Kori Abdurashidkhonov. The Board meets nine times a month. They develop everything from the organizational structure of the future university to the faculties and departments of the studied disciplines. At the general meeting of the organizing committee on May 3, 1918, Munavvar Kori Abdurashidkhonov was elected chairman, Isa

Tukhtaboev was the first deputy, MukhtorBakir was the chief secretary, and AbdusamigoriZiyoboev was treasurer. On May 12, 1918, in the old part of Tashkent, Turkestan Muslim folk medicine, headed by Munavvar Kori Abdurashidkhonov, opened its doors to students.

Dorilfun had three stages (lower, middle, upper) and also included the five-year-old dorilmuallimine. In a short time, a team of Dorilfunun teachers was formed. Among the teachers were about 20 representatives of various fields, including famous poets and writers. In Dorilfun, the famous scientist Fitrat taught the native language and literature, Munavvar Kori Abdurashidkhonov - ethics, AbubakrDivaev - ethnography, KamolShamsi - mathematics, Burkhan Habib - political history, Ismail Hakki - the history of culture [4].

The fate of Turkestan Muslim University did not turn out the way its founders hoped. In September 1918, he was added to the People's University. In 1920 it was transformed into Turkestan State University. Nevertheless, he played an important role in the education of the nation, in the cultural development of the country.

A historical fact should be noted here. The creation of the Turkestan State University in Tashkent was associated with the name of the Soviet government and its leader Vladimir Lenin. The date of origin of university education in Uzbekistan was September 7, 1920. Thanks to independence, as in other spheres, the historical truth about the emergence of university education in Uzbekistan was restored. By the decree of the President of the Republic of Uzbekistan dated January 28, 2000, in recognition of the merits of the Jadid intelligentsia, who gave their lives for the development of the Motherland and the nation, the restoration of historical truth, the founders of Tashkent State University were Jadid intellectuals.

Tashkent State University, originally known as Turkestan University, and then the University of Central Asia, is the first higher educational institution and research center not only in the country, but also in the region, its high potential in science and education, its important role in the formation of the education system and Research in Central Asia In accordance with the specified Presidential Decree, Tashkent State University was assigned the status of a National University and transformed into the National University of Uzbekistan named after MirzoUlugbek. Thus, another historical fact was restored.

In recent years, dozens of scientific and cultural institutions, the Academy of Sciences, and universities have been built on the territory of the university. Without exaggeration, the history of all scientific, educational, cultural, educational and printing institutions operating today, not only in our country, but throughout Central Asia, is connected with this university. In our country, this science has played a decisive role in the formation of a modern system of science and education, as well as in the training of highly educated personnel [5].

It was on the basis of the Tashkent State University that in 1933 the country's second university was opened in Samarkand, and in 1976 - the third in Nukus. He also trained many specialists for the national economy, research institutes and universities in the country. Thus, prior to independence, three universities in the country, namely Tashkent State University, SamSU and Karakalpak State University, were leaders in the higher education system. Tashkent State University also played an important role in staffing 37 research institutes and 45 research centers

operating in Uzbekistan in the 1930s [6]. Over the years, 170 graduate students of local nationalities studied here. This, in turn, had a positive impact on the formation of local staff.

The national intellectual potential, even from the point of view of quality growth, could not fill the long-standing gap in the personnel sphere, fill the gap in the culture and spirituality of the people and fail to fulfill its function. continuity.

Thus, national intellectuals are increasingly moving away from their past and losing touch with their historical past and ethnic roots. Sovereignty, the originality of the national culture, no one could say a word, anyone who "retreated" from the so-called international Soviet culture was immediately branded a nationalist, organizational and repressive conclusions were drawn about him. Only cultural figures were encouraged who invariably demonstrate their devotion to the center [7].

The approach of the great statehood to the development of national potential, the psychology of administrative management and imperialism was preserved and even intensified at some stages of the period of stagnation. This led to the backwardness and decline in the quality of national cadres - intellectual workers.

Stagnation sought to turn this potential into an obedient servant, which would ensure the dominance of the party and state elite both in theory and in practice in economic relations, in the management and planning of the national economy, in public consciousness, thinking and worldview, and in the distribution of material and spiritual good.

Every effort was made to support these ideological aspirations, to turn the intellectual potential into a tool, to one degree or another, for the formation of stereotypes among workers and to preserve the right to control the spiritual state of the people. At the same time, in order to raise the spiritual prestige of this potential, for example, ideas about the nationality and character of the intelligentsia were constantly formed through the media and educational media. To reinforce and support this idea, special quotas were established for the admission of students to universities, which would allow them to manage the class composition of students.

On the eve of gaining independence, the possibilities of the republic's intellectual potential to meet and satisfy the needs of the most promising sectors of the economy and social sphere were extremely limited. This can be observed in the case of engineering and technical personnel. That is, during this period it became clear that technical specialties do not enjoy such authority in the public opinion of the local population.

This is confirmed by the fact that on the eve of independence and in the first years of its existence, Uzbeks accounted for 37.8% of engineers and only 17.8% of designers [8]. In general, there were only nine engineers with higher education per 1000 people in the country, while engineers with higher engineering education accounted for 24% of all specialists [9].

At the same time, differences in the education and training system are visible from a regional point of view. The creation of redundant educational institutions in some regions of the country, especially higher educational institutions, without taking into account the interests of other regions in this regard, influenced the future socio-economic development of these regions. In particular, in the 1975-1976 academic year, there were 42 higher educational institutions in the country, in which 246.6 thousand students studied, of which 19 were in Tashkent, and 134.2

thousand students were there. In percentage terms, these indicators are 45 and 54 percent, respectively [10].

During this period, a characteristic feature of the development of the industry in our region was the slow pace of renewal of scientific personnel and their low level of qualifications. For example, according to statistics, by the end of the 1980s, the share of doctors of sciences in higher education in Uzbekistan was 2.6%, and in the system of the Academy of Sciences - 7.3%. By age, the proportion of doctors of sciences under the age of 50 was only 14% of the total [11]. It should be noted that the turnover of scientific personnel is also low. In particular, only 9% of graduate students studying in the system of the Academy of Sciences annually, and 14% in the system of the Ministry of Higher Education completed the defense of dissertations [12]. Technical support of labor in the Academy of Sciences of the Republic of Uzbekistan amounted to 18.8 thousand soums, and in prestigious research universities in the United States - 80-100 thousand dollars [13].

Analysis of the state and development of certain groups of intellectual potential showed that in the national environment there is a certain caution in the approach and choice of these professions, as well as insufficient understanding of the essence of intellectual work.

Therefore, in general, one can observe serious disparities and distortions in the distribution and use of the intellectual potential of personnel: there was not enough personnel for some professions and specialties, for others there were more of them than needed. Naturally, the emergence of such a situation in the republic is due to the fact that the real needs of the national economy do not correspond to the rigid system of planning higher education. For example, if in 1990 25 percent of university graduates worked in industry and construction, 13 percent in agriculture and about 50 percent in education [14].

Sociological surveys of young specialists in the late 80s show that only 10% of them were involved in the development of new technologies, the introduction of scientific achievements into production in the course of their practice. A 1992 study showed that 56% of the interviewed specialists experienced difficulties in finding a job, and 48% of them were dissatisfied with the level of training received at the universities of the republic [15].

The low level of intellectual abilities was explained not only by errors in the planning and management system, but also by the cost of training on the part of the state. This can be seen when comparing expenditures on education in the republic and the former USSR with expenditures in foreign countries. The cost per student in the United States was 5.4 times higher than in the former USSR, 4.6 times higher in Japan and 5.8 times higher in the UK. According to other estimates, in the United States, on average, from 7,000 to 23,000 dollars were spent on teaching young people in agronomy, engineering and medicine, while in our country, before independence, the state budget allocated 5-15 times less [16]. ... If in 1975 the annual cost per student in the republic was 820 rubles, then in 1989 - 1376 rubles. [17].

Similar differences were observed in the indicators of educational and technical provision of students in educational institutions. In the country's universities, the average cost of equipment per student was 2500 soums, in pedagogical universities - 800 soums, while in the United States this figure reached 10,000 dollars [18]. In terms of the level of modern equipment, Uzbekistan also lagged behind other regions of the USSR. Tashkent State University, one of the leading

universities not only in the country but also in Central Asia, has 180-200 students in front of a computer desk and 300-400 students at Nukus University, compared with 20-25 students at the former university. Soviet Union.

Naturally, all this, to one degree or another, affected the quality of personnel. This problem has always been one of the most difficult and acute, since the growth of intellectual potential at the expense of highly skilled and unskilled workers aggravated the contradictions in the socio-economic development of the republic. Tests to determine the level of theoretical knowledge and practical skills of students at the end of "stagnation" and the beginning of "reconstruction" showed that there are gaps in the assimilation of materials by students in their areas. For example, according to a survey and written research conducted by six groups of the Tashkent Institute of Highways, 63% of the students surveyed were unable to solve algebra problems and 58% were unable to solve problems in school arithmetic. Similar control tasks were given to senior students of the TashPI named after Beruni. As a result, 90 percent of the final year students of the Faculty of Power Engineering were unable to solve school arithmetic problems. Every second student of the faculties of radio electronics and automation, mechanics and mechanical engineering did not cope with the control tasks in physics at school.

In general, the situation in the post-Soviet space did not go unnoticed in the choice of intellectual types and directions of work by the local population. The Uzbek people, despite their efforts to increase the level of intellectualization of their workforce, have not been able to balance the region's potential in the context of centralized management and employment planning.

In other words, over a long historical period, a stereotype has formed in the national consciousness that indigenous peoples are unable to assimilate modern forms of intellectual labor. Such distortions are deliberately and artificially rooted in the public consciousness. This is, on the one hand, to prove the unpreparedness and immaturity of the nation for the transition to higher forms of organization of its socio-economic life, and on the other hand, to show the prestige and status of "older brother". and the "little ones" in need of generosity were made for the purpose of persuasion.

In a word, in the policy of education and training in the post-Soviet space, approaches to the national republics did not take into account the specifics and traditions of indigenous peoples, proceeding only from the interests of the center.

In terms of education, the policy of the Soviet government to keep the national intellectual potential under constant control led to the politicization of the education system, the persecution of many intellectuals defending national interests, and, ultimately, to the monopoly of communist ideology.

Thus, studies show that the development of intellectual potential in any case ensures the completion of the process of the formation of a nation, its maturity and civilization, and at the same time the restoration of social unity. This proves that during the transition period, in the context of the multi-ethnic composition of the population and the predominance of the national factor in the intellectual potential, these processes can proceed along with contradictions and acute conflicts. At the same time, it was found that only through the formation of new qualitative characteristics and characteristics of the national intellectual potential can the mobilization of the

entire nation, the level of activity, and its integration into the world economy and culture be increased.

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