

The Process of Training Teachers for Turkestan Public Education (Second Half of the Xix Century Early Xx Century)

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Abstract: *The article analyzes the reasons why special attention is paid by the colonists to the issue of training teachers for folk schools in Turkestan. In particular, the opinions and practical work of tsarist officials are studied about the need for the composition of future teachers, which will use the student hostel of the educational seminary, where teachers are prepared at the expense of the Treasury, to consist primarily of Russian children. Noting that despite all the efforts of tsarist officials in the country, there are not many applicants of Russian nationality for admission to the Teachers' Seminary, it was recognized that a third of the audience of the Tashkent Teachers' Seminary, which finally began its work in 1879, could be received from the children of local residents, and planned work was carried out in this direction.*

Keywords: *Turkestan, Teachers Seminary, tsarist officials, colonists, Empire interests, Russians, Governor General.*

1. Introduction

Systematic organization and management of public education in the world, regular and sustainable improvement, priority in the training of competitive personnel are considered. This reason is due to the fact that today special attention is paid to the upbringing of talented individuals who can objectively approach their past and history in order for the country to develop economically. The theory of progressive pedagogical ideas of eastern and Western thinkers of the second half of the XIX – early XX centuries, aimed at ensuring the well-being of the people, has been a constant object of research of the seekers. This entails the regular improvement of pedagogical ideas about the school system created by ancestors on the basis of an objective study of the history of pedagogy, the organization of a collaborator of educational forms, methods and Means, activities of educational subjects.

Relevance of the topic. Since the 70s of the XIX century, special attention began to be paid to the training of teachers for primary and Secondary Education schools by the Tsarist administration, taking into account the significant role of teachers in the organization and management of public education in the territory of colonial Turkestan. In order to organize and manage education in the direction desired by the Tsarist administration, they needed ideologically armed, methodically trained and educated teaching personnel with sufficient knowledge. In this regard, it was first intended to increase the literacy of children of the Russian nationality living in the territory, and then to ensure the education of children of the local population in the “desired direction”. It was excellent by Tsarist officials to first prepare teachers for Russian schools. This reason was planned to establish the “Turkestan Teachers ' Seminary”, which has a model educational institution in Tashkent.

The purpose of the study is to analyze the goals, causes and consequences of the formation of the Turkestan Teachers ' Seminary in the second half of the XIX – early XX centuries, to reveal the role and significance of the organization and targeted management of the educational system in the development of the nation and the state.

Scientific innovation of research. It has been found that the structure of educational institutions of the Turkestan region, including The Tashkent Teachers ' Seminary, is organized and managed on the basis of an administrative-conservative model, and the “neglect” of the education of local residents is the reason for the limitation of harmony between the number of schools and the literacy rate of the population. As a result of the organization and management of Turkestan people's education in the interests of the policy of the system of chorism, the implementation of the educational process on the principles of social stratification, the reduction of educational opportunities of the local people, the dependence on the consciousness of the local population, the stamp of illiteracy were instilled through the educational process.

In the “basic program for the organization of the public education and training part in the Turkestan territory”(1870), developed under the leadership of the Governor-General of Turkestan Konstantin Petrovich von Kaufman.), Special attention was paid to the issue of training teachers for public schools in Turkestan. It was justified that the composition of future teachers who use the student dormitory of the educational seminary, where teachers are prepared at the expense of the Treasury, should consist first of Russian children, that the education of citizens of the Empire should not be transferred to national (local) personnel. "The Teachers' Seminary has some places to study lying at the expense of the Treasury, to which only children of gifted, exceptionally Russian parents who have graduated from exemplary schools are admitted. Because it was then envisaged that they would set up and teach folk schools in places that could not be trusted with “tuzems”(Indigenous people)” [1]. But considering that, despite all the efforts of tsarist officials, there are not many applicants of Russian nationality for admission to the seminary, a third of the listeners of the Teachers ' Seminary, which finally began its work in 1879 (of course, this amount was absolutely lacking in Turkestan schools to provide national teaching staff), it was recognized that local residents could[110].

The governor-general's primary focus in organizing the Oka people's education was on the fact that two-thirds of the 3 million population in the Turkestan region lived in the steppes, relatively marginalized from the influence of the Turkestan khanates, inclined to unite with the peoples of Tsarist Russia. In particular, Kaufman noted that” we do not leave our main task to the future, but to spread Russian statehood widely, first, to fulfill our duty of humanity, to put the people of the steppe among the civilized peoples, and secondly, to distance them from the Muslim religion and bring them closer to ourselves ” [3; Work 57]. According to his plan, it was necessary to establish elementary schools on the basis of uezd

schools for the population of the steppe, to build a boarding school for 20 people under it. These schools were planned to be taught by graduates of uezd schools. In it, using the Russian transcription (Cyrillic alphabet) on the basis of the pedagogical system of Ilminsky Nikolai Ivanovich, the subjects should be taught mainly in the native language of the local people, and for Russian children it was not mandatory to read and learn the language of the local population. To accurately imagine the ideological and didactic directions of managing the process of training teachers for Turkestan public education, it is necessary to know the essence of Ilminsky's pedagogical system. The following are the main directions of the pedagogical system of ilminsky, which mahliyed the Governor-General of Turkestan von Kaufman:

- 1) education of children in the primary class in the native language. To do this, create and teach a complex of textbooks of the alphabet, reading book, arithmetic, and even teach the laws of the Orthodox religion in their native language;
- 2) teaching Russian as the main subject of study on the basis of the native language. In this case, the use of quality textbooks, the continuation of education in the Russian language after the initial class;
- 3) to impose high demands on teachers-the teacher must be an Orthodox with a true faith, know the language of his students, have an pedagogical specialty;
- 4) he considered it necessary to educate girls with religious sensibilities along with boys from primary class to promote missionary work (he founded the Kazan School of desolate Tatars and the Chuvash teacher's school in Simbirsk where boys and girls would study together) [4].

Ilminsky sent his students to Turkestan to assist in the organization of the country's public education system. Most of them were active in the Tashkent Teachers Seminary and saw the promotion of the Christian religion throughout the country as the main goal. In particular, his disciple N.A.Voskresensky, in a letter to one of the Moscow priests, defines his role in the territory and the direction of the Teachers 'Seminary as follows:" since the Tashkent Teachers ' Seminary aims to unite the local population with the Russians, the promotion of them to the Christian faith, at least the rapprochement, is the main goal of seminary teachers" [5; B.34].

Scientific importance of research. The practical significance of the results of the study is that it serves to modernize the program of subjects taught in the educational system, deepen the integration of pedagogical and historical knowledge, strengthen knowledge about the history of the country and pedagogy on the basis of analytically studied resources, improve educational and methodological support. The plan "Organization of public education and training in the Turkestan region", aimed at Russification and missionary policy, approved by the Russian minister of War Dmitry Alekseevich Milyutin, was approved along with some changes made by the Russian minister of Education Dmitry Andreevich Tolstoy tomny. According to him, the proposal to establish primary schools" around the ovules " was rejected, and it was envisaged that the children there would attend schools in the nearby town or village. But the Russian Finance Minister Mikhail Khristoforovich Reytern, who prepared teachers for local schools, opposed the financing of the Tashkent Teachers ' Seminary at the expense of the state treasury, and offered to fund the seminary at the expense of the foundation of local residents. But the governor-general of Turkestan was well aware of the desire of the inhabitants of the country to preserve national-spiritual values, so that the people who sacred the Waqf property openly perceived the involvement of funds at the expense of the waqf or the population in the Teachers ' Seminary in the interests of the Tsarist government as a "threat to private ownership". Kaufman therefore objected to the opinion of Minister of Finance Reytern in a notice to Minister of war Milyutin, and asked for permission to finance it from the state treasury, promoting the situation in the country and "the

importance of building and organizing local schools that relied on the foundations of Russian Empire statehood"[3; case 57]. It was envisaged that the Teachers ' Seminary would be the main educational institution carrying out the missionary work. The appointment of a director relied on the advice of missionary "specialists". In July 1875, Kaufman sent a letter to Ilminsky asking to recommend a candidate for the position of director of the Tashkent Teachers ' Seminary. He recommended his disciple Nikolai Petrovich Ostroumov for the position in question because he believed he would promote missionary work. In the summer of 1876, Kaufman went to Kazan and personally met with Ilminsky and talked about the establishment of Russian-local schools in Turkestan, its content and teaching procedures.

In May 1877, Ostroumov arrived in Tashkent. The position of director of the Tashkent Teachers ' Seminary, promised to him, as the organizational issues of the seminary as a whole have not yet been resolved to the end, he was temporarily appointed to the post of General Superintendent of educational institutions of the Turkestan region. He studied Tatar, Arabic, Turkish. Upon graduating from the Academy, ostroumov, acting as associate professor of the Department of anti-Muslim objects of the Academy on Ilminsky's recommendation, taught such non-Islamic educational subjects as "analysis of the teachings of Muslims about the other world", "analysis of the teachings of the Quran on the example of Jesus Christ". According to the law "establishment of the Turkestan Directorate of Educational Affairs", adopted on May 29, 1875, since January 1876, the Directorate of educational institutions of the Turkestan region began to work in Tashkent. From the academic year 1876-1877, male and female gymnasiums began to operate in Tashkent and Verny (now Alma-Ata). Tashkent Teachers ' Seminary, on the other hand, began its activities from the academic year 1879-1880. At the ceremony dedicated to the opening of the seminary, the general superintendent of educational institutions Alexander Lyudvigovich Kun noted that the seminary does not teach Muslim religion: "a Russian school operating in the way of its own goals cannot take on the teaching of a religion other than a subordinate state religion in its premises and against the interests of the State" [2; B.150]. At the same time, he promises not to "daunt" the religious beliefs of the seminary audience in order not to frighten the population. On August 30, 1880, at a ceremony organized in Kaufman's presence on the occasion of the one-year anniversary of the founding of the seminary, Ostroumov said, "I can say with confidence to the Highness of your gentleman, that we are ... we have chosen a way to achieve our goal by "properly educating" young people ..." - expresses his opinion in the tribe [2; B.151].

From these sentences, we can clearly find out the true intentions of specialists involved in the process of organizing public education in Turkestan. It seems that everyone tried to use the situation in their own interests. Among them are the institutional organization of educational processes, the formation of pluralism in the forms and methods of education, changes in the gender approach. The highlighted changes, on the one hand, are considered the consequence and product of socio-political discourses in society during the turning point and are faced with the need to choose the main vector of progress. Initially, the government approved the teaching of Uzbek and Tajik (Persian) languages in addition to Russian in the seminary. But a little later, Kaufman recommended to the pedagogical Council of the seminary that Kazakh be taught in the seminary instead of Uzbek and Tajik. Because Kaufman believed that it would be easier to direct the Kazakh population to serve the interests of the Empire and distance it from the Muslim religion. "Based on the policy of our government towards the peoples of Central Asia, it is necessary to protect the Kyrgyz people (originally the Kazakh people were called Kyrgyz (black Kyrgyz) by the Russians) from the influence of the Muslim religion, while improving the lifestyle of the local population and ensuring respect for Tsarist Russia, the teaching of Russian writing in This can only be achieved by establishing and

increasing Russian schools among the Kyrgyz people, and it is necessary to carry out the teaching of children to write Russian through their native language" [3; 3055-work]. By January 1881 Kaufman's proposal had been approved by The Empire Ministry. The Russian language was taught to the Russian listeners of the seminary, and the Russian language was taught to the Kazakh listeners through the Cyrillic alphabet (without any changes to the Cyrillic alphabet).

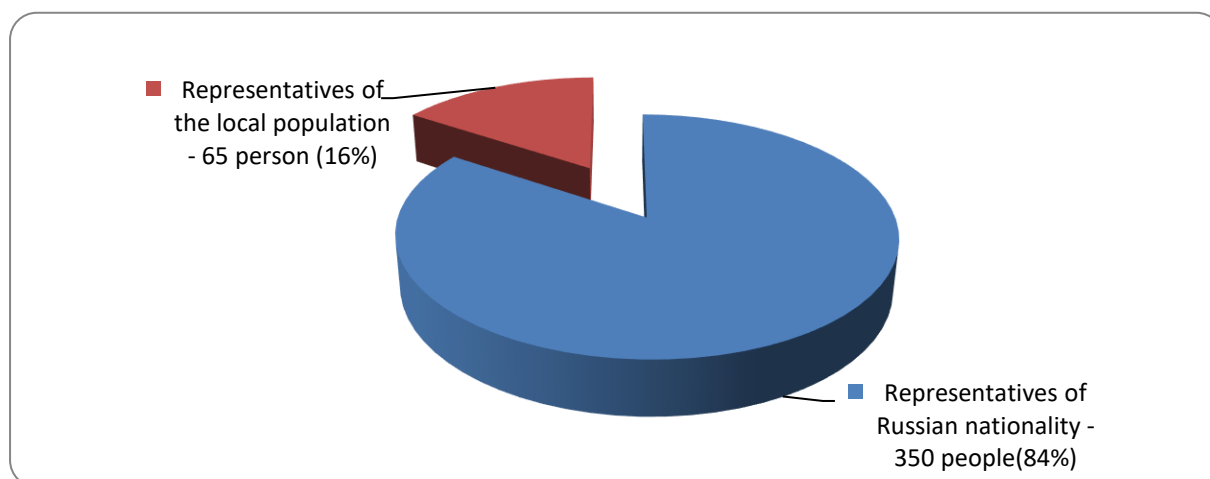
Nikolai Ottonovich Rosenbach, the next governor-general of the territory, sent a report to the people's Minister of Education Ivan Davidovich in August 1884, replacing the teaching of Kazakh with Uzbek, Persian and Arabic at the seminary. In turn, Ilminsky, in a letter to the minister, objected to the teaching of the Arabic language: "according to the grammatical structure of these three languages, which are envisaged to be taught in the seminary, not only from Russian, but also from each other, therefore, it is useless to teach these languages at the same time... Considering that they receive a seminary without special grammatical training, with simple information, how can a person who has just begun to analyze Russian sentences understand the laws of the Turkish, Iranian, Semitic language? Their entire studies are crossed by memorization without understanding Arabic, Persian, and Uzbek ..." [5; p.34]. After much controversy, from the academic year 1884/85, Uzbek and Tajik began to be taught again in the seminary instead of Kazakh. During the period 1885-1890, the seminary became a center for teaching Uzbek and Tajik. The services of the Russian pedagogue Vladimir Petrovich Nalivkin became great in this. He served in the seminary from January 1885 to May 1890 as a teacher of vernacular languages. Born in the family of Asli dvoryan and after graduating from the land of military knowledge, Nalivkin, who served in the Orenburg Cossack Regiment, took part in the battles for the capture of Kokand and Khiva in 1873-1875 as part of the Russian troops. For 6 years from the spring of 1877, together with his spouse, he was engaged in agricultural work with Uzbek and Tajik people in the village of Nanay, located near Namangan. Together with his wife, he published comparative dictionaries and manuals of the Russian and Uzbek language [6; 355 P.].

As a result of teaching Uzbek and Tajik languages to Russian listeners of the seminary for more than 5 years, Nalivkin prepared several more teaching aids [7; B.16]. Some of the manuals were published even after he left the seminary. These manuals were considered the main teaching textbooks taught in the seminary, taking an important place in the study of Uzbek and Russian languages at that time.

According to the seminary curriculum, Uzbek language is provided for 4 years in all courses. Including, $4+2+3+3=12$ clock theory, $3+3+2+2=10$ hour practical weekly classes were planned.

Tajik was taught from Year 2. $2+3+3 = 8$ hours theoretical, $3+1+1=5$ hours of practical weekly class hours are planned. The largest proportion of students studying at the seminary corresponds to representatives of the Russian and Kazakh nationalities. In particular, the national composition of the 415 students who attended the seminary from 1879 to 1904 was: Russians: 384 (83.9%); Kazakhs: 54 (13%); Uzbeks: 9 (2.2%); Tatars: 3 (0.7%); Turkmen: 1 (0.2%). The strong desire of the local population to study was due to the fact that 39 graduates (11.4%) of the 254 graduates who fully graduated from the seminary were of local ethnicity (more precisely 1 Uzbek and 38 listeners of Kazakh nationality) [2; B.155]. Admission to the Teachers' Seminary is not only the only way to get a secondary education, here students are provided with free accommodation and food. The graduates, along with the Russian language, were well-versed in the language of the local population, so they were diligently recruited to state organizations and private enterprises in the Turkestan region.

Therefore, upon graduation, most graduates switched to another job after working out the received scholarship during 6 years of compulsory pedagogical activity. According to statistics, a total of 254 listeners graduated from the Teachers' Seminary from 1883 until 1905. As of August 1904, of the 177 students who graduated from the seminary in 1883-1898, 18 had died by 1898, and of the remaining 159, 107 were engaged in pedagogical activities, of which only a third had moved on to a different type of activity after completing the term of scholarship absenteeism. In particular, 13 of them were translators, 23 worked in various positions in organizations, 16 served in banks and insurance societies, or were engaged in commercial activities [8; 179].



Nationality of 415 graduates who graduated from Tashkent Teachers Seminary in 1879 – 1904

The need for ministers who knew the local language was strong, so in 1883 the teachers wanted to turn the seminary into a school for ministers and interpreters. At this time, Mikhail Grigorevich Chernyaev was serving as governor general of the territory, and Zabelin was serving as the general superintendent of educational institutions. In July 1883, Zabelin presents Chernyaev with a notice of the state of school work in the Turkestan region and the need to turn the seminary into a school of ministers and translators. Zabelin noted that until now, the seminary has done little in terms of public education, although it aims to train teachers for the primary Russian educational institutions of the country and educate the children of the local population. Therefore, it is necessary to radically change the activities of the seminary, “turning it into an educational institution of servants and translators” [9; B.144] Chernyaev approved Zabelin's opinion and appealed to the Minister of the people's Māori of the Empire about this. But in Petersburg, his proposal was not approved. Because this plan, without foresight, would not serve the educational policies of chorism in the land.

2. Conclusion

In order to attract the local population more widely to Russian schools, a number of works were carried out. For example, special attention was paid to teaching agricultural and carpentry work in these educational institutions. With this, it was planned not to train intellectual and managerial personnel from the children of the local population, but to form servants, primarily engaged in agriculture and handicrafts, who, at the expense of black labor,

would see a day, feed the noble class. Also, special importance was attached to social stratification in such schools. That is, according to which social class the students represented, educational institutions were divided into two groups, in the first Group ordinary people's children were limited to learning to read and write, and in the second group, children of officials, merchants and the rich were required to receive extensive knowledge of secular subjects. But the strong belief in Islam in the people forced the tsarist officials to take a far-fetched look. Tashkent Teachers ' Seminary was opened with some mercenary goals to release the literacy of children of Russian-ethnic residents living in the country, and, moreover, to ensure the education of children of local residents in the "desired direction", for decades it served as the only professional pedagogical educational institution for the training of pedagogical personnel on the territory of huge Turkestan. Whatever it was, pedagogical personnel of Russian and local nationalities were prepared, who made a certain contribution to the socio-economic development of the country. For several decades, The Tashkent Teachers ' Seminary, which was considered the only one in the country, as a secondary special educational institution, performed the following tasks: firstly, it not only borders on the training of pedagogical personnel, but also serves as a single professional school for rural youth; secondly, it served the formation of a cultural-political worldview in society, depending on the direction.

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