

Activities of educational system in Turkestan during Russian empire

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Abstract: This article examines the influence and significance of schools and educational institutions established during the Russian Empire's occupation on the development of Uzbekistan's education system, based on historical evidence. In the introduction, the challenges arising during the Russian Empire's conquest of Central Asia and the resulting need for a structured education system are analyzed. A comparative analysis approach was applied in evaluating the sources.

The study investigates the issue using a chronological sequence, comparative analysis, and regional approach, drawing on archival materials from the republic and regional archives. Specifically, the study focuses on the provinces of the Turkestan General-Governorship, with the Caspian region serving as a primary example.

In conclusion, the article discusses the impact of the Turkestan General-Governorship's education system on the current education system, offering solutions to the challenges that emerged as a result of this historical influence.

Keywords: Educational institutions, chronological sequence, comparative analysis.

Introduction: The resettlement policy of the Russian Empire played a pivotal role in shaping the socio-cultural landscape of the Caspian region, particularly in terms of public education. As Russian settlers moved into the area, there was an immediate need for schools, libraries, and other cultural institutions to support the growing population. The Russian government recognized the necessity of educating the settlers and developing a skilled workforce, leading to the establishment of a formal education system. This system not only aimed to integrate the Russian population into the region but also served as a means to maintain control over the newly acquired territories. In this context, public education became a central element of the Russian colonial strategy, impacting both the Russian settlers and the indigenous populations of the region. The development of schools, the implementation of compulsory education, and the growth of educational institutions were all part of a broader effort to reshape the cultural and political dynamics of the Caspian region during the late 19th and early 20th centuries.

METHODS

This study employs a combination of historical, archival, and comparative research methods to analyze the development of public education and the role of Russian schools in the Caspian region. The primary materials used for this research include archival documents, government orders, and periodical publications from the late 19th to early 20th century, particularly from the Russian Empire's administration in Turkestan. These sources provide insight into the policies and social conditions that influenced the establishment and expansion of Russian educational institutions.

Key archival materials include government records, such as the orders of the Military People's Administration and the Ministry of Public Education, which were pivotal in shaping the educational policies of the region. These records also contain detailed information on the establishment of schools, teacher salaries, and the demographic composition of students attending these schools.

Additionally, the study incorporates statistical data from the period, including enrollment numbers and

reports from local educational institutions. These figures are crucial in assessing the extent to which education was made accessible to both Russian settlers and the indigenous population. Periodicals from the time, such as newspapers and educational journals, were also consulted to understand the public discourse surrounding education and the social dynamics in the region.

In terms of methodology, the research follows a comparative approach by analyzing the development of educational institutions in various regions of the Caspian region, such as Ashgabat, Kyzil-Arvat, and Marv, based on available archival sources. The study also utilizes a chronological analysis to track the evolution of educational policies and practices over time, with particular attention to the reforms introduced under regional administrators like A.N. Kuropatkin.

RESULTS AND DISCUSSION

The resettlement policy of the Russian Empire led to the formation of Russian settlements and cities in need of schools, libraries and other cultural institutions. The government, in turn, felt an urgent need for specialists and qualified officials. The organization of public education (opening of general education, religious schools, as well as secondary educational institutions) was an important point of the internal policy of the Russian administration aimed at strengthening the position of the newly arrived population. The first founders of schools were Russian pathologists and their wives. A certain role in the formation of the Russian school business belonged to the head of the region K. Komarova. He was the founder of a private charity that supports educational initiatives in the region.

All city and primary schools are under the Ministry of Public Education, and in terms of management, they are under the supervision of the Kavkaz Educational District. On January 1, 1896, the position of inspector of public schools was established in the region.

In 1897, the head of the region tried to introduce compulsory education among the Russian population. According to the order of the Military People's Administration, all school-aged children between the ages of 7 and 12 had to attend primary schools for less than two years. The attempt to introduce universal education failed to achieve its goal. However, it cannot be denied that the attendance of students in schools in Russian villages has improved significantly. Most of the children of school age attended school.

According to the periodical press before the revolution, one Russian school in the Caspian region had 700 students, then, for example, in the Stavropol region, such a school had 4,500 students. These results were

not bad for the time, because the Caspian Region was the last to join Russia compared to other parts of the Russian Empire.

The development of public education began to move forward, especially during the period of regional administration of A.N. Kuropatkin in 1890-1898. During this time, the number of schools almost tripled. In 1895, a new charter was approved, according to which one more grade school should be opened in the Russian village. In 1890-1896, despite the lack of funds for the maintenance of Russian schools, the amount of expenses increased [1].

At the same time, it should be noted that among those who immigrated from Russia to the Caspian region, there were many extremely poor and those who had no inclination for any social activities. The colonial administration supported the former in every way at the expense of the indigenous population, and fought against the latter. In this regard, it should be noted that the indigenous population, who always followed humanitarian traditions, helped the Russian population in difficult times, especially when there was a drought or other disasters, despite all the pressure and social oppression from colonialism. This was even recognized by all the courts of the colony.

For example, the head of the Turkestan State Property Administration wrote about this on October 9, 1898: "the people who moved around often helped the Russian population, so the immigrants survived the famine and saved their livestock. [2]"

The Cossacks and Russian-speaking population, who migrated from Russia in the first periods in Turkestan regions, did not pay attention to the issues of education of their children and organization of schools for a long time. Only in 1852-1858 in some places - including Perovsk, Kazalinsk, Sergiopol (Ayagoz), Lepinsk (Kopal), a 2-3-year training was organized by Orthodox priests.

In 1885-1899, due to the construction of the Krasnovodsk-Ashkhabad- Samarkand and Khovos-Andijan railways, railway court schools were opened in major stations. In the 70s of the 19th century, the establishment of Russian-style schools began, but in the mid-90s, their number reached only 28, and 51 Russians and 650 children of the local population studied in them. [3]

The first Russian schools in the Kaspiyorti region: Kyzil-Arvat one-class school (opened in 1882), Ashgabat two-class school (1884), Nikolayev church school in Fort Alexandrovsky in 1888, two-class school (1868), Ashgabat two-class women's school, 1892 y., Marv City Women's School (1894). By the beginning of the October Revolution, more than 80 primary educational institutions (including Russian and ethnic Russian

schools) were operating in Caspian 2.

In order to provide social support to teachers sent to Russian settlements, their conditions were improved and their salaries were increased. The salary of teachers of educational institutions and private schools is set at 1500 rubles per year. They were also given 500 rubles for food and 250 rubles for an apartment

(rent). Teachers lived in a separate room in the church building, in schools and in private apartments. The government allocated 100 rubles for educational manuals, 300 rubles for handicraft equipment, 800 rubles for the repair of the school building, and 300 rubles for church prayer needs 3.

As of 1892, there were 12 Russian schools and educational institutions and 1 Armenian prikhod school under the church in Kaspiyorti region, where a total of 645 students of both sexes studied.

When it comes to 1-2 class primary educational institutions in Kaspiyorti region, according to the data of 1914, there are 72 such lower educational institutions. They are mainly Tumanovsky, Vozelkovsky, Dmitrievsky, Komarovsky, Yablonovsky, Nizhe Skobelevsky, Ashgabat'sky, Fort- Alexandrovsky, Iolatan, Murghab, Khivaabad, Cheleken, Takhtabozor, O'tamish, etc. The Russian system was a place of education. These educational institutions in the Kaspiyorti region were mainly financed by the state, and as of January 1, 1915, annual allocations amounted to 48,841 rubles. Paying attention to the number of students in these educational institutions, 270 students graduated from these educational institutions in 1912, 251 students in 1913, and 392 students in 1914.

In 1915, in Kaspiyorti region, when paying attention to the national ethnic composition of educational institutions, there were 3,688 Russians, 45 Poles, 60 Germans with Russian citizenship, 210 Armenians, 2 Georgians, 16 Jews, 392 Turkmens, 139 children of Kyrgyz, 86 Persians, 49 Tatars, and 72 representatives of other nationalities were educated. [4]

The network of primary educational institutions intended for the population of Europe includes one-class and two-class schools financed by the province and the Ministry of Public Education, schools financed by the Caspian Railway, private schools, and parish schools.

As a result of the measures implemented by the Russian administration in the field of public education, the main part of the Russian population was covered by education. For example, in 1912, 762 school-age children of the Russian population studied in schools, which was equal to the number of literate Turkmen children. This is primarily due to the fact that tsarism

sought to keep the Turkmen people in darkness and ignorance, which, in turn, could not cause special difficulties in managing the new colony. [5]

In the period under consideration, the public education system of Kaspiyorti region is represented by special and secondary schools. The first of them were the school of horticulture and sericulture, the Russian breed school under the division of horse breeding, the Ashgabat railway technical school and the Marv school of real education.

The network of secondary educational institutions consisted of several gymnasiums and progymnasiums. In the period of the Russian Empire, the Ashgabat Men's and Women's Gymnasium, Marv Vocational Technical College, Chorjoi, Nikolayev, Krasnovodsk Men's Progymnasium, as well as the private men's progymnasium in Krasnovodsk and the private women's progymnasium named after S. Ponomareva, which later received state status, can be cited as examples.

of 1914, 519 students studied in the Ashgabat men's gymnasium, 592 in the women's gymnasium, and 133 in the Marv vocational technical school. [6]

When analyzing the composition of students attending Marv Vocational Technical College, out of 133 students, 74 were Russian, 33 Armenian, 7 Jewish, 13 Persian, 4 Turkmen, 1 Khiva, and one German.

Part of the Turkmen youth studied in Russian schools opened by the administration in order to train the necessary educated personnel. Russian-style schools had a progressive importance in the life of the Turkmen people. They were the first secular educational institutions in the Caspian Sea and played a significant role in introducing knowledge to the Turkmen.

Russian authors VP Nalivkin, SM Gramenisky, NPOstroumov,

APXoroshkhin, who touched on the issues of school and madrasa activity, and others deliberately discredited it, the enthusiasm of indigenous children and young

people to study in traditional educational institutions, including madrasas. they did not say anything about the convincing evidence that it is not only preserved, but also increasing. However, the development of the network of madrasahs, which has been significantly updated, shows the growth of the awareness of the national identity of the indigenous population, the emergence of a much stronger movement of its intellectual forces not only under the slogan of enlightening the masses, but also under the slogan of political and social liberation of the Kaspiyorti region from colonial dependence. was a serious determining factor. While some of the high-ranking Muslim clerics

supported the anti-national practices of the colonialists, many wealthy people, zamindars, and commercial and industrial circles in Kaspiyorti region actively supported the construction of existing madrasahs. Therefore, by 1917, their total number exceeded 440 in the country. [7]

With the rise of the revolutionary movement in the country, progressives opened schools of the "usuli savtiya" (sound schools, "new method"), and in a short time they began to teach students literacy. A number of studies have been created about these problems in the history of Uzbekistan, and research in this direction continues. Jadidism, which arose in such a situation, developed and strengthened, first of all, due to the implementation of his enlightenment ideas. The first new method schools were opened in the Kaspiyorti region at the end of the 80s of the 19th century. Initially, representatives of the Tatar nation worked as teachers in these schools. NPO Stroumov held the position of chief inspector of educational institutions of the Turkestan region in the colonial administration at the end of the 80s of the XIX century and was directly involved in the events taking place, especially the processes in the field of education of the Muslim population. therefore, there is no reason not to believe his information about the time of the emergence of new Methodist schools in the cities of the Caspian region.

As for national schools in Kaspiyorti region, in 1904 there were 163 of these schools, where 2429 children of the local population were educated. of July 1 , 1916 , it is 186, and when it is divided by uyezd, there are 30 in Ashgabat uyezd, 33 in Krasnovodsk uyezd, 50 in Tajan uyezd, and 73 in Marv uyezd. Of these 186 schools, 1 was located in a madrasa building, 14 in rented buildings, 84 in the houses of religious representatives, 47 in private buildings, 25 in mosques, and 15 in public houses 1. If we divide the religious representatives of 186 schools in the uyezds of Kaspiyorti region according to their place of education, the teacher (mulla) of this school is divided as follows. 111 people were educated in the center of Kaspiyorti region, 64 people in Bukhara, 9 people in Khiva, 1 person in Iran, 1 person in the local Russian-Tuzem educational institution. 8293 Armenian-Gregorians, 137 Armenian Catholics, 1863 Roman Catholics, 1013 Jews, 145 sectarians, 1378 Baptists, and 1580 Protestants who immigrated during this period. Only in the city of Ashgabat, there were 5507 Russian-speaking residents of the Christian religion. Churches were built by the state, mainly for the large number of Orthodox believers. The remaining few are of other faiths confined to houses of worship.

In 1910-1912, school teachers of religious institutions received a salary of 1,500 rubles, 500 rubles for food,

250 rubles for clothes, and rent in the amount of 100, 150 rubles. The priest's assistant received 750-850 rubles, the deacon 650 rubles. They would also enjoy the donations that the peasants brought to the church. 100 rubles for textbooks, training manuals and teaching aids, 800 rubles for specialized craft supplies, 300 rubles for church supplies are allocated to church schools and educational institutes every year. If the teacher lives in a separate room or rent, he is also given rent money in the amount of 500 rubles per year. Along with "God's prayers" (religious knowledge), moral education, calculation (arithmetic), geography, and Russian language were also taught in educational institutions under the Church. These educational institutions, mainly focused on literacy, are located in the church building or in a separate building next to the church. Pupils in them studied for 2-3 years, and there were classes where boys and girls were taught together or separately. The number of boys and girls receiving education in a large number of settlements was 120-150, in some 190- 200, in small villages from 10 to 35, at most 40-50.

After the establishment of the Caspian region, the Russian Empire took measures to protect the health of the displaced population and introduce modern medicine in this area. The territory of the province is one of the ecologically difficult areas. Especially in the region, due to the poor quality of water, many people fell ill with fever, malaria, dysentery, Penda's ulcer and leprosy, and this had serious consequences.

CONCLUSION

The article focuses on the resettlement policy of the Russian Empire, which led to the establishment of Russian settlements in need of schools, libraries, and other cultural institutions. This policy also created a significant demand for skilled specialists and qualified officials. In response, the Russian government prioritized the development of public education, including the opening of general, religious, and secondary schools, as part of its internal strategy to strengthen the position of the newly settled population.

The development of education in the Caspian region began with efforts led by Russian settlers, including pathologists and their families. Regional leaders like K. Komarov played a key role in supporting educational initiatives. By 1896, the region had a dedicated inspector for public schools, and the government sought to implement compulsory education for Russian children aged 7 to 12. Although this initiative faced challenges and did not achieve its goals, it significantly increased school attendance in Russian villages.

By 1897, some schools in the Caspian region had large

student populations, such as a school in the Stavropol region with 4,500 students. Despite limited resources, public education expanded rapidly, especially under the regional administration of A.N. Kuropatkin (1890-1898), with the number of schools nearly tripling during this period. Even though the region was one of the last to join the Russian Empire, the educational network grew significantly, and the number of schools in the Caspian region by the time of the October Revolution exceeded 80.

However, many settlers were poor and lacked a commitment to education. Despite social and economic challenges, the indigenous population often helped the Russian settlers, particularly during difficult times like droughts. The indigenous people's humanitarian spirit was recognized by the colonial administration.

The first Russian schools in the region were small, one- or two-class institutions, and by 1892, there were 12 Russian schools and one Armenian church school in the Caspian region. As the educational network expanded, the government provided financial support for teachers, including a salary and allowances for housing and food. By 1914, the number of primary educational institutions reached 72, and the Russian population's literacy rate had improved significantly. In contrast, the Turkmen population remained largely excluded from formal education, as Tsarist policies aimed to keep them in ignorance to facilitate control over the region.

The education system also included specialized and secondary institutions, such as schools of horticulture, sericulture, and technical colleges. By 1914, several gymnasiums and vocational schools were operating, such as the Ashgabat Men's and Women's Gymnasiums and the Marv Vocational Technical College, which served Russian and local students.

Despite the growth of Russian schools, many indigenous Turkmen youth attended traditional madrasahs, which played a crucial role in preserving cultural identity and increasing political awareness. By 1917, the number of madrasahs in the region had grown to over 440, reflecting a resurgence of local education and the influence of political and social movements, particularly those driven by the Jadidist reformers. These reforms aimed at modernization and enlightenment were supported by local elites who sought to resist colonial oppression and foster the intellectual and political liberation of the Caspian region.

In summary, the Russian education system in the Caspian region significantly impacted both Russian settlers and indigenous populations. While Russian education was a tool of colonial control, it also

contributed to the cultural and intellectual awakening of the local people, leading to the rise of nationalist movements and a push for social and political change.

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