

**THE IMPORTANCE OF FOREIGN SCHOOLS FOR THE DEVELOPMENT OF PUBLIC EDUCATION IN TURKESTAN (END OF XIXth – BEGINNING XXth CENTURY)**

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This article describes issues related to the positive impact of the foreign pedagogical school in the formation and development of people education of colonial Turkestan. Examples from the historical experience of formation of pedagogical education, which is revealed with the help of archival materials and the ways that the colonizers used in the system of education of its population with the way of propaganda of colonialist policy. The author tries to reveal the reasons of the poor state of public education in Turkestan. He wants to say that the wrong attitude for public education in the part of Turkestan Khanate is the main cause of formation of colonial territory. The reaction of the tsarist authorities to reform Muslim schools has been analyzed.

*Key words: public education, new method schools, school reform, indigenous people, education of the population.*

At the same time it is necessary not to forget the historical experience of formation of the pedagogical education. From history it is known that colonists, invaders of all times used educational systems of the population of their colonies in propagation of the state colonial policy. As education is inseparable part of any society, indicator of its culture and basis for its progress.

As testified by history in the second half of the XIX century among the nations under the influence of Islam started the movement to reform traditional Muslim schools. In tsarist Russia at the end of the XIX century the movement to reform Muslim schools started among Turkic nations of Crimea, Volga region, Azerbaijan and Turkestan. The necessity for this appeared because, first of all, the content of training at these schools no longer met the requirements of the new time, requirements of a capitalist society.

Religion has strictly normative character, dogmatism is inherent in it. The reform religious requirements sooner or later get in conflict with continuous development of free-thinking (freedom and free-thinking are allowed only to such an extent that the religion allows). When freethinking (by freethinking we mean, first of all, creative, fruitful thinking) in Turkestan exhausted all the possibilities of development given to it by Islam the stagnation has begun in artistic and scientific thinking of a society, traditionalism got the upper hand. The strictly normative character of Islam predefined the stability and stagnation of customs and traditions [1; P. 130].

Considerable influence of the revolution of 1905-1907 on the development of public education of the Turkestan native population can be mentioned. The necessity in real knowledge and in the reform of extremely obsolete old method schools started to be felt by a wide circle of society especially under the influence of the given revolution. From 1905 the network of schools opened by teachers of the new method starts to grow rapidly in

counterbalance to old method schools. The number of teachers of the new method started to rise also among the native population of Central Asia. At the same time the idea of teaching in a native language of the local population was defined more precisely.

At the end of XIX and in the first decade of the XX century there were very few teachers who could teach schoolchildren modern knowledge in one of languages of the Muslim nations of Central Asia. At the same time many Tatars of the Volga region lived on the given territory whose language was clear to local nations and in the last quarter of the XIX century there were successful cases in training children. In the second it ions the first teachers of new method schools in Turkestan were Tatars of the Volga region and Crimean Tatar teachers. In new method schools of Turkestan basic textbooks used in general subjects were mainly of Kazan publication in the Tatar language as there were a few corresponding academic books in the Central Asian languages. Orientation to the Tatar language as "general Turkic" originated first of all, from circles of the Tatar bourgeoisie which considered Turkestan as the arena of applying their capitals, and in "unity" of the Turkic nations they searched support for their competition with stronger Russian capitalism.

New method schools were opened usually in cities or in large settlements of commercial and industrial significance. From nationalities of colonial Turkestan before October revolution of 1917 only Uzbek and Tajik people comprised considerable masses of urban population. Thus in new method schools of the Turkestan territory mainly children of Uzbeks and Tajiks could study at Tatar teachers. Small house schools of the new method could be seen in villages of Kazakh nomads. Two teachers Tatar by nationality who studied at a new method madrasah in Ufa worked as instructors there [2; p.251].

Among the Tatar intellectuals there was a movement of "educators" which saw Central Asia as a place of apply in gets know ledge and forces. Having graduated from new method Tatar madrasahs the youth going to educate the people of Turkestan, were convinced of universal suitability of the Tatar language for teaching all Turkic children. Opening of the first new method school in Samarkand (1893) is connected with the name of a well-known teacher enlightener Ismailbey Gasprinsky, who was engaged in publishing and educational activity among the Crimean Tatars. The documents testifying that Gasprinsky tried to assure colonizers, i. e. tsarist administration to reform the medieval schools of colonial Turkestan are stored in historical archive of Uzbekistan. When his offer was rejected, Gasprinsky went to Samarkand at the invitation of Uzbek educators and took the initiative on the spot [3].

Responsible for the organization of national education of colonial Turkestan, the inspector of national schools N. P. Ostroumov expressed his amazement that Gasprinsky, not having official position, had dared to present the opinion «on such an important in the sense of the Russian state matter». Hence it is not difficult to imagine the attitude of invaders towards the representatives of peoples of the colony. People living on the colonial territory were estranged from deciding the destiny of their people, of their children.

On the offer of Gasprinsky to reform Muslim schools of colonial Turkestan Ostroumov answers that the question on reorganization of Muslim schools in Turkestan region is awaiting its turn and will be solved at the place «without instructions of Mr. Gasprinsky whose competence on this matter is not yet recognized by the Ministry of public education». Having continued his opinion he asserts that: «In the matter of education of foreigners in Russia we *need instructions of a Russian member of the Ministry of public education, not of the foreigner-Tatar*, defending with fervor the inviolability of a foreign life

with all its features». According to Ostroumov in the history there was no example when the matter of rapprochement «*of the subjugated foreigners with conquerors was entrusted to foreigners themselves*». «It would be an absurdity!» - exclaims Ostroumov, and specifies that Germany is a good example where Germanizing of Poznań Slavs and other *subdued nationalities* is conducted persistently, regularly, without instructions *of foreigners* and consequently is accompanied by other results, than in Russia [2; p.254]. On their native lands the multinational populations of the subjugated countries were compelled to be called *foreigners* by colonizers.

The meeting called by the senior inspector N. P. Ostroumov in 1909 worked out a project on establishing new method schools the main paragraphs of which were approved by the governor general of colonial Turkestan A. V. Samsonov in 1912. In the second paragraph of these rules it was mentioned that «It is necessary to monitor that in the newly opened schools teacher sap pointed were *indigenes of same tribe* with pupils». With this paragraph *Tatar teachers were prohibited to accept the children of Uzbeks, Kazakhs, Tajiks, Kirghiz and other people of Turkestan to their schools*, and on the other hand Tatar should not teach at Uzbek, Tajik, Turkmen and other schools [2; p.280].

The above mentioned facts show that emerging national bourgeoisie of Central Asia and groups of intellectuals connected with it stood behind new method schools. The new method movement stood up for updating of medieval religious schools, for inserting of modern secular knowledge into them, and for improvement of the organizational-methodical parts. In order to prepare of competent employees of commercial and industrial business for the Uzbek bourgeoisie the establishers of new method schools included in the curricula arithmetic, reading and writing in a native language, elements of natural sciences and geography. However the prior attention nevertheless was focused on religion. Tatars-educators also wanted to teach children of Turkestan region not only secular subjects but also teach them Muslim literacy. The reform tsarist officials strongly resisted to opening new method schools by Tatars. Leaders of Fergana region area headed by the military governor of the region gave instructions to the senior inspector of schools that it is necessary not to permit Tatars tea chat Muslim schools of Turkestan region and Fergana in particular.

According to tsarist officials of the region, the advanced Islam it is by development of new forms of life are dream in go to return the Muslim religion its former power, provide its progress, revive the faded idea of solidarity and unity both political, and religious; they are perfectly aware in order to realize these aspirations and plans it is necessary to take Muslim people out of ignorance condition. «The reform reformers of Muslim life also aspire to take schools in their hands and by appropriate arrangement of teaching and education create the strong and educated fighters for ideals...» [4].

From IX to XV century we were one of the most advanced nations that gave tremendous numbers of great scientists, thinkers and artists, but gradually, within five centuries after the death of Ulugbek, have plunged into such deep crisis, that even the most educated, advanced representatives of our nation – jadids – at the beginning of XX century perceived the project of Ismail Gasprinsky great spiritual revolution, that in Muslim madrasahs 20 percent of subjects made up secular sciences, and they faced great difficulties in realizing this project. That was the degree of impoverishment of our culture [1; p.136]. Our spirituality as the practical attitude of consciousness, outlook to the reality from the second half of XV to the beginning of XX century was not oriented to updating society,

updating in general, and did not strive for it. As a result we have been doomed to backwardness and got in the grips of colonialism for many years.

The tsarist administration in Turkestan for a long time used to consider madrasahs as the centers of Pan-Islamism. After the Andizhan revolt in 1898 administrative supervision over a network of madrasahs was strengthened. After the revolution of 1905 the attention of tsarist secret political police was focused on revolutionary movement and on a network of new method schools. At the same time the most far-sighted representatives of colonists reconsidered their negative attitude towards old schools and madrasahs and tried to find allies in these schools for a struggle against new method schools. By 1917 the new method movement in the Turkestan region widely extended to Muslim schools, but poorly affected madrasahs. None of the new method madrasahs was created, as those in Tatarstan and Bashkiria that carried out functions of teachers' seminaries.

During the period of colonialism the strengthened attempts were undertaken to suggest to our people the feeling of national inferiority. With that end in view our national heroes were declared blood-thirsty. The majority of names of the great scientists, writers and other figures of national culture were ignored, and if some of them were mentioned that was done only casually, in a dosed way. The cultural heritage underwent a partial destruction, a partial export, and a partial interdiction for ideological reasons. Only fragments reached the people. Our national pride was stamped out. The tsarism tried to suggest to us that 4600 years are required for overall lilted racy in Turkestan, and without Russia we couldn't achieve progress [1; p.146].

They widely braided the life of the people of Turkestan with the aim of spiritual enslavement of the exploited. However there was a sound public pedagogy born from the experience of labor families; it is reflected in proverbs and other forms of the folklore which avoided censorship of clergy [5; 134].

Proceeding from the above-stated, it is possible to draw a conclusion that tsarist Russia to string the colonial policy in Turkestan used the process of organization of a public education for its own purposes. Jadids, well understanding the role of public education in the struggle against colonizers took a great pain mostly to reform the whole structure of public education. They were considerably supported by educators of foreign pedagogical schools who made an essential contribution to the formation and development of new method schools that promoted to increase not only children's erudition level, but also of the people of colonial Turkestan.

Learning a lesson from history it is possible to draw a conclusion that not only at the end of XIX and in the first decade of the XX century, but also since ancient times and today the development of education is the guarantee of a stable society and a strong state. As education is an inseparable component of any society, an indicator of its culture and a progress basis. As a connecting link it provides unity and continuity of social experience, spiritual and moral and cultural traditions, progressive development of a society. The reform, today education bears responsibility for the destiny of the country more than ever.

Prosperity of the country is inseparably linked with overall improvement of each separately taken person: versatile people ensure the progress.

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