

ORGANIZATION AND MANAGEMENT OF EDUCATION OF THE LOCAL  
POPULATION OF TURKISTAN IN THE COLONISTIC INTERESTS

(Second half of the 19th century – early 20th century)

**Djuraev Dusmurod Uralovich**

Professor, DSc., Uzbekistan State World

Languages University

Uzbekistan, Tashkent

E-mail: [d.djuraev@uzswlu.uz](mailto:d.djuraev@uzswlu.uz)

<https://orcid.org/0000-0001-7142-2516>

**Abstract:** the article analyzes the mechanisms of the policy used by the Russian Empire in the second half of the 19th century and the beginning of the 20th century to strengthen its colonial benefits in Turkestan. The tsarist authorities did not intend to develop the native language as a literary language or to make the local people literate, recommending the use of the native language of the local population in the education of the local people of Turkestan. They intended to use the educational process primarily as a weapon in the benefits of tsarism. The colonialists emphasized the need to create wide opportunities for the promotion of new ideas among the local population, to organize schools that would give the local population an understanding of and promote the Christian religion, and to instill respect for Russians, and to train teachers. The program for organizing public education in Turkestan, based on the proposal of the local people to use their native language and the Cyrillic alphabet, was mainly aimed at moving the local people away from the Arabic alphabet, the Tatar language, and, in general, Islamic enlightenment, and bringing them closer to the Christian religion.

**Keywords:** Turkestan, colony, local population, native language, school, public education, tsarist administrators, benefit, policy, mechanism, methods, use.

In connection with the program adopted in 1870 for the Russification of the peoples of the southern regions of Tsarist Russia, in March 1876, Governor-General K. P. Kaufman sent a letter to the Minister of Education A. Tolstoy, expressing his opinion on the expediency of using the common Cyrillic alphabet in the education of the Turkic peoples of the Kazan, Orenburg and Turkestan regions in Russia, which would create a basis for the Turkic peoples to learn the state language and unite with the Russian people. In response to the Ministry of Education's request on this issue, the head of the Orenburg Education Department, Lavrovsky, agreed with K. Kaufman. The head of the Kazan Education Department, in turn, entrusted the response to this request from the ministry to the pedagogue N. I. Ilminsky, who was considered an expert in the organization of education of "foreign nationals" in Russia. In response, Ilminsky argues that if the Cyrillic alphabet is to be used for the "foreign" peoples of Tsarist Russia, it must be adapted to the phonetics of the native language of these peoples, and that, first of all, the local native language should be used alongside Russian not only in schools, but also in administrative documents, and this should be introduced primarily for the nomadic peoples of Central Asia.

The Imperial Ministry of Public Education, considering the "great" importance of using the Cyrillic alphabet for local public education, asked the faculty of Southern Languages of St. Petersburg, headed by Prof. V. V. Grigoriev, to carefully study the proposals of K. Kaufman and N. Ilminsky and to give

a conclusion. After discussions, this faculty proposed the use of the Cyrillic alphabet for the education of the local population of the colonial territory without any additions or changes [1; B.34]. It turns out that the tsarist authorities planned to use the Cyrillic alphabet as the main weapon in the policy of mass Russification of the population of Turkestan.

In the fall of 1910, the State Duma of Tsarist Russia considered a draft law on compulsory general education. The progressive intellectuals and educators of Turkestan approached this issue with particular attention, as they were concerned that this draft would prohibit religious education and teaching in the native language. Such concerns were not unfounded, and after the Andijan uprising of 1898-1899, in the report submitted to Nicholas II by Governor-General S. M. Dukhovskoy on the state of Islamic affairs in Turkestan, the task of brutally combating Islam throughout the empire and assimilating the local population into Russians was set, and this was to be achieved primarily through primary education [2].

The main directions of Ilminsky N.I.'s pedagogical system, which impressed the Governor-General of Turkestan K. P. Kaufman, are as follows:

- 1) teaching children in their native language in primary school. To do this, create and teach a set of textbooks on the alphabet, reading books, arithmetic, and even teach the canons of the Orthodox religion in their native language;
- 2) teaching Russian as the main subject on the basis of the native language. This includes using high-quality textbooks, continuing education in Russian after primary school;
- 3) setting high standards for teachers - a teacher must be a true Orthodox believer, know the language of his students, and have a pedagogical specialty;
- 4) in order to promote missionary work, he considered it necessary to teach girls who are inclined to religious feelings together with boys from primary school (in the Kazan Baptized Tatar School and the Chuvash Teachers' School in Simbirsk, boys and girls studied together) [3].

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 improve the way of life of the local population and ensure respect for tsarist Russia, while protecting the Kyrgyz people (originally the Kazakh people were called Kyrgyz (black Kyrgyz) by the Russians) from the influence of the Muslim religion, and the teaching of Russian writing in public schools will play a positive role in this regard. This can be achieved only by establishing and expanding Russian schools among the Kyrgyz people, and teaching children to write Russian should be carried out through their native language" [4]. By January 1881, Kaufman's proposal was approved by the Imperial Ministry. The seminary began teaching Russian students in Kazakh, and Kazakh students in Russian through the Cyrillic alphabet (without making any changes to the Cyrillic alphabet).

National discrimination was allowed in determining the salaries of teachers in "Russian-local" schools, with Russian language teachers being paid two and a half times more than local teachers. For example, Nalivkin, who taught Russian in the Russian-local school opened in Shaikhontohur on the initiative of the Tashkent judge Sharifkhodja, was paid 1,000 soums per year, and Solikhodja Kichkinakhodzhanov, who taught Uzbek in the Uzbek class, was paid 400 soums per year [5; P.110]. To speed up the training of teachers for the Turkestan region, it was considered necessary to use Kazakh or cadet schools under the Orenburg regional administration. At the same time, according to N. Ilminsky, it was considered necessary to immediately publish textbooks and interesting reading

books in the pure Kazakh language “with Russian letters” (Cyrillic alphabet), so that by learning to read books written in their native language in Cyrillic letters, children could easily switch to reading Russian books. Thus, Ilminsky’s program for organizing public education in Turkestan, based on the proposal of the local people to use their native language and the Cyrillic alphabet, was mainly based on the idea of moving the local people away from the Arabic alphabet, the Tatar language and, in general, Islamic enlightenment and bringing them closer to the Christian religion.

The Russian Minister of Public Education, Tolstoy, also focused his attention on the Kazakh and Kyrgyz peoples and on using their strong interest in learning for the interests of the empire: “I confessed in the Orenburg gymnasium, where more than 20 Kyrgyz (including Kazakhs) study, that instead of avoiding the Russians like the Tatars, they strive for Russian education,” he emphasizes. He instructs to open a Russian-Kyrgyz teacher training school in the predominantly Russian city of Troisk, in the Kazakh-populated area of the Orenburg region. But the fact that the basis of this education was missionary and Russification ideas was, unfortunately, hidden from the Kazakh and Kyrgyz people. “The experiment gave the expected result,” Tolstoy says in his report to the Russian tsar: despite the fact that the nasal letters found in the Kyrgyz language are not in our alphabet, the children read it without any difficulty” [5; P.172]. After that, the Russian Tsar Alexander II allowed the use of the Kazakh language with Cyrillic letters instead of the Tatar language and the Arabic alphabet in dealings with the Kazakh population in the Orenburg region.

The plan envisaged organizing the educational process in the Kazakh language based on the Cyrillic alphabet, as well as very careful promotion of Christianity, “introducing the Cyrillic alphabet instead of the Arabic alphabet. In order not to arouse suspicion among the population about Russian policy in the process of establishing and managing new schools in the country,” it was planned to pretend that the “personal” initiative of Ibrai Altynsarin was being used in this regard. That is, “it was supposed that Ibrai Altynsarin, a Kazakh by nationality, had established private schools on his own initiative, and later his students and followers who had graduated from this school should establish such schools in other parts of the country. In this, Ibrai Altynsarin, as the main organizer of Kyrgyz (Kazakh) schools, should be highly encouraged” [6; B.17].

The tsarist authorities, who understood well what the reform of public education in Turkestan would entail, were not indifferent to these actions. They took all measures to prevent it. For example, they sought to limit the activities of the Crimean Tatars united around the newspaper "Tarzhiman". Another such measure was reflected in the "top secret" instruction of the Police Department of the Ministry of Internal Affairs of Tsarist Russia dated December 31, 1901. The instruction called on the governors to be vigilant and reported that recently attempts had been made in the pages of Tatar literature to change the centuries-old way of life of the 14 million Muslim population on the territory of the Russian state. The Police Department expressed concern that the activities of the Tatar enlightener I. Gasprinsky (1851–1914), the conduct of education in the native language based on his textbooks, and schools based on a new teaching method were at the heart of this. The instruction states: "The Tatars are striving to strengthen their nationalism by popularizing the use of their native language in literature and religious matters; ultimately, they are striving to develop on the basis of Islamic and Turkic-speaking nationalism" [4; 47-f. 2564-w.].

The military governor of the Fergana region expressed the following opinion to the chief inspector of educational institutions of the region regarding the establishment of new schools: "Tatar teachers should absolutely not be brought close to Muslim schools in the Turkestan region, in particular in the

Fergana region. For this reason, I refuse the permission requested by Makayev, a Tatar national, to teach children in the Islamic faith in the territory of the Fergana region" [4; 47-f. 2180-w.].

Based on the importance of the new method schools, which were becoming widespread in the country by 1909, in improving local public education, Governor-General P.I. Mishchenko (02.05.1908-17.03.1909) sent a secret instruction to the regional heads of the country and heads of public educational institutions. The instruction ordered the efforts of enlighteners (Tatar, Uzbek, Azerbaijani) to promote enlightenment among the local people by organizing new method schools, to unite the population around these ideas, in particular, to fully control the activities of all Tatars in the country, where they live, what they are doing, and their influence on the local population [4; 47-f. 3384-w.].

On May 1, 1910, A.V. Samsonov again addressed the Minister of Education of the Empire, reporting that at the end of the previous year a small Turkish party called "Union and Development" had established a special society to promote enlightenment in Bukhara and Turkestan as a whole. The society stated that it intended to send the youth of the region to study in Turkish educational institutions and to establish educational institutions in Bukhara based on the curriculum promoted by the ideas of "Union and Development" [4; 47-f. 3531-w.]. Of course, A.V. Samsonov's goal in such an assessment of the new method schools being established in the region was ultimately to limit their activities. He was not interested in improving local schools, integrating them into a single system, but in keeping these schools under constant control and persecution. In his appeals, he demands the creation of 4 additional positions of school directors and 18 supervisors in the country to continuously monitor local schools.

The Turkestan secret service department addresses the chief inspector of educational institutions of the country with the question: to what extent are the new method schools subject to government control, do the schoolmasters have any ties with Turkey? - N.P. Ostroumov, in response to this appeal, states that the new method schools are not subject to government control, therefore, there is no accurate information about their ties with Turkey, but it is necessary to strictly control them. "I can assure you that such ties exist. Some schoolmasters of the new method schools, although not directly, have secret ties with the Turkish enlightened society called "Union and Development"" – he exclaims [4; 47-f. 3531-w.].

Having understood the importance of the new method schools in increasing the literacy of the local population and "opening their eyes," the colonialists were seriously concerned about their connection with the currents opposing the tsarist government and tried to divert the direction of education provided in these schools to their own interests. In 1909, a meeting convened by the chief inspector of local educational institutions developed established procedures for organizing new method schools in order to fully control them and submitted them to the governor-general of the region and the Ministry of Public Education for approval. In January 1912, the governor-general of the region, A. V. Samsonov, approved the submitted proposal and himself determined the main directions of these rules. A number of mandatory requirements were introduced in order to "correctly" organize local public education through full control over the activities of new method schools.

For example, it was stipulated that the opening of new-style schools providing primary education could only be carried out with the permission of the regional inspector of educational institutions. This, in turn, meant that the issues of whether or not to allow the establishment of new-style schools, and in what direction they should operate, were completely under the control of the tsarist

administrators. The demand also strictly stipulated that the schoolmaster teaching in a newly opened school must belong to the same nationality as the schoolchildren. Thus, the colonialists not only took measures not to mix schoolmasters of Tatar, Azerbaijani, and Turkish nationality in the education of local children, but also not to admit children of local peoples to the schools of Tatar schoolmasters. The next demand notes the mandatory teaching of the Russian language in the new-style schools opened and the need to provide the regional inspector of educational institutions with information about the content, direction, and author of the textbooks taught [4; p. 47. Case 391].

Even before the publication of the above-mentioned instruction in the organization of local public education, there was a requirement that only teachers of the same nationality as them should teach schoolchildren. However, this requirement had not yet entered into legal force. For example, at the end of 1910, the Kokand region authorities summoned schoolteachers of Tatar nationality and read to them an order from the regional inspector of educational institutions stating that they could not teach students who were not of Tatar nationality. When the administration demanded that the Tatar schoolteachers sign this order, the schoolteachers refused, stating that this requirement was illegal. Then the tsarist authorities demanded that they confirm that this requirement of the regional inspector of educational institutions had been read out and signed. The Tatar schoolteachers, who had no other choice, were forced to comply with this requirement. Based on this document, the tsarist authorities ordered the regional governors to close all Tatar schools by January 1, 1911 [5; B.280].

From the above considerations, it can be concluded that Tsarist Russia relied on colonial interests in organizing and managing the education of the local population in Turkestan. The Tsarist authorities, while recommending the use of the native language of the local population in the education of the local population of Turkestan, did not intend to develop the native language as a literary language and make the local people literate. They intended to use the educational process primarily as a weapon in the interests of Tsarism.

#### List of used literature:

1. Ilminsky N.I. From the correspondence on the issue of applying the Russian alphabet to foreign languages // Kazan, 1883. – B.34.
2. Kotyukova T.V. “The Muslim Question” in Turkestan at the Beginning of the 20th Century. [historystudies.org/2014/12/turkestan-muslims/](http://historystudies.org/2014/12/turkestan-muslims/).
3. N.I. Ilminsky’s Missionary and Educational System [www.portal-missia.ru/node/53](http://www.portal-missia.ru/node/53).
4. Central State Archive of the Republic of Uzbekistan, 47-f. 1-r. 3055-ish, inventory of management of the educational institutions of the Turkestan region, 2564-w. With correspondence on native schools, 1901, 2180-w. On bringing to light those engaged in the education of children of Tatars, Sarts, Tadjiks, Kirghiz, and others, 3384-w. On the opening of native schools with new teaching methods, 286-287 ll., 3531-w. Secret correspondence on various subjects, 1910, 391-w. With secret papers on the assessment of students, 1912.
5. Bendrikov K. Ye. “Essays on the history of public education in Turkestan (1865-1924)” // M.: APN, 1961. – P. 280.