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## PEDAGOGICAL CHARACTERISTICS OF THE ORGANIZATION OF TURKISH SCHOOLS THROUGH COLONIAL BENEFITS

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### ABSTRACT

The article covers the historical analysis of the reforms in public education during the rule of Tsarist Russia of the Turkestan region. The definition of modernization education policy of Tsarist Russia is classified as a factor of ethnic deformation. Also, the mechanisms and consequences of the replacement of the traditional education system of Turkestan with the colonial education system, the impact of this process on the literacy level of the multi-ethnic local population and the resettled Russian population are studied.

### KEYWORDS

Education, Turkestan country, colonialism, colonial policy, conflict of interests, local population, Russian-local, tsarist administration.

### INTRODUCTION

The issue of the colonial history of the Russian Empire in Central Asia was studied unilaterally in the historiography of the Union. In particular, due to the fact that these studies are based on Marxist methods,

the reform efforts of the colonial authorities in the region were evaluated one-sidedly. For example, Russian colonialism was announced as the leading factor that brought advanced culture to the Uzbek,

Tajik, Kazakh, Kyrgyz, Karakalpak and other peoples of the multi-ethnic Central Asian peoples who had lagged behind the world civilization. This problem is directly related to the fact that the educational system of the country, which was formed over the centuries and was deliberately denied, was replaced by the colonial educational system.

### THE MAIN RESULTS AND FINDINGS

The analysis of scientific research shows that the actions of Tsarist Russia towards the public education of Central Asia have a colonial character from the pedagogical point of view. Based on the same research, it was proved that in the conditions of colonial dependence, the idea of achieving world civilization through Russian culture was not possible in the views of the first Uzbek enlighteners. [1].

Pedagogical views recorded in history during the years of independence made it possible to evaluate the policy of modernization of public education implemented by Tsarist Russia from a new point of view. They considered the problem of colonialism of public education in Tsarist Russia based on a new approach - as a factor of ethnic deformation of the peoples of Central Asia.

Turkestan with its huge territory for Tsarist Russia with administration, legislation, border strengthening, providing Russian immigrants with work and property, establishing cotton cultivation, conquering new lands,

and preventing rebellions. caused related problems. Of course, the problem of education of the people of the vast Turkestan was one of the main problems of Tsarist Russia. The tsar's administration had to decide how to organize a network of public education in such a specific region, where the population of the region, taking into account the interests of both parties, did not accept norms and rules that contradicted the Sharia and the Koran.

Czarist Russia realized from the beginning that the problem of education in Turkestan was "extremely huge and difficult". The problem was, first of all, that the national education system was developed over centuries, took deep roots and showed good results in its time.

On the other hand, taking into account the impossibility of preserving the occupied territories without russifying the traditional society and integrating the population into the common space of the empire, the tsarist administration undertook the creation of Russian-local (rus-tuzem) schools. But the new generation of intellectuals, who are aware of the national historical experience and European scientific achievements, which the tsarist administration is more dangerous for the government than the old regime, will have the opportunity to see and compare the world precisely because of the conquest of the country. did not expect them to develop a new half-Islamic, half-European system.

In the system, although the process of organization and management of public education of Turkestan remains officially under the control of the military minister, it was suggested that the organization of the educational process on the ground should be subordinated to the Ministry of Public Education. Then the program was reviewed by the Minister of Education of the Empire. After many debates, on May 17 (25), 1875, the project of the program was approved by the emperor, and it was decided that the "Turkistan Region Educational Affairs Department" would start its activities on January 1, 1876.

After the Turkestan Region's Department of Educational Affairs acquired a legal basis, in 1876, it was decided that the existing educational institutions in the country would conduct their activities based on the Regulations of the Ministry of Public Education of Tsarist Russia. At the same time, it was noted that new public education institutions should be opened in the country based on the Regulations of the Ministry of Public Education. In a word, the main regulation recorded in the organization and management of public education in Turkestan served as a legal basis. Prior to that, public education institutions in the country operated under the control of the colonialists, based on the order established during the Khanate period, and the orders of the governor-general of the country on the organization of public education served as the legal basis.

During this period, the following new types of educational institutions were operating in the territory of Turkestan:

- men's gymnasium;
- women's gymnasium;
- teachers' seminary;
- City schools of education established according to the guidelines of 1872;
- religious schools under churches;
- primary schools under the management of the railway administration;
- Russian-local universities;

private primary educational institutions.

In 1876, by the time the administration of educational institutions of the Turkestan region was established, the Russian population in Syrdarya region was 10,624 people (versus 4,000 in Tashkent), 31,930 people in Yetti Suv region (14,400 in Verni), and the military contingent was 40,000 people[2].

After the famine in Russia in 1891-1892, the wave of emigrants to Turkestan increased. Only in 1904-1914, about 20,000 Russian immigrants moved to Semirechye. The Russian population grew from 67,000 in 1897 to 107,000 in 1907, 154,000 in 1911, and 255,000 in 1914. About 66,000 colonists live in Syrdarya region, and the rest settle in other regions. Professor Marco Buttini gives the following information about the number of Russian peasants who randomly

immigrated to Turkestan: in 1901 - 16 thousand families, in 1905 - 23 thousand and in 1908 - 30 thousand families [2].

Since 1907, the immigration policy of Tsarism was aimed at increasing the number of new territories. The new territories were connected with the desire of the government of tsarist Russia to create a solid layer of peasants in the regions that would become a base on the outskirts of the colony, and it was supposed to form an educational system for many immigrants. From the 60s of the 19th century, the General Governorate opened new educational institutions for Russian children in various cities. In the Syrdarya region, the first Russian schools were opened in Fort No. 1 and Perovsk [3]. Also, the tsarist administration began to open special vocational education institutions for Russians in the Turkestan region. In 1894, the Tashkent School, in 1905 trade schools in Tashkent and Samarkand, in 1904 the Institute of Technological Railways on the Central Asian Railway Line, the Tashkent Elementary School of Economics, etc. [4].

An important element of Turkestan public education was teacher training schools. In 1879, a teacher's seminary was opened in Tashkent, and for ten years it remained the only educational institution of pedagogy in Central Asia. N.P. Ostroumov, organizer of public education, master of religious studies, associate professor of the Kazan Academy of Religious Studies,

led it until 1917 with some breaks. The main task of the Tashkent teachers' seminary was to prepare graduates for "non-Russian" schools. However, due to the high demand, many graduates were sent to work in government agencies.

It was an invention of the era of Russian-local schools with an important component in solving the issues of school education. Of course, in the first years of state power, the tsar's administration faced great difficulties due to the lack of personnel in city and regional institutions, especially in the judicial system. On December 19, 1884, at the opening ceremony of the first Russian local school in Tashkent, he said, "This territory was once subjugated and will forever become an important part of our motherland. But how can we achieve this? One of the most important conditions, perhaps, is the widespread use of the Russian language. If there were local residents, Sarts, and Kyrgyz who spoke Russian fluently, it could be considered that they had established Russian rule in the region. It is a common truth that we are religious children of the state and nation in the language we speak. [5].

The Tsar's administration pursued more global goals in the country. For them, Russian-local schools were a way to Russify the population, as can be seen from the above speech of the tsar's official. In local Russian schools, they taught Russian language, mathematics, history, Russian geography, natural science, "native

reading and writing" and the basics of Islam. The limited curriculum gives rise to the idea that the government needs intellectuals only as a link between the bureaucracy and the population.

At the end of the 19th and the beginning of the 20th centuries, traditional schools were completely destroyed. Chairman of the control commission for local schools and madrasahs V.P. According to Nalivkin's information about the condition of old schools in Tashkent in 1901, out of 142 schools in the old part of the city, 109 are located in mosques, 27 are in teachers' houses, and 5 are near graves. In general, all existing schools were located in the houses of teachers and imams, and there was only one specially built school. None of them met hygienic requirements. The educational process in these schools was uneven and unplanned, and was conducted in a scattered manner. Targeted preparation of students for the next stage of education, provision of continuity between the stages of education has not been followed at all.

The establishment of Russian-local schools was first of all one of the practical efforts of the colonialists to strengthen their rule in the country. In the first years of his administration, the tsar's officials felt a great need for translators in managing the country. In particular, the need for translators was very noticeable in the formalization of regulatory documents, the study of foundation properties, and the analysis of appeals to courthouses. At the same time, tsarist Russia, behind

the establishment of "Russian-local" schools, aimed to implement the plan of Russification of Turkestan[6].

Saidrasul Saidazizov's "Ustodi avval" (1902-1917) and later Munavvar Qari's "Adibi avval" (1907-1917) in the Uzbek classrooms of Russian-local schools, which taught without textbooks for more than a quarter of a century, from the academic years of 1902-1903. a structured alphabet textbook was used. Also, S. Gramenisky's textbooks "Pervaya kniga dlya chteniya", "Vtoraya kniga dlya chteniya", "Tretya kniga dlya chteniya" for Russian groups were created only after 25 years.

Majid Qadiri (1886-1938), Munavvar Qori, Shakirjon Muhammad Rasul, Abdulla Avloni, who was originally from Tashkent and knew Persian, Arabic, Turkish, Russian and English languages well. standing in the same line as the first arithmetic in Uzbek for Russian-local and modern schools (Majid Qori. "Calculation (basics of elementary education from mathematics)", Tashkent 1910 (in 1913 and 1915 by the publishing house "Turkistan Library" reprinted), geography (Majid Qori. "Geography", Tashkent 1911) and was one of the Methodist scholars who created grammar textbooks in Chigato-Turkic (Uzbek) language. He was one of the founders of the first charity fund of the "Jamiyati Khairiya" society, and made a great contribution to providing schools with methodical literature.

In the 19th century, in the Russian-local schools and educational institutions of Turkestan, without a clear system of teaching methods, the educational process was mainly organized in two directions:

Route 1 is a recommended method based on the Ilminsky system, in which the teacher widely used the native language of the audience during the lesson;

Direction 2 - as an imitation of the method of teaching ancient languages in boys' gymnasiums, teachers avoided live sound and mainly engaged in the translation of texts.

By the beginning of the 20th century, first the Syrdarya region, and then the entire Turkestan region, Russian-local schools and institutions of learning were based on Gramenisky's methodology of teaching the Russian language. The mixed education of Russian and local children in Russian-local schools played an important role in promoting the Russian language and culture in the country.

Saidrasul Saidazizi, who created the first alphabet textbook and used it in Russian-local schools, Majid Qadiri, who created the "Hisab" textbook and taught arithmetic in the Russian-local school based on this textbook, Hamza Hakimzoda Niyozzi, Abdulla Avloni, Mirmuhsin Shermuhamedov, the authors of a number of elementary school textbooks such enlightened pedagogues as Abdulla Kadiri, Cholpon and Botu, writers and poets who left an indelible mark in Uzbek

literature with their brilliant works, and famous statesmen such as Ubaidulla Khojayev also studied in Russian-local schools.

Historically, it has been proven that a strong cultural and educational movement in the country - Jadidism was created as an alternative to public education implemented by Tsarist Russia. However, this historical reality in Soviet historiography was deliberately distorted and received political labels such as "pan-Islamism" and "pan-Turkism". The political repression against the idea of Jadidism started by the colonial power was continued in the Soviet totalitarian regime and took on a strictly ideological tone. The pedagogical views of Jadids about the renewal of education, which were created taking into account the national characteristics, were not accepted and recognized by the Soviet authorities.

Representatives of the local political and intellectual elite perceived the Russian invasion and the changes in the socio-political, economic and cultural life of Central Asia in different ways. Some intellectuals, seeing the suppression of national and religious feelings of their people in the colonial system, moved to various Islamic countries in the Middle East - Afghanistan, Iran, Turkey. Another group believed that the established rule of the Russian Empire was temporary. Some of them actively participated in all the national-liberation uprisings of that time, hoping to speed up the process of colonial rule and to restore the independence of the Central

Asian countries. But there were those who left the country without a military conflict with the powerful Russian Empire, through the gradual reform of traditional society through public education. They are local educators and their supporters - Jadids, who understand very well that one of the most important reasons for the loss of state sovereignty is the political, socio-economic and cultural backwardness of the Central Asian society. In the second half of the 19th century, prominent enlighteners, intellectuals from different social states, but primarily representatives of the first generation of intellectuals actively participated in the socio-political and cultural life of Central Asia. This was the basis for the emergence of new ideas, turning their idea into a specific concept, and turned education into politics.

Most importantly, new modern schools with a strong educational system compared to the traditional alphabet method made it possible to significantly reduce the duration of education. In addition, changes have developed curricula filled with new subjects and literature. The Jadids insisted on teaching and learning a wide range of natural and social sciences as part of the educational system, and they introduced general concepts such as "mental sciences". Active activities of Jadids related to education brought significant results. At the end of the 19th century, there were very few schools based on new methods in Central Asia, but by

1911, their number reached 63, and the total contingent was 4106.

Such facts, which indicate a positive trend in the field of education, worried the tsarist government, which tried not to leave the schools of the Turkestan General-Governorship, based on new educational methods, always unsupervised, because they saw that these schools were striving to develop in their activities. By "renewal" they meant anti-government views. The negative attitude of the government to the new schools was related to the fear of developing the national identity of the indigenous peoples of the region. That is why they prevented the development and spread of Jadid schools in every possible way. For the reasons mentioned above, the regional administration preferred the politically reliable but less effective, ideologically outdated schools of confessional form under the complete control of "kadimchilar" (conservative priests), because they had absolutely no interest in expanding the educational system" [7]. But the confrontation between the old and the modern was the desired system of the tsar's administration in Turkestan.

According to N. Ostroumov, the purposeful neglect of Muslim schools led to the formation of a new movement in public education, but this change prompted it to become independent from state power in a different way and in a distinctly separate trend. Speeches of the same content moved the authorities.

In 1908, the Governor-General of Turkestan and the Ministry of Public Education submitted a new draft of the "Regulations on Muslim Specialized Schools of Turkestan Region" on the establishment of schools based on new educational methods. (the first was adopted in 1906). After three years of corrections in the departments of the Ministry of Public Education, on January 25, 1912, the Governor General of Turkestan A.I. Samsonov confirmed the main points of this document. They said that Turkestan General-Governorship should give permission to open schools based on new educational methods after checking state specialized schools. It was noted that permission to open schools will be given only to a local person belonging to the nationality of the students. For example, a Tatar teacher was not allowed to work as a teacher in schools based on new educational methods[8].

### CONCLUSION

In short, tsarist Russia used a number of methods aimed at strengthening the colonial policy in solving the problems of public education not only in the territory of Turkestan, but also in other national regions. The main reasons for this were the colonial interests of the imperial policy, and the main goal of these interests was the cultural Russification of the colonized peoples. In the 19th century, the administration of Tsarist Russia in the country worked to completely destroy the local education system and

completely neglected the national education system. Jadidism, a cultural-educational movement formed as an alternative to the colonial model of public education, having the formed ideology of the national liberation movement, was able to justify the arguments against the colonial pressure and gave impetus to the political struggle.

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