

The Problems Arising in the Independent Education System and the Role of Women in the Field

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Abstract: This article provides information about the problems that arose in the educational system of Uzbekistan on the eve of independence. The ideology of the colonial state carried out in the educational system, the process of the Soviet "cultural revolution" event, over-ideologizing all aspects of society, especially science and culture, and covering every area of it, and its impact on the current era, education, science an attempt was made to reveal the activities of women in the field of science and the processes of education on the basis of several research data.

Key words: Education, ideology, "cultural revolution", schools, universities, female personnel, "developed socialism", "socialist lifestyle", independence

On the eve of independence, a number of serious problems arose in the educational system of Uzbekistan. "It is necessary to achieve the admission of such people to the higher educational institutions, that they should be from the general stratum of the people and that they should be interested only in the diploma, not in-depth knowledge in the specialty, but he made the idea that his main goal was the colonialism." government. It is no exaggeration to say that this idea itself is the main factor of the crisis in education.

First, the complete subjugation of the education system to the Soviet ideology. The "cultural revolution" of the Soviets greatly ideologicalized all aspects of society, especially science and culture, and covered every area of it. The Bolsheviks used every opportunity to make public education, which is the primary and effective tool of education, ideological from the very first day. He paid attention to establishing and improving political education in schools. It is known that the ideology of the Bolsheviks was mainly based on the idea of class struggle. Any attempt to think differently was assessed as "resistance of the class enemy". For this purpose, at the end of 1921, more than 1,000 schools for eliminating illiteracy were operating in the Republic of Turkestan. At the beginning of 1924, "Let there be illiteracy!" society is created. Its core is made up of teachers and students. Initially, 35 schools were opened by this society to end illiteracy and 10,200 people became literate. According to official statistics, by 1937, illiteracy was eliminated in our republic, and the number of illiterate people exceeded 2 million. The general literacy of the population in Soviet perception reached 67.8%.

The following figures showed the development of public education, higher and secondary special education in Uzbekistan: in the 1940-1941 school year, there were 5448 general education schools with 1 million 651.1 thousand students. in 1987-1988 academic year, the number of students in 8111 general education schools reached 4 million 406.3 thousand people, that is, it increased by three and a half times. In 1990, the number of general education schools reached 9,000. During these years, secondary special and higher education sectors have also developed. In the 1940-1941 academic year, there were 98 secondary special educational institutions in Uzbekistan, but in the 1960-1961 academic year, their number decreased to 75, and in 1988 there were 248. During these years, the number of students has also increased.

The number of students in secondary special educational institutions was 25.1 thousand in the 1940-1941 academic year, and 292.0 thousand in the 1960-1961 academic year. The network of higher education institutions has also grown. In the 1940-1941 academic year, 19,100 students studied in 30 higher educational institutions in Uzbekistan, while in the 1960-1961 academic year, 1,001,300 students studied in 30 higher educational institutions and In the 1987-1988 academic year, 300.3 thousand students studied in 43 higher educational institutions.

Secondly, in the 1960s and 1980s, cultural and educational institutions began to adjust their work form and methods from artistic to political "cultural way". As a result, the results of the work of each cultural center were evaluated not according to the extent to which it increased the cultural level of the people, but on the contrary, according to the way in which it worked as a propagator of the communist ideology.

The amount allocated by the state to cultural and educational institutions is 21.3 soums per capita in Estonia, 17.9 soums in Armenia, 9.7 soums in the RSFSR, and 4.5 soums in Uzbekistan. was doing Although the book collection of republican libraries increased tenfold in 1950-1970, most of them were works related to Marxism-Leninism, necessary for ideological propaganda. Only 8-10% of the received books were published in the republic, the rest were brought from abroad, most of them were in Russian. Cultural and educational institutions were often seen as public because they were financially out of state control.

Thirdly, there was a lack of pedagogical personnel in the school. Dozens of decisions were made to improve the education system in Uzbekistan. However, these decisions were not fully implemented in national schools. Even after the war, schools were not fully supplied with textbooks. The issue of teaching staff was one of the most serious problems in the post-war years. Because qualified teachers were mostly sent to the war, many of them died. In 1950, 26 higher educational institutions and 2 universities were active in training personnel for the national economy of the republic. In 1985-1990, 14 pedagogical institutes in the republic trained 17,000 young teachers per year on average in 38 secondary specialized educational institutions, and the number of school employees was constantly decreasing due to the serious limitations of the educational system and the prevailing ideology. gave In 1970, the number of graduates of higher schools was 334,000, and by 1990, this number reached 508,000.

Fourthly, during the period of 1946-1985, in the whirlwind of imaginary and unscientific beliefs such as "developed socialism" and "socialist lifestyle" invented by the ideologues of the Center, as in the whole country, education, higher education, science and art were forced to develop in a highly politicized manner. During this period, freedom, democracy, which is characteristic of culture and an important factor for its development, was completely destroyed.

Fifth, by 1985, the number of general education schools in Uzbekistan was more than 7,000. However, 60 percent of the students are located in unusable buildings, 700 of them are in a state of emergency. The situation was especially difficult in rural schools. About 75 percent did not have running water and sewage, more than half did not have central heating, kitchens and gyms. Due to lack of space, education in 5800 schools was conducted in two shifts. In 1985-1990, new educational institutions for 3693 thousand students were required in Uzbekistan, and this number was reduced to 920 thousand by the order of the Center. The situation in schools was particularly difficult, especially in rural schools. About 75 percent did not have running water and sewage, more than half did not have central heating, kitchens and gyms.

In 1984, the Soviet authorities decided to reform schools and technical institutions in order to improve the content of education and upbringing of young people. Teaching of the "Fundamentals of Informatics and Computing Techniques" course in schools, providing all schools with microcalculators, electric calculators, and computers were set. But the socio-economic situation of the republic could not ensure the fulfillment of this task. School reform has lagged behind economic and social pressures. No matter how much the number of classrooms increased, schools continued to lag behind the natural growth of the number of children. The lack of school buildings, material and technical weakness was like a chronic disease.

The content of educational work in schools was subordinated to the "communist ideology", it was put into the framework and mold of the plans and programs of the CPSU. National characteristics, historical and spiritual values, traditions were not taken into account. Also, schools were alienated from universal values. Students' interest in acquiring the basics of knowledge has faded. Another attempt to raise the educational process to the level of world standards was unsuccessful.

In Central Asia, until the beginning of the 20th century, women were educated by atins (otinoyi, atinbibi). The lessons were usually conducted in the homes of school teachers by their wives. In the region, thoughts on the issue of women's lifestyle, knowledge, worldview, and education can be found mainly in the literature created during the colonial period. They say that women's lives are "dark" and meaningless; it is noted that in education, literary works are mainly read, but writing is not taught. In the 80s of the 19th century, 4 thousand 855 students were educated in 137 boys' schools and 1 thousand 324 students in 86 women's schools, taught by 86 teachers (O' National Archives of Uzbekistan, fund I-47 fund, list 1, case 601, sheet 26). In a girls' school in Turkestan, the main focus is on the works of Turkish and Persian poets. According to archive information from 1911, girls learned to sew at the age of 10-15 after finishing 11-year school (National Archives of Uzbekistan, fund I-47 fund, list 1, case 1149 , pp. 39-49).

Due to the reforms carried out by the Soviet state in the field of education, education of girls and boys in the same class was introduced. As a result, in 1924-1925, 34 thousand 735 (26.1%) girls studied in Soviet schools, and in rural areas their number was 6 thousand 235 (11.5%) (Central Archives of Uzbekistan, R- 2748 fund, list 1, case 2514, sheets 19-20). In the 1927/28 academic year, about 35,000 girls were enrolled in schools in the republic, of which 6,000 Uzbek girls studied in schools in rural areas. In the 1930s, illiteracy eradication courses and women's teacher training courses were also established.

In the 1920s and 1930s, a lot of attention was paid to the literacy of women, and special courses were organized to end illiteracy of women. In 1926, 2,700 women studied in 82 illiteracy schools in the republic, and in 1936, 186,000 women graduated. First, teachers of graduation courses of

illiteracy among women, kindergarten and school teachers were trained. In 1929, there were more than ten women's pedagogic and medical technical schools.

Examples of women who discovered themselves after studying at a higher educational institution;

1. Nozimakhanim (the first female publicist, journalist of the Jadidist era)
2. Sobira Kholdorova (the first woman with journalist education)
3. Bashorat Mirbobayeva (The first female Uzbek machinist, the first woman to jump with a parachute)
4. Zulfiya Umidova (first female doctor, doctor of medical sciences)
5. Yodgor Nasriddinova (Chairman of the Presidium of the Supreme Soviet of the Uzbek SSR)
6. Khadicha Sulaymanova (Honored Scientist of the Uzbek SSR)

But it should also be taken into account that despite the opportunities given to female personnel during the colonial period, they tried to destroy those who did not like them. Yodgor Nasriddinova is one such woman. In the 1970s, Yodgor Nasriddinova was the second person in the country after Sharof Rashidov, but due to political intrigues and the "Cotton Case", the politician's career grew faster than it fell. The "Reconstruction" policy forced Yodgor to reconsider his life values. A bribery case was opened against him and he was interrogated for 2.5 years. In 1988, "Izvestia" newspaper published an article entitled "Corruption" by Arkady Sakhnin about bribery and fraud of Yodgor Nasriddinova against the background of "Cotton case". The article says that the politician received a bribe of 23 million rubles for amnesty cases. A year later, Yodgor received a letter stating that the case was terminated due to lack of criminal evidence. During the investigation, he suffered multiple myocardial infarctions, his daughter was admitted to the intensive care unit with severe vascular disease, and his son died at the age of 42, unable to bear the slander. Yodgor Nasriddinova writes in her reply letter published in "Izvestia": "May my career, awards and honors be cursed." The Uzbek politician died in Moscow in 2006.

As a conclusion, we can say that during the colonial period, education in Uzbekistan was carried out unilaterally. Everything was transferred to the Soviet ideology. The "cultural revolution" of the Soviets greatly ideologicalized all aspects of society, especially science and culture, and covered every area of it. The Bolsheviks used every opportunity to make public education, which is the primary and effective tool of education, ideological from the very first day. He paid attention to establishing and improving political education in schools. Reforms in education served to train personnel who will obey the government unconditionally. If the thinking of the cadres who showed themselves did not correspond to their ideology, they were destroyed. Women were not left behind in this regard. After Uzbekistan gained independence, everything was put to an end. New reforms were implemented in the educational system and the colonial ideology was put an end to. Attention to women has increased. Great opportunities were also created for education. Today, the state covers the education costs for women who have entered the master's degree. Female personnel are being appointed to high positions.

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