

**THE POLICY OF THE RUSSIAN EMPIRE GOVERNMENT IN PROMOTING NATIONAL EDUCATION IN TURKESTAN**

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Abstract

Undoubtedly, the media has always held a significant place in human society. In any civilized society, it is not possible for any social or political movement to progress without media. In the current era of globalization, it is unimaginable to envision human life without media, without newspapers and magazines, without radio and television. Just as a person cannot live without bread and water, they also cannot live without spiritual nourishment, and living without media is also impossible.

In studying the media and its history as a social phenomenon, various perspectives and opinions exist. Gradually, in our society, among other social phenomena, media has been studied from the perspective of Marxist-Leninist education, based on scientific and materialistic points of view. As a result of our country's achievement of national independence, in addition to other social sciences, the field of media theory also began to be approached with fresh, pure, and comprehensive perspectives. "Our ultimate task is to liberate our spiritual life, our scientific and intellectual activities, our search for truth, from the grip of outdated stereotypes, to free our thinking from the chains of dogmatism," emphasized Islam Karimov, the first President of Uzbekistan.

Keywords: Turkestan's people, the rule of Russia, schools, madrasahs, national education, Russian policy, national schools, Russian schools, historical heritage, native population, knowledge, education, people's consciousness, early 20th century, Minister of National Education, teachers, Russian Empire Government, K.P. Kaufman, Turkestan General-Governorship, Russian-language schools, male and female gymnasia, N.O. Rosenbach, Ministry of Education.

Introduction

Until the Russian rule, the Uzbek people had their own unique spiritual heritage, including their own education system, with numerous schools and madrasahs existing here. After the Russian Empire Government took control of Central Asia, it implemented colonial policies and Russian, suppressing national culture, spiritual values, and the activities of traditional schools and madrasahs. The Russian Empire officials in Turkestan deprived the madrasahs of their waqf properties, leaving their historically significant and splendid buildings in ruins. The colonizers demolished the majority of national schools and madrasahs, leaving only religious educational institutions, and aimed to teach worldly sciences in response. Their objective was to distance the Uzbek people from their own history and culture, to eradicate their patriotism, and to prevent them from being educated in worldly sciences. However,



they did not fully achieve their goals. Despite enduring oppression under colonial rule, our nation did not lose its identity and maintained its spiritual heritage.

The Russian Empire Government aimed to suppress national education, to forcefully assimilate the local population, and actively established Russian-language general schools, middle special educational institutions, and Russian schools in Turkestan.¹ Partially, local representatives of the population were also admitted to these educational institutions alongside Russians. The intended purpose was to prepare individuals who would serve the interests of the Russian state.

In 1896, only 3% of all male children and 2.6% of female children of the urban population were enrolled in the male and female gymnasia of Tashkent. While 415 individuals graduated from the Tashkent Teacher's Seminary between 1879 and 1904, 65 of them were representatives of the local population.² 1884, the first Russo-indigenous school was opened in Tashkent³, and by the end of the 19th century, their number had increased significantly throughout Turkestan. During the colonial period in Turkestan, these schools provided education to several thousand children of the local population. It should be noted that these schools were aimed at the upbringing of loyal citizens by the authorities of the Russian Empire, emphasizing the assimilation of their loyal subjects into Russian culture. Among the graduates of these schools, Mustafa Chokaev, Turar Riskulov, and Ubaidulla Asadullahodjaev, as well as other national leaders and fighters for independence, emerged⁴. The emergence of Russian-language educational institutions in the country played a significant role in the dissemination of Russian language and culture by local representatives and in the development of the intellectual life of the Turkestan people.

These sources indicate that in Turkestan, efforts were made to promote education, enlightenment, and agricultural development. Especially towards the end of the 19th century, Turkestan had 313 madrasahs, Bukhara had 103, and Khiva had 8 madrasahs⁵. In 1913, there were 7,290 existing schools in Turkestan, with 70,864 students enrolled⁶. Special schools for girls, known as homestays, were also established. In the early 20th century, there were 33,000 girls studying in schools in the Fergana region and 6,200 girls in Tashkent⁷. These educational centers had a positive impact on the productivity, culture, and education of the local population, leading even the authorities of the Russian Empire to acknowledge their importance.

In a confidential letter written by Turkestan's Governor-General Mishchenko to the Minister

¹ Қодиров Н. Туркистон ўлкасидаги рус таълим муассасалари тарихи (1867-1917 йй.) –Т; 2014. –Б. 16

² Кары-Ниязов Т.Н. Избр. руды. В 8 томах. -Ташкент: Фан, 1967. Т. 5. –Б. 68-70.

³ Худайкулов А.М. Просветительская деятельность джадидов Туркестана (конец XIX - начало XXв.): Автореф. дис.... канд. истор. наук. –Ташкент: 1995. –Б. 13

⁴ Алимова Н.И. Чор Россиясининг Туркистонда миллий маданият соҳасидаги олиб борган сиёсати (1867-1917 йиллар). Т.ф.н. илмиф даражасини олиш учун ёзилган дисс... –Т.: 2004. –Б. 27.

⁵ Муминов И. Из истории развития общественно-философской мысли в Узбекистане... С. 30

⁶ Остроумов Н.П. Исламоведение.... С. 213.

⁷ Расулов Б.М. Из истории мусульманских мактабов и медресе Узбекистана. Конец XIX - 20-е годы XX в.: Автореф. дис. ... канд. истор. наук. - Андижан, 1996. С. 19



of Public Education on March 14, 1909, the following was stated: "The issue of literacy among the local population of Turkestan, especially in the regions of Syrdarya, Fergana, and Samarkand, has been significantly improved compared to the population of Western Europe in Russia. Throughout the entire territory of the country, numerous educational institutions, including schools and middle and higher educational institutions (madrasahs), have been established. Schools are housed in specially constructed buildings, as well as in mosques, large plane trees, and caravanserais. Over the course of centuries, the ancient civilization of the people has influenced the development of their educational life."⁸

The mentioned facts indicate the significant development of national education in Turkestan, particularly among the Uzbek population, and the productivity of the local farming. Since taking control of the central part of Central Asia, the Russian Empire formed the Turkestan Governorate-General in 1867 and implemented a policy of colonization that caused great harm to national education, the agricultural productivity of the local population, and their spiritual development. Russian authorities actively suppressed madrasahs and implemented policies to undermine them⁹. In a report addressed to the emperor, the Turkestan Governor-General K.P. Kaufman stated, "It was not possible for the Russian government to support and assist the Muslim school, which was considered both religious and political. We clearly realized that to bring it to a proper end, it was necessary to intensify our opposition. Therefore, in relation to Muslim schools, a general approach was taken towards Islam, namely, the method of suppressing and undermining them,"¹⁰, he wrote.

The governor-general's objective was to leave the madrasahs and schools unsupervised, suppress their activities, and seize their property and income.

However, due to the strong attention of the local population towards religious educational institutions, the schools and madrasahs continued their activities, and the Imperial government could not fully achieve its intended goals.

The new governor-general of Turkestan, reactionary general N.O. Rosenbach, who observed the ineffective methods employed by K.P. Kaufman, pursued a policy aimed at harshly suppressing national education and submitted proposals to the Russian government regarding the curtailment of activities in national schools. The establishment of the control and supervision of schools and madrasahs, their subordination to government oversight, and the submission of such proposals to the Russian government were seen as reasonable. By the decree signed by the Russian Emperor on May 17, 1875, the Department of Educational Institutions was established in Turkestan, entrusted with the administration of all types of

⁸ Алимова Н.И. Чор Россиясининг Туркистонда миллий маданият соҳасидаги олиб борган сиёсати... – Б. 27.

⁹ Салижанова Г.Ф. Учебно-просветительские очаги в Туркестане, их общественное значение (конец XIX - начало XX вв.): Автореф. дис. ... канд. истор. наук. - Ташкент, 1998. С. 18.

¹⁰ Кауфман К.П. Проект всеподданнейшего отчета генерал-адъютанта К.П. Кауфмана по гражданскому управлению и устройству в областях Туркестанского генерал-губернаторства. 7. XI. 1867 - 25. III. 1881. - С. -Петербург: Б.И., 1885. С. 437-438



schools, including national schools¹¹.

In order to strengthen supervision over Muslim schools and implement measures to suppress their activities, N.O. Rosenbach, in May 1887, submitted a special memorandum to the Ministry of Education, requesting the establishment of a position of inspector for Muslim schools in the Department of Educational Institutions in Turkestan and increasing the oversight over these schools. This issue was extensively discussed and deliberated in various central authorities for a considerable period of time, and finally, in 1890, permission was granted to establish such a position¹². Several regulations were developed by the department to ensure the rights of Muslim schools, and these regulations were approved by General A.B. Vrevsky, who had a strong antagonistic attitude towards the local population in Turkestan during his tenure as the Turkestan General-Governor from 1889 to 1898.

On March 14, 1894, the "Directive for the Third Inspector of Educational Institutions in charge of Muslim Schools in Turkestan" was approved¹³. According to this directive, all Muslim madrasahs and schools in the region were to be under the supervision of the appointed inspector. This position was created after the existing two inspector positions in the Department of Educational Institutions in Turkestan, hence it was referred to as the third inspector. The madrasahs and schools, which had previously been under the authority of Muslim religious authorities, were now placed under the control of the Russian administration. This was done to ensure the implementation of the aforementioned objectives, particularly the regulation of rights for national schools. The regulations governing their rights were outlined in the directive of the third inspector.

According to the directive, the inspector's workplace, referred to as the head of all school teachers, was located in Tashkent city. It was his responsibility to regularly inspect Muslim schools, especially focusing on the opening of Russian language courses in madrasahs, and to allocate the necessary funds for such initiatives. The appointment of qualified teachers with specific knowledge and expertise in madrasahs was determined based on the recommendations of the third inspector. The inspector's tasks included monitoring the volume and content of lessons in madrasahs, the nature, progress, and spirit of teachers' instruction. For this purpose, the inspector had two key responsibilities: first, conducting personal inspections of educational institutions, and second, receiving monthly reports on the state of educational activities from madrasah directors, as well as submitting annual reports to the inspector. The inspector was also responsible for monitoring the expenditure of endowment funds and reporting any deficiencies in the activities of trustees to the Chief Inspector. If it was discovered that a particular madrasah had been inactive for three years, the inspector had the authority to request its closure from higher authorities.

In 1894, the Turkestan General-Governor approved the directive for the senior teachers of madrasahs. This directive further strengthened the authority and supervision over madrasah

¹¹Бендриков К.Е. Очерки по истории народного образования в Туркестане (1865 - 1924 гг.). - Москва: Акад. пед. наук РСФСР, 1960. С. 67.

¹² Ўша жойда. С. 72

¹³ Алимова Н.И. Чор Россиясининг Туркистонда миллий маданият соҳасидаги олиб борган сиёсати (1867-1917 йиллар). Т.ф.н. илмиф даражасини олиш учун ёзилган дисс... -Т.: 2004. -Б. 30.



administrators¹⁴. According to the directive, small teachers, supervisors, and mullahs were required to fulfill all the legal requirements of their madrasah, under the supervision of the senior teacher. It was explicitly stated that the senior teacher, as well as other administrators, must fulfill all legal requirements¹⁵. As stated, officially, the leadership of the madrasah was under the control of Russian authorities. The senior teacher reported incidents involving major incidents, disputes, deaths, fires, and other related events to the inspector and the district head. It was also the senior teacher's responsibility to compile a comprehensive list of madrasah staff and students at the beginning of each December and indicate the rank (high, medium, low) and the number of years they had been at that rank, as well as provide the necessary information regarding income from endowed properties to the inspector. The senior teacher also reported on the expenditure of the endowed funds, the extent to which they had been utilized, and any changes that had occurred in the endowed properties. Additionally, the senior teacher was tasked with ensuring the cleanliness and maintenance of the madrasah premises, as well as timely repairs.

Mullahs were not granted the right to teach for more than seven years at a given rank. If a mullah did not participate in classes for six months, the senior teacher was required to report it to the inspector as grounds for dismissal. The senior teacher was also responsible for monitoring the proper distribution of endowment income to the madrasah staff and mullahs. The senior teacher conducted exams for mullahs to progress from one rank to another, from intermediate to advanced levels. Senior teachers who failed to fulfill their assigned tasks were relieved of their duties¹⁶.

The officials of the Russian Empire established the position of the senior teacher to ensure that they remained informed about all internal matters of the madrasah and to supervise their activities. It was their objective to oversee the senior teacher's performance through the regulations outlined in the directive. As stated in the directive, the duties of the senior teacher included monitoring the conduct of the madrasah staff and mullahs, the quality and content of the teachers' lessons, their relationship with the mullahs, their conduct, ethics, disciplinary matters, changes within the endowment structure, issues related to the proper utilization of income, and other matters. These responsibilities were carried out under the supervision of the senior teachers.

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¹⁴Муминов И. Из истории развития общественно-философской мысли в Узбекистане... С. 28-29.

¹⁵Қодиров Н. Туркистон ўлкасидаги рус таълим муассасалари тарихи (1867-1917 йй.) –Т; 2014. –Б. 16

¹⁶ Алимова Н.И. Чор Россиясининг Туркистонда миллий маданият соҳасидаги олиб борган сиёсати (1867-1917 йиллар). Т.ф.н. илмиф даражасини олиш учун ёзилган дисс... –Т.: 2004. –Б. 33.



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