Problems Of Education In Turkestan In The Late 19th - Early 20th Centuries

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Abstract

After winning in 1865, Tashkent Russian Empire was formed Turkestan general-governorship. One of the objectives of Tsarist Russia - was the spiritual colonization of the indigenous population. In this regard, the colonial administration began to carry out radical reforms in education. Began to open up the Russian-native schools, which were the main agents of Russification policy of tsarism. Later parallel church schools were opened, also missionary policy. The main content of these schools was propaganda of the Russian language and literature. The colonial administration began to change the curriculum and introduce Russian as a subject of compulsory subjects in Mekteb and madrassas, among them the K. Kaufman, A. Ostroumov, etc. According to statistics, in the years 1867-1885 only in Syrdarya region was discovered about 134 Russian-native schools. Thus, in this report, the goal of the scientific analysis of the progressive policies of the spiritual colonization of the local population of the Russian Empire in the field of education. The basic methods are the principle of historicism, and comparative analysis of educational reforms in the years 1865-1889 in Turkestan. This report was used archival documents of the Central State Archive of the Republic of Kazakhstan and the Republic of Uzbekistan.

Keywords: Turkestan, Russian Empire, Russification, Russian-Tuzem School

1. Introduction

In broad terms, the first governor-general of Turkestan, the Adjutant General Konstantin Petrovich fon-Kaufman in the establishment of Turkestan were and care about his education Russian natives. At this difficult and complex issue late General reacted with full attention and care. Not being properly informed about the current situation of his native school (Maktab and Madras) and the actual impact of them on the native population, the late promoter region, partly indicated a misunderstanding, and partly for lack of people who are well informed with this
special issue, one decided at first neglected the indigenous schools, under the assumption that these schools, as a remnant of an old Muslim antiquity, are not viable and therefore of themselves without a required element for further development [1]. In the inner strength of Islam late Governor-General did not believe, partly under the influence of the then dominant view of Turkey as of a sick body, and considered all Muslim culture his age and inability to awaken and further progress. Valuing the only European education, he believed only in this formation, and as a staunch Russian administrator, who had had administrative experience in their service in the north-western region, in which he defended the Russian educational and school ideas from the Polish propaganda, he was in Turkestan was determined to keep policy through the medium of the Russian school. In these considerations, the late Governor General, representing the stagnation of Muslim education, did not expect to hold a Russian-government views among indigenous natives in Muslim schools. At the same time, he knew that in Turkestan there are numerous Kyrgyz population, is an independent ethnographic group, which, although close Sart and Tatars by origin and language, but not crowded, unilaterally, exclusively Muslim religious school-wise and therefore viable and susceptible in relation to education. So he decided to focus all their attention on the device enlightened in Turkestan Russian schools specifically for children Kyrgyz and hoped that the Kyrgyz children in Russian schools Russification and join the Russian citizenship, and then narrow one-way Islam will no longer be able to give them their influence that does not conform to the ideas and principles of European civilization [2].

With this view of Islam and the Kirgiz, the late governor-general was influenced by the prominent professor of history of the East V.V. Grigorieva [3] and practitioners of Kazan foreigners N.I. Ilminsky. Unfortunately, Ilminsky KP could not get into a more detailed explanation on such a serious and complex issue, and the views of Prof. V.V. Grigorieva only heard from his former student at the Faculty of Oriental AL Kuhn, who came to serve in Turkestan, which he clearly had no idea and thoroughly academic affairs entrusted to him in the new territory. The Ministry of Public Education at the time (1876) was also not certain and stable view of education of foreigners in Russia. In Kazan, at this time only started to try the system (V.V. Radlov) trained teachers for Tatar (Muslim) schools, but also to the sample treated uncertainly, and soon very disappointed in her. As for the Christian school system of the baptized natives, led by a N.I. Ilminsky, it directly to Turkestan did not fit, and the place (in Kazan) led to heated debate among local actors [4].

December 19, 1884, under the influence of a new view of Russian education of natives in Tashkent opened the first Russian-native school for the children of natives [5]. This new school was specified task - to give indigenous population of the mountains. Tashkent (SART), the opportunity to teach their children to read and write Russian and Russian language, what Sart as traders felt great need. In this case, the children of natives, recorded at the school were given the opportunity to learn Arabic-Persian alphabet and the Muslim faith. The opening of this school, attached such great importance that the General N.I. Grodekov [6], in the presence of which the discovery is made of the school, said then honorary natives: "I am happy for you that day of your life! Be it blessed and the hour that you have followed the opening of this school! " [6]. The then director of the seminary Y.F. Krachkovskii in his speech, said at the same ceremony, said that the newly opened school, as the prototype of all other such schools, grain is small, luxurious and desirable seedlings which must increasingly meet the wild spirit of the desert and jungle, and lead to a merger of Asia and Europe, the removal of moral and spiritual stagnation and accession (SART) for true culture, true progress.

Despite this, as early as 1886 - General Adjutant N.O. Rosenbach found it necessary to confirm the heads of areas of Turkestan, which the discovery of Russian-native school he wanted to promote the emergence and strengthening of the Russian spirit in the native population and its development in the material and moral terms, to put the natives in the most favorable conditions for the development of their natural abilities, to smooth their path by providing the resources and all the necessary and useful tool for the moral progress of material growth. These schools were the closest and the most likely to combine domestic and economic interests of all the peoples of Turkestan with national and promote a lasting and definitive fusion of all these peoples indigenous to the great family of the Russian people in our mighty metropolis. General Rosenbach believed that the natives had an awareness of the fact that the Russian state power - to their own power, that Russian should become their native language. At the same time, he hoped that nestled in Muslim schools separatism will be deprived of the soil and that the Russian-native school will lead to a merger with the old Muslim schools. He also thought that with the new government schools can be established a valid and permanent control over the direction of Muslim schools, in general, to do them with the necessary guidance to help in their needs, and in the case and counter malicious preachers, who are among the nomadic population deceptive conduct and wrong ideas interpret the orders of government [7].
Another big difference in the views of the two general governors at the same school is seen in what follows. Baron Vrevsky, stated in his circular: "To assume and hope that the people of Turkestan themselves aware of the benefits fun learning Russian from the knowledge that is reported in the Russian-native schools, would be to leave the matter in the usual inertia, long delay Russification or spiritual communication medium Asian margin with Russian folk and thereby impede the merger of the outskirts of the empire. On the other hand, the involvement of indigenous children to school only through the township managers and elders does not lead to the desired goal: children starting to teaching not by their parents or relatives, and the external compulsion, learn reluctantly, bonded and success. This method does not match the dignity of the Russian school, and the Russian government. It is time to see to it that, in Russian, and only in Russian school and the natives saw the bearer knowledge to all kinds of social services and activities in order to know about is inapplicable to the present political and social system of their life from the knowledge that is carried out of the Madrasa and Maktab. This life itself through the power of compelling circumstances, imposes requirements on such knowledge and skills, which do not and can not give a Muslim school. And the natives, like all ordinary people, first and foremost interested in the utilitarian side of the teachings of the book, its applicability to practical purposes "... These considerations gene. The governor asked the military governors to take urgent measures to ensure that the natives who know Russian Private language, elected and appointed to various administrative positions and services, preferably before the ignorant Russian language [8].

The above hopes and aspirations of the two successors of K.P. fon-Kaufman (General Rozenbah and Baron Vrevsky) at Russification natives of Turkestan, on the outskirts of the merger with the parent of Turkestan were dashed in 1892, there was a major scandal among the natives of the mountains. Tashkent and in 1898 the entire Fergana region was up in arms, threatening the peace of the entire region. It was then for the first time, and remember, by the way, the indigenous native schools that could not only did not die out, as administrators had hoped the newly-Russian Muslim region, did not recognize Muslim culture viability. Special commission was formed in Tashkent to clarify the question of how to treat future Muslim schools in the province. Were requested by three military governor of the indigenous regions (Syr-Darya, Samarkand and Fergana), and all the arguments have been reduced in the main to the fact that to continue the policy of non-interference in the internal affairs of Muslim schools and stick to outdated articles and provisions of the law. A generation of new rules and regulations for the supervision and management of these (it should be noted - many) schools are considered redundant [9].

Edge management Turkestan General S.M. Dukhovskoi who fell to pacify "andidzhan rebellion" did not change significantly earlier views on the attitude of the Russian administration side to Muslim schools, although most loyal in his report, which was compiled in 1899, it is clearly depicted meaning of Islam in Turkestan. He also correctly reasoned that the Russian officials on the staff of administration of the province are required to have a basic understanding of the beliefs, manners and customs of the natives, Muslims, and this aim has undertaken the publication of "Collection of materials on Islam" 16. At the same Muslim school he intended to extend the law of March 1, 1893 the Jewish chider at this point have a direct influence of his assistant and then successor - General N. Ivanov, both personally known to the author of these lines. Sad smile is the measure after just experienced the revolt, and it does not fit in with the other major activities described in the same report.

Under General N.N. Teviasheva also paid no attention to Muslim schools, and was excited about the distribution of correspondence Kirghiz aul schools modeled on those schools in Khan rate Astrakhan Province. At the same time in in 1905 was assembled a special committee in the Ministry of National Education Educational eastern foreigners, under the chairmanship of cabinet minister A. Budilovich, which developed rules for primary school children of foreigners of different tribes and religions, but rules of the commission were put into place, the artificial protest Muslim foreigners, and were reviewed in another committee, convened as the Ministry in 1907. For mixed ethnic schools of Turkestan rules aforesaid commission has not been applied, and the question of how the education of children of natives in the Russian-native schools and for the oversight of Muslim schools remained in the same position. But life was not the natives, but to develop and be influenced not only natural but also artificial. By the latter I mean began long ago, with the 70-ies of the last century, but not seen the awakening of Russian administrators of advanced Russian Tatars, who have decided to take over native school (Maktab and Madras) and give it its direction. Under the guise of political influence and "freedoms" advanced Tatars began to publish newspapers, books, pamphlets, organized various educational and charitable societies and finally opened in different parts of Russia and Turkestan called "novometodnye" Maktab, which opened without permission authorities and be there without any oversight by the school authorities, both in domestic Russia, and we have, in Turkestan. Meanwhile, traffic on the looks only educational, began to take the form of political, pan-Islamic character. Only then, attention was drawn to the movement in Tashkent, in connection with an undoubted political propaganda
character, and at the district headquarters of the Turkestan Military District, at the end of 1908, a special committee was formed at meetings of which were raised and the question of the old Muslim schools edges with it from the academic departments are divided in their views on this issue. Then, at the suggestion of the Governor-General, in the management of local schools have been developed new rules for supervision of the Maktab and Madrasa and sent to the Ministry, which has not yet been authorized [10].

In 1909 he came to the edge of a new Governor-General, General A.V. Samsonov, who drew attention to the statement of the natives edge education and subjected this question first personal discussion, and in order to the academic department of August the same year, about some defects in the activities of the Russian-native schools in the Fergana region, wrote: "Russian-native school, being the breeding grounds of the Russian Enlightenment and the conductors of Russian culture in the newly-Turkestan, must at the same time serve as the first and surest way to get closer to the natives of the Russian people and Russian state. So teachers, governing these schools should feel the consciousness of the importance entrusted to them by the government of educational affairs and to make every effort to maintain the educational affairs in their respective schools at the height corresponding to the importance of public tasks carried out by these schools. They should earnestly treat your teacher's assignment, diligently perform Lying on their teaching duties, taking care at the same time on bringing in their respective schools as many children, both Russian, especially natives. When the actual implementation of national curriculum teachers should take care of the development of the pupils not only intelligence, but also the moral qualities of parenting in general, in the broadest sense. In this last respect the popular teachers in the schools are required to set an example to his personal behavior, not only children, but also to the entire population of the area. Being almost the only representatives of Russian education, teacher of Russian and Russian-native schools in their classes must tend to perpetuate in the minds and hearts of the children of natives think of the greatness and power of Russia, took under his wing uncultured but promising Turkestan, which enjoys the tranquility and external material well-being ". In view of the importance of public education in Turkestan, the new chief of the main edge inspectors asked public schools to strengthen the monitoring of the lower edge of the schools, to indicate and correct the shortcomings observed in school affairs, and encourage teachers to take their responsibilities not formally, but the consciousness lying to them and moral duty.

In the Commission then convened issue of the Native Education was discussed in a broader program for public schools than the director defended his point of view on the Russian-native schools in the course of which it was proposed to extend the program for native class, which was done at the beginning of 1910 subcommittee with indigenous representatives. For the oversight of the Maktab and Madrasa subcommittee not to talk, and will be a pity if this central issue remains unresolved, for the life of Muslims should not be in the same position as it moves forward. For the Russian government should not be indifferent to the direction in which the movement continues. For my part, I can only point out that the Muslim school, left to themselves, continued to live and grow, and animating their Islam is growing and presents Christian measure their strength in the form of an open transition of Christians to Islam. The newspaper "Caspian" was recently published excerpt from the German magazine, with the addition of a Muslim Vezirbey in the following terms:

"If Islam reached its height during the time of the Caliphs by foreign conquest, the success of its common now are the result of the intellectual and spiritual evolution. How strong is the ubiquity of Islam, is seen from an article in the German magazine № 47 "Ueber Land und Meer", which we present as amended, the Vezirbeya into gas. "Caspian"

"In Germany, Islam has a vanguard in the face of the German-born Mohammed Adil Schmitz de Mulen, who, after a long stay in the East, as an engineer, married a Muslim and converted to Islam. He wrote in defense of Islam works: "Islam," "The Harem" and "Istanbul", that is, the city of faith, in which he states that Islam is closer to the ideas of Christianity than the so-called. "Christendom," with its pursuit of profit and pleasure, poverty, disasters and evils.

"Following Muhammad de Mulen very prominent distributors of Islam are foul Elena and her husband Omar Rashid Bay in Munich.

Reference

See these schools on our articles in the "Journal of the Ministry of National Education" for 1906 (№ 2, 10, Dep. 3) and for 1907 (№ 1, Div. 3). These articles are articles and other authors who have written about the same subject.


See Proceedings of the special meeting on the establishment of eastern foreigners. St. Petersburg, 1905, and Art. MA Miropieva "Russian-mixed ethnic school system NI Ilinsky" Jour. MN Ave., February 1908).


"Turkestan Vedomosti," August 21, 1909 № 177.

Those who wish to get acquainted with the report preosv. Alexis can read it in full in the "Orthodox. Interlocutor "for the current year, and extracts from it in the" Bell "for 1910 № 1150 – 1157.


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