



**HISTORIOGRAPHY OF THE EDUCATION SYSTEM OF THE GENERAL GOVERNORATE
OF TURKESTAN (1867-1917)**

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Annotation:

The Turkestan General Governor is an administrative-territorial unit formed by the decree of the Russian Emperor Alexander II on the territory of Western Turkestan occupied by the Russian Empire (July 11, 1867). In the same year, the Turkestan military district was formed. Adjutant General Konstantin Petrovich von Kaufman, a close official of the Russian Tsar, was appointed the first Governor General of Turkestan. For 14 years (1867-1881) he strictly controlled the Turkestan region. Von Kaufmann, who proved to be an experienced administrator and a skilled politician in suppressing liberation movements in the Caucasus and the Baltic countries, was hailed as the "Founder of Turkestan". At a meeting of representatives of the public in Tashkent (January 22, 1868), he first called the Russians the "elder brother" of the Turkestan peoples. By the time of the conquest of Turkestan by Russia, there existed a rather harmonious system of education created by the Muslim clergy, firmly based on the rules of the Koran and Sharia, brightly colored by fanaticism and religious intolerance. There were two types of religious schools: schools and madrasahs. Schools served as primary education, and madrasas provided secondary and higher education.

Keywords: The Turkestan General Governor, an administrative-territorial, military district, an experienced administrator, "Founder of Turkestan", harmonious system of education, fanaticism and religious intolerance, primary and secondary education, private benefactors.

Аннотация:

Туркестанское генерал-губернаторство — административно-территориальная единица, образованная указом российского императора Александра II на оккупированной Российской империей территории Западного Туркестана (11 июля 1867 г.). В том же году был образован Туркестанский военный округ. Генерал-адъютант Константин Петрович фон Кауфман, близкий чиновник русского царя, был назначен первым генерал-губернатором Туркестана. В течение 14 лет (1867-1881) он строго контролировал Туркестанскую область. Фон Кауфман, проявивший себя как опытный администратор и искусный политик в подавлении освободительных движений на Кавказе и в странах Балтии, был провозглашен «основателем Туркестана». На собрании представителей общественности в Ташкенте (22 января 1868 г.) он впервые назвал русских «старшими братьями» туркестанских народов. Ко времени завоевания Туркестана Россией существовала довольно стройная система образования, созданная мусульманским духовенством, прочно основанная на правилах Корана и шариата, ярко окрашенная



фанатизмом и религиозной нетерпимостью. Было два типа религиозных школ: школы и медресе. Школы служили начальным образованием, а медресе давали среднее и высшее образование.

Ключевые слова: Туркестанский генерал-губернатор, административно-территориальный, военный округ, опытный администратор, «основатель Туркестана», стройная система образования, фанатизм и религиозная нетерпимость, начальное и среднее образование, частные благотворители.

INTRODUCTION

In modern literature, one can come across statements that Russia's advance into Central Asia was a conscious desire for territorial acquisitions and seizures. The authors of such statements do not take into account the geopolitical situation in the Central Asian region, which in the middle of the 19th century became a promising object for the expansion of Great Britain. On this account, it is appropriate to quote the statement of the Russian military historian A.A. Kersnovsky: "The hostile attitude of England towards us since the time of the Eastern War, and especially since 1863, has determined the entire Russian policy in Central Asia." Most of the schools were supported by parishioners, sometimes by private benefactors. Only boys studied there.

They were taught prayers, religious rites, reading religious books in Arabic and Persian, sometimes writing, and basic arithmetic. Any literate person could be a teacher. Those wishing to teach were not required to have any documents. Pupils entered schools at the age of 5-6 years, teaching was conducted individually. Discipline was maintained with stick blows. Parents paid tuition money directly to the teacher. Capable children studied for four years, less capable children for six, sometimes eight years. There were also women's schools, which were usually maintained at the expense of the wives of imams. Girls from wealthy families studied in them. The school of the highest level, the madrasah, which combined secondary and higher education, had the same scholastic character.

MAIN PART

Many madrasahs were founded by khans and private individuals as early as the 15th-17th centuries. At the head of the madrasah was a mudarris, who simultaneously taught in the senior classes. In the lower grades, his assistants, mukarrars, taught.

Teachers used curricula and programs developed as early as the 12th-13th centuries. Textbooks, as a rule, reflected the circle of knowledge and ideology of the Muslim world in the 9th-10th centuries. The course of study included theological and legal sciences based on the canonical knowledge of the 8th-9th centuries. At will, students additionally got acquainted with the poems of some Persian poets and with oriental medicine. Outside of the plan, students could learn elementary information in arithmetic, algebra and geometry. The students of the madrasah were divided into three courses. There were no exams when moving from one group to another. After studying one group of textbooks, students moved on to another, while the duration of training depended on the abilities of the students: someone



mastered the disciplines faster, and someone slower. Sometimes students stayed on one course for 8-10 years, and in total they studied in the madrasah for 20 years or more. As a rule, only 20% of students graduated from the madrasah.

Some students left to complete their theological education in Bukhara, Kokand, or in Turkey and Egypt. Those who graduated from the madrasah received profitable positions - kazis, muftis, alams. After the annexation of Turkestan to Russia and the creation of the Turkestan Governor-General in 1867, the Russian administration gradually began to introduce a new education system. At the same time, the main theoretical premise was the "civilizing mission" of Russia, that is, the need to introduce the "wild" peoples to European civilization, which justified the expansionist aspirations of the empire. The idea of a high civilizing mission of the Russian people was widely spread and, as it were, served as an argument to explain the need to bring "benefits" to "unenlightened peoples." The gradual familiarization of the local population with Christian civilization was supposed primarily with the help of secular schools.

The Russian government sought to use schools as the main and most powerful means of Russification of the local population. It was one of the most important ways to radical transformations in the region. Since the Turkestan region was initially considered by the Russian administration as the national outskirts of Russia, it was considered necessary to introduce the Russian language as the state language throughout the empire. By order of the first Governor-General of the Turkestan Territory K.P. von Kaufmann (1867-1882), who believed, not without the influence of the orientalist V.V. Grigoriev, "obsolete Muslim culture", Russian schools began to be created. Although Kaufman initially took the position of ignoring the existing native schools, he insisted on introducing the foundations of Christian civilization without offensive Orthodox missionary work.

The first governor-general considered it necessary not to create any competition for Islam, so as not to stir up Muslim fanaticism. Local residents were very reluctant to send their children to Russian schools. They looked at Russian schools with suspicion, fearing that they would negatively affect the morality of children and national customs in general. The Muslim clergy were especially fierce opponents. In 1887, only 245 children studied in Russian schools. Thus, there is a need for innovation in the school system. Then the Russian administration of Turkestan took measures to organize schools for the joint education of children of the Russian and local population. A completely new type of educational institution was introduced in Tashkent - the so-called Russian-native school, where both Russians and representatives of the indigenous population could sit at their desks on an equal footing. The first such school was opened on December 19, 1884 in the house of the Tashkent merchant Sayid-Azimbai, known for his progressive views.

At the opening ceremony of the school, the then director of the teacher's seminary Yu.F. Krachkovsky noted in his speech that this event is intended to lead to the merging of Asia with Europe, to the removal of moral and spiritual stagnation and to the entry of the peoples of Turkestan "on the path of true culture, true progress." The main task of the school was the possibility of teaching the local population Russian literacy and the Russian language. At the same time, the children of the indigenous people were given the opportunity to study the Arabic-Persian alphabet and Muslim dogma. At school, the first two hours of instruction were in Russian, the next two in the local language: the mullahs taught the basics



of the Koran. Russian-native schools in the region represented the only type of state school for the indigenous population of Turkestan. They were supposed to spread Russian literacy and culture and serve as a means of education and, most importantly, a means of establishing a certain balance between the two types of schools: state and national-confessional.

Governor-General of the Turkestan Territory N.O. Rosenbach (1884–1889), during whose reign Russian-native schools were created, had high hopes for them, believing that they were called upon to unite the interests of all the peoples of the Turkestan region and contribute to their final merger with the Russian Empire. Rosenbach proceeded from the fact that the indigenous population of Turkestan would eventually recognize Russian power as the state language, and accept the Russian language as the state language. In his opinion, Russian-native schools should have contributed to this, with the help of which he hoped to establish permanent control over Muslim schools, which would eventually lead to their merger.

The post of Inspector of Muslim Schools was soon established, but was soon closed again. There were significantly fewer Russian-native schools on the territory of Turkestan than Russian ones. This happened due to the existence of Russian-native schools solely on the meager funds of the local population. However, gradually their popularity grew. On the basis of such schools, evening courses and Sunday schools for adults began to open for those who wished. Such Russian language courses were included in the general system of public education in the Turkestan region in 1884 and financed from the local budget, thereby contributing to the spread of Russian literacy among the local population. However, the creation of Russian-native schools did not solve the problem of public education in Turkestan. By creating schools of this kind, the Russian government did not dispel the suspicions of the local population regarding school policy.

Among the population, representatives of the Muslim clergy conducted an unspoken agitation, claiming that children who graduated from the "Russian" school would be sent to the soldiers and forcibly baptized there. In addition, schools with incoming students did not give the desired result, since the duration of Russian language classes took about two hours a day. The rest of the time the children were in an environment where they could not hear the Russian language. Therefore, the new Turkestan Governor-General Baron A.B. Vrevsky (1889-1898) at the end of 1891 ordered the governors of the regions of the region that Russian-native schools should not be left in this situation. He was convinced that only Russian schools should become carriers of knowledge "for the native population of the region." Because of this, Vrevsky asked the military governors to take urgent measures to ensure that "natives who know the Russian language are elected and appointed to various administrative positions and services, preferably over those who do not know the Russian language.

In his most humble report addressed to Emperor Nicholas II, Baron Vrevsky reported that the indigenous population of the region prefers Muslim schools and madrasahs, which are "hotbeds of Muslim fanaticism and isolation, and therefore do not deserve, in their present form, any government support." Hopes of Governors-General N.O. Rosenbach and A.B. Vrevsky on the Russification of the indigenous inhabitants of Turkestan were not justified. General Governor S.M. Dukhovskoy (1898–1901), who was responsible for the suppression of the Andijan uprising directed against the Russians,



in his most submissive report "Islam in Turkestan", submitted to Emperor Nicholas II in 1899, cited data on three regions of the Turkestan region (Syr- Darya, Fergana and Samarkand) on the ratio of Russian and Muslim educational institutions: "119 Russian educational institutions account for 5246 Muslim schools, and 6 Orthodox churches in the Fergana region account for 6134 mosques." Thus, it became clear that the Russian government in Turkestan had underestimated the power and influence of Islam and the clergy.

A number of measures taken by the Russian authorities caused direct damage to the foundations of the Muslim religion and caused discontent not only with the mullahs, but also with the local population, who were accustomed to Sharia not only as religious instructions, but also as a way of life and national traditions. Because of all this, the Russian government took steps to correct the situation. An integral part of the plan of the Russian administration was a change in education policy. In the highest circles of the Turkestan Governor General, it was noted that it was necessary to change their attitude towards Muslim schools, which not only did not die out under the influence of Russian education, but continued to grow even stronger. A special commission formed in Tashkent to clarify the issue of attitudes towards Muslim schools, after consultations with the military governors of the Syrdarya, Samarkand and Ferghana regions, came to the conclusion that the Russian government did not interfere in the internal life of schools and madrasas. Control over them was considered redundant. Great attention was paid to education issues by Governor-General A.V. Samsonov.

Attaching importance to the civilizing mission of Russia, he called for giving priority to Russian and Russian-native schools, and in the latter it was supposed to strengthen the Turkic-speaking element. A commission set up at the beginning of 1910 was instructed to intensify work in Russian-native schools. But the control over Muslim schools was again "forgotten". In 1912, Russian officials, worried about the weakening of Russian influence in Turkestan, significantly expanded the network of Russian and Russian-native schools, the latter numbered 105 by 1911. At the same time, the authorities showed relative liberalism in relation to the old Muslim schools. In 1915, the Russian administration made another attempt to reform the Muslim school, but it again turned out to be fruitless. So, when reforming education in the Turkestan region, the Russian government proceeded from the recognition of it as the national outskirts of Russia. Hence the paramount importance given to the Russian language, which was studied in Russian schools. However, the Russian administration did not seek to destroy the traditional Muslim education. Local schools and madrasahs were left in their original form. The Russian government focused on the creation of a new type of school - Russian natives, which were basically progressive in nature.

CONCLUSION

In conclusion, the ultimate goal of creating such schools was the gradual merging of the local population with the Russian. It seems that further reforming of this type of schools would give positive results. However, carried away by the planting of the Russian language for representatives of the indigenous population, the Russian administration made a major tactical mistake - it did not promote the study of local languages by Russians. Russian officials did not consider it necessary to study them. According to



Academician V.V. Bartold, this was explained by the fact that the official's communication with the local population in their language would lead to "diminishing the prestige of the Russian authorities." However, in the matter of education, the Russian authorities have achieved great success.

Much has been done to introduce elements of education into Turkestan, which gradually destroyed medieval stagnation and isolation. A whole galaxy of representatives of the local intelligentsia was brought up, who, after graduating from Russian-native schools, were trained in St. Petersburg. The Russian Empire did not seek to destroy the centuries-old traditions and foundations, it was quite tolerant of national customs, which even caused condemnation and criticism from some authors who analyzed the situation in Turkestan at the beginning of the 20th century. The Russian administration acted with extreme caution, respecting the feelings of the indigenous people, leaving the Muslim education based on the traditional religion, Islam, unchanged.

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