

**To the history of the formation of intercultural relations in the process of learning the Russian Language by the local Population of Turkestan (Second Half Of The XIX – Beginning Of The XX Century)**

*Berdikulova Gulchehra Israilovna*

*teacher of the Karshi State University, Uzbekistan*

**Abstract:** *The article raises the question of the introduction of the Russian element into the popular education of the local population in the Turkestan region. The article examines the process of studying the Russian language of the local population, created by the tsarist administration in this region. The process of studying a foreign language of the local population, created by the tsarist administration in this region, also served as an instrument of the tsarist colonial policy. The tsarist authorities also tried to alienate the nomadic part of the local population from the Muslim faith. In their opinion, the local population needed not a Tatar or Arab, but a Russian letter.*

**Key words:** *education, excellence, provision, development, traditions, languages, local population, morality, politics, colony.*

**Introduction.**

Modern education is becoming an increasingly complex system; it has to function in a dynamically changing world that places increasing demands on it. Therefore, the developed countries of the world pay great attention to the constant modernization of the public education system, and increasing the level of literacy among their population.

The strategy for the creation and development of an integral system of personnel training in the Republic of Uzbekistan provides for meeting the needs of society and the state in qualified competitive specialists. This strategy is built on the basis of a systemic and structural approach and is implemented through the fundamental principles, main directions and conditions that contribute to the construction and effective functioning of a continuous training system, in particular linguists.

Studying the current state of public education, it is important to remember the historical path of the formation of pedagogical education in Central Asia. It is known from history that the colonialists and conquerors used the education system in every possible way, in particular, teaching a foreign language (Russian) to the population of their colony in the course of promoting the state colonial policy. Because education is an integral part of any society, an indicator of its culture and the basis of progress. As a connecting link, it ensures the unity and continuity of social experience, spiritual, moral and cultural traditions, the progressive development of society in the direction of the interests of the state.

After the conquest of Turkestan, tsarist Russia did everything to turn the conquered region into a colony of the ruling classes of Russia. The process of studying the Russian language of the local population, created by the tsarist administration in this region, also served as an instrument of the tsarist colonial policy.

**Literature review.** In connection with the general course towards Russification of the eastern peoples of Russia, adopted at the beginning of 1870, the Governor-General of Turkestan K.P. In March 1876, Kaufman wrote to the Minister of Education of Russia D.A. Tolstoy about the desirability of issuing a general government order that would approve a single transcription of the Russian alphabet as applied to the writing of the Turkic peoples of Russia. Pointing to the disagreements of Oriental scholars on this issue, he considered it inconvenient if one system was used in the Kazan District, another in the Orenburg District, and in the Turkestan District – the third system of the Russian alphabet in the educational affairs of these peoples. Kaufman himself believed that the Russian alphabet should be introduced into the writing of the eastern peoples of Russia without any changes in its letter

composition and graphics. He supported his assumption with a political motive: it is necessary to begin the study of the state language by these peoples and give them a means to unite on a Russian basis [1; from. 96].

The organizer of church Orthodox-monarchical schools for the training of missionaries – Russifiers of the peoples of the Volga region – N.I. Ilminsky was influential in the government circles of tsarist Russia. The government decided to use the experience of Ilminsky in the Turkestan Territory. And Ilminsky, in turn, came to the conclusion that the question of introducing the Russian element into the public education of the local population of the conquered lands was correctly and timely raised. That is, to introduce into these schools not the Tatar-Mohammedan education, but the local-Russian one; secondly, to give education in schools such a formulation and character so that this education is able to develop widely among the mass of the local population, and for this, thirdly, it is necessary that education takes place in the native language of the local population and is interesting for them in terms of content and definitely useful. “If I insist,” Ilminsky comments on his opinion, “to teach in my native language for local schools, as in general I stand for native languages for teaching“ foreigners ”, then not as an educational tool, but as the most natural and convenient tool for communication "Foreigners" of new concepts and scientific facts [2; from. 158].

Ilminsky assures that he, as a linguist, can assure that the Tatar or Arabic alphabet is very inconvenient for the local language: he conceals its essential phonetic features, which sharply distinguish this language from the Tatar language; through the Russian alphabet, this language will be completely protected from tatarization, i.e. islamization. According to the scientist, this will be a new beginning in the school business of Turkestan. The students trained in these schools will spread education in a new spirit throughout Turkestan. Talented and curious local children who graduated from schools in their native language will enter Russian educational institutions and continue their education.

The scholar believed that the organization of targeted schools by the tsarist government in the region has political significance. The local population is a rare case of the unity of language and life. This circumstance is of great convenience for the wide dissemination of new ideas throughout Turkestan. The local population assimilates the ideas of Islam in contact with Central Asia; but concepts come to them much more strongly from the Russian border, only not Russian, but Tatar, despite the fact that the Russian population here has an advantage over the Tatar. Islam penetrates the nomadic peoples of the region from both sides. The local tribal and monetary aristocracy is more infected with Islam than the poor. To counteract the spread of Islam, it is necessary to open schools and train teachers who are capable of fostering Christian concepts and love for Russians in the local people [1; from. 88].

According to N.I. Ilminsky, it is necessary to start compiling educational books in the native language of the local population and popular books for reading, which should contain objects and concepts that develop the mind and bring up a moral sense. Books for the people should be compiled in local languages, without an admixture of Tatar, but in Russian letters. Having learned to read books printed in Russian letters in their native language, local children will easily move on to reading Russian books. If it succeeds, the scientist claims, the Russian alphabet becomes an instrument of local languages, then at once the numerous Tatar scribes and literates are eliminated as unnecessary and useless.

The next governor-general of Turkestan N.A. Krizhanovsky proposes to connect local schools with Russians, entrust teaching in them to Russian priests, and to help them provide current teachers of local (Muslim) schools so that all education is conducted in Russian, except for Tatar literacy and writing. His other proposals are more brief and categorical: "to make all Mohammedan schools known" and to entrust the supervision of them to world mediators, to strictly forbid the opening of new Muslim schools without the permission of governors, not to allow officials of local nationality to keep teachers of Tatar or Bashkir origin, to prohibit Bashkir and Tatar mullahs to accept local students [1; from. 84].

Among the institutions of regional significance that played a major role in raising the cultural level of the Russian and local population of the Turkestan region, it should be noted the Tashkent Public

Library, opened in 1870, and in 1880 the library had about 10 thousand books in Russian and foreign languages.

The activities of the Turkestan administration were carried out in order to study the Russian language by the indigenous population, and the Russian officials - the local languages. A note on the introduction of the state language in the Turkestan Territory appeared in The Turkestan Gazette. The author recommends not inviting Russian clerks, but rather issuing a decree introducing the Russian language into the paperwork and setting a deadline for this measure to be implemented. According to the author, Russian scribes are no small evil even in Central Russia, and in Turkestan, under a Russian-illiterate the township governor, they will be a great evil [3;].

N.A. Krizhanovsky also suggested stopping the printing of government orders in the Tatar language for the local population, and printing them in the Kazakh language. And since Kazakhs do not have their own written language, they need to be given the Russian alphabet. To practically make sure whether the Russian alphabet can express the sounds of the Kazakh language, an article was drawn up in the Kazakh language, but in the Russian alphabet. Several Kazakh gymnasium students were summoned and given to read the article. "This experiment was quite a success," tells Tsar Tolstoy: the boys read without the slightest difficulty, despite the fact that our alphabet does not have the nasal sounds found in the Kyrgyz dialect. After this experiment, Alexander II allowed, instead of the Tatar language and the Arabic alphabet, to use the Kazakh language in Russian letters in the office work of the Orenburg region [1; from. 89-90].

At the end of the 19th century, the Turkestan Teachers' Seminary in Tashkent was the center for the study of the languages of the local population. In fact, it was not only a teacher training institution, but trained local-speaking officials and qualified translators. The question of training translators within the walls of the seminary was raised twice officially.

**Conclusion.** Based on the above, we can conclude that not only at the end of the 19th and the first decade of the 20th century, but also from ancient times and today, the development of education is the guarantor of a stable society and a strong state. So, as education is an integral part of any society, an indicator of its culture and the basis of progress. As a connecting link, it ensures the unity and continuity of social experience, spiritual, moral and cultural traditions, the progressive development of society. And that is why, today more than ever, education is responsible for the destiny of the state. Therefore, it is quite natural that each state should be interested in the development of education, giving this area a priority state significance.

#### References:

1. Bendrikov K.E. Essays on the history of public education in Turkestan (1865-1924). - M.: APN, 1960.
2. Ilminsky N.I. Memories of I.A. Altynsarin, Kazan, 1891.
3. Turkestanskije vedomosti (TV), 1898, No. 87.
4. Zakharov V. Perversion of the Great Russian history. - Adopted from Gumelyov L.N. "Black legend" book. Friends and foes of the Great Steppe. - M., 1994. -P.589
5. Trubetskoy N. About the Turanian element in Russian culture. -In the book: Russia between Europe and Asia: Eurasian charm. - M., 1993.-P. 59-76
6. Savitsky P.N. From a letter dated November 29, 1965. The book: L.N. Gumelyov Black legend. Friends and foes of the Great Steppe. -M., 1994.-P.540
7. Gumelyov L. N. Ethnogenesis and the Earth's biosphere. -M., 2006 and others, works.
8. Postareva T.V. Formation of ethnocultural competence. //Pedagogy. - M., 2005, № 3. -P.53.
9. Testov V.A. "Hard" and "Soft" learning models. // Pedagogy, 2004, № 8.-P. 36.
10. Prishvin M.M. Create the future world. -M., 1989. -P.28

11. Amonov Ulugmurod Sultonovich. Abdurauf Fitrat is one of the earliest researchers of Uzbek folklore. "Academicia" An International Multidisciplinary Research Journal, India. June 2020. <https://www.indianjournals.com/ijor.aspx?target=ijor:aca&volume=10&issue=6&article=096>
12. Akramova Surayo Renatovna Harmony of the content of Uzbek-Tajik translations of Jamal Kamal's Poems. <https://cejsr.academicjournal.io/index.php/journal/article/view/342>
13. Баҳодир Маъмуров. Акмеологик Ёндашув Асосида Бўлажак Ўқитувчиларда Таълим Жараёнини Лойиҳалаш Кўникмаларини Ривожлантириш. Том 1 № 1 (2020): Таълим ва инновацион тадқиқотлар. <http://interscience.uz/index.php/home/article/view/15>
14. Давронова Дилдора Саидовна. Оилада ёшлар ғоявий-сиёсий маданиятини шакллантириш тизимига инновацион ёндашув муҳим ижтимоий масала сифатида. <https://cyberleninka.ru/article/n/oilada-yoshlar-oyaviy-siyosiy-madaniyatini-shakllantirish-tizimiga-innovatsion-yondashuv-mu-im-izhtimoiy-masala-sifatida>
15. Давронова Дилдора Саидовна. Педагогические возможности воспитания идейно-политического культуры современной молодежи в семье. Евразийский союз ученых. <https://elibrary.ru/item.asp?id=27440471>
16. Лукмонова С.Г. Цифровые образовательные ресурсы в педагогической деятельности [Digital educational resources in teaching] // XXI International scientific review of the problems of philosophy, psychology and pedagogy. <https://scientific-conference.com/h/sborniki/yuridicheskie-nauki2/2249-media-security-trend.html>
17. Махмудов Мэлс. Дидактик Лойиҳалаш – Замонавий Таълимда Самарадорлик Кафолати. Том 1 № 1 (2020): Таълим ва инновацион тадқиқотлар. <http://interscience.uz/index.php/home/article/view/14>
18. Рўзиева М. Ё. Туркий халқлар фольклорида ранг ифодаловчи сўзлар ва уларнинг семиотик таҳлили. Том 1 № 1 (2020): Таълим ва инновацион тадқиқотлар. <http://interscience.uz/index.php/home/article/view/34>
19. Халилова Р. Р. Повышение культуры речи будущего учителя, как педагогическая проблема. № 1. - 2015. - S. 23-30. <https://cyberleninka.ru/article/n/povyshenie-kultury-rechi-buduschego-uchitelya-kak-pedagogicheskaya-problema>
20. Халилова Р.Р. Прагматические принципы интернет- коммуникаций / Р.Р. Халилова // Инновационные подходы в современной науке: сб. ст. по материалам LXXXIX Международной научно-практической конференции «Инновационные подходы в современной науке». – № 5(89). – М., Изд. «Интернаука», 2021. <https://www.internauka.org/authors/halilova-ruhsora-raupovna>