

**TRANSFORMATION PROCESSES IN THE EDUCATION
SYSTEM OF THE SURKHANDARYA DISTRICT
DURING THE 1930s**

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Abstract: *This article analyzes the formation and development of the education system in the Surkhandarya district during the 1930s based on archival documents. The research highlights the ideological reforms implemented by the Soviet government under the guise of "liquidating illiteracy," including the introduction of preschool education, alphabet reforms, and their socio-cultural consequences. Furthermore, the article utilizes statistical data to reveal the methods of instilling Communist ideology into the public consciousness through "Red Teahouses" (qizil choyxona) and clubs, as well as the persecution of local intellectuals.*

Keywords: *Surkhandarya district, education system, transformation, liquidation of illiteracy, alphabet reform, Latin script, archival documents, Red Teahouse, ideological pressure, Termez.*

Introduction

The 1920s and 1930s are characterized as the most acute period of socio-political and cultural transformations in the history of Uzbekistan, particularly in the Surkhandarya district. The policy of "cultural revolution" carried out by the Soviet government aimed to change the age-old lifestyle of society, ideologically subjugate the population, and introduce a new educational system. Analyzing these processes based on archival documents allows for an

objective assessment of the totalitarian regime's contradictory reforms in education and their impact on the spiritual life of the people.

The history of education in the Surkhandarya oasis was primarily covered in Soviet-era literature through the prism of "successes" and the "eradication of illiteracy." However, new approaches in historiography during the years of independence necessitate a fundamental study of issues such as the forced nature of educational reforms, the cultural disruptions caused by the change of the alphabet, and the repression of national intellectuals.

The purpose of this article is to shed light on the formation of the education system, the state of its material and technical base, and personnel issues in the Surkhandarya district during the 1930s using archival statistics. Additionally, one of the primary tasks of the research is to uncover the ideological significance of the alphabet reform and "Red" institutions implemented under the pretext of "liquidating illiteracy."

The article systematizes statistical data obtained from the funds of the Surkhandarya Region State Archive, much of which has not been widely introduced into scientific circulation before. This includes facts regarding the number of preschool institutions, the dynamics of education funding, and the expansion of the "Red Teahouse" network. For the first time, this research provides a complex analysis of both the quantitative growth of educational reforms in the 1930s and their negative socio-spiritual consequences.

Discussion

Research results indicate that the transformation of the education system in the Surkhandarya district during the 1930s proceeded in two contradictory directions. On one hand, statistical data confirm a sharp increase in the number of educational institutions and the volume of funding. Specifically, a 4.6-fold increase in funds allocated to the sector from 1925 to 1930 demonstrates the Soviet government's endeavor to take full control of the educational system. The opening of the first kindergarten in Termez in 1929 and the increase of

their number to nine across the district by 1932 were part of a strategy to involve women in social production and bring the upbringing of the younger generation under state control from an early age.

However, behind this quantitative growth lay severe ideological pressure and social tragedies. The main aspects to be discussed include:

Firstly, the "cultural genocide" nature of the alphabet reform. Although the transition from the Arabic script to the Latin script in 1929 was carried out under the guise of increasing literacy rates, it was actually intended to sever the people from their centuries-old historical and religious sources. As noted in archival documents, parallel to the organization of courses teaching the new script, the mass destruction of books written in the old Uzbek (Persian-Arabic) alphabet dealt the greatest blow to national culture.

Secondly, the policy of repression against intellectuals. The introduction of the Latin alphabet served as a convenient excuse to exclude teachers who taught in the old school system from society. Archival sources confirm that the persecution of educated teachers as "mullahs," "counter-revolutionaries," or "servants of the Emir" created a shortage of personnel in the oasis's educational system. This led to a decline in the quality of education and an increase in distrust toward Soviet schools among the population.

Thirdly, the transformation of education into an ideological laboratory. The expansion of the "Red Teahouses" and clubs network from 18 in 1928 to 134 by 1940 shows that enlightenment centers shifted away from purely educational functions. These institutions replaced traditional public gathering places (teahouses) and were transformed into centers for instilling the ideas of the "Red Empire."

The educational transformation processes in Surkhandarya during the 1930s served not to enhance the intellectual potential of the people, but to turn them into "new Soviet citizens" obedient to Soviet ideology. Quantitative

growth (number of schools and kindergartens) was achieved at the expense of destroying national values and the intellectual class.

Conclusion

The transformation processes in the education system of the Surkhandarya district during the 1930s were highly contradictory, linked more to the strategic goal of the Soviet government to establish ideological dominance than to national interests. Although archival data show a 4.6-fold increase in education funding between 1925 and 1930, and the formation of the first preschool institutions in Termez and its districts (9 kindergartens by 1932), this growth was achieved at the cost of a blow to the spiritual foundation of society.

The 1929 alphabet reform and the transition to Latin script—using literacy as a pretext—actually served to disconnect the people from their ancient cultural heritage, destroy rare sources in the old Uzbek language, and repress educated national intellectuals under labels like "mullah" or "counter-revolutionary." At the same time, the fact that the number of "Red Teahouses" and clubs reached 134 by 1940 confirms that the education system evolved from a purely educational hearth into a political laboratory for Soviet indoctrination. In conclusion, while the educational reforms of this period created a modern school structure in the Surkhandarya oasis, their core essence remained the restriction of national identity and the subjugation of the people to the ideas of the "Red Empire."

LIST OF USED LITERATURE AND SOURCES:

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