

The History Of The Emergence And Development Of The Teaching Of History In The Turkestan Education System

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Abstract: The article discusses the challenges of teaching history in schools and madrasas of Turkestan in the late 19th and early 20th centuries, focusing on the subjects and books taught, particularly the instruction of history.

Based on an analysis of sources and literature, the authors suggest that history was not taught as a separate academic subject in traditional religious schools and madrasas. It is noted that history was first studied as a distinct subject in educational institutions established by the Russian colonial authorities in Turkestan. In the national education system, the subject of history was first incorporated into the curricula of new method schools founded by the Jadids. Subject classification codes: include these here if the journal requires them

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Introduction

Schools and universities are the primary institutions where the younger generation learns various subjects, including history. After the spread of Islamic teachings in Transoxiana, religious schools and specialized higher and secondary educational institutions - madrasas - were established. For centuries, these educational institutions have played a crucial role in the spiritual development of society. It is well known that our ancestors who studied in these educational institutions made enormous contributions to world civilization. However, it is surprising that history was not taught in schools and madrasas for centuries. The analysis of sources and literature shows that history as a separate subject in Turkestan was initially taught in Russian educational institutions established here by the colonial authorities—parish schools, city schools, Russian-native schools, and gymnasiums. In the national education system, history was taught on a systematic basis in the new method schools that opened in the early 20th century.

Literature Analysis And Methodology

This problem has been reflected in a number of works [1,2,3 ,4 ,5 ,6 7]. But most of them reflect the development of the educational system in a general, but do not shed light on the question of the place of history in it. Therefore, it is considered appropriate to focus on this issue in this article.

Historical and comparative analysis, problem-chronological and problem-territorial methods of scientific research were used in the process of preparing the article.

Results And Discussion

The analysis of sources and literature makes it possible to put forward the opinion that the systematic teaching of history in schools in Turkestan began in the second half of the 19th century, after the establishment of the rule of the Russian Empire in the country.

After Russia invaded and annexed Turkestan in the second half of the 19th century, the colonial authorities began to establish schools similar to the educational institutions that existed in the metropolis. Primary schools intended mainly for children of the European population (literate schools, parish schools, city schools, and public educational institutions), incomplete secondary schools (higher elementary educational institutions and pro-gymnasiums), and complete secondary schools (gymnasiums and schools of real education) were established. History was initially included in the curricula of these educational institutions.

The listed educational institutions were subordinated to different agencies, and there was no interrelationship and continuity between them. The education system has a class character; in most cases, the children of

ordinary workers studied in elementary schools, and children of the middle and upper classes studied in gymnasiums and real educational institutions.

Children were taught theology, writing, reading, and arithmetic in the primary educational institutions that functioned in the Russian Empire, including the Turkestan region (people's schools, parish and city schools). Also, in the reading lessons, students were introduced to some texts on natural science, geography, and Russian history.

According to some reports, some city and regional administrations tried to introduce subjects such as history, geography, natural science, and labor into the primary school curriculum in order to raise the level of knowledge of students. However, in letters sent to localities, including official institutions of the Turkestan Governorate General, the Russian Ministry of Public Education demanded strict adherence to state programs [4].

Later, the situation changed a little. At the end of the 19th century, primary schools in Russia were converted from a three-year to a four-year course. In connection with this, in the last, fourth year of study, a short course in Russian history was introduced as a separate subject in these schools. This curriculum consisted of episodes from the lives of some princes, tsars, and generals, as well as stories related to political history and the history of the church. The book "A Brief Russian History" by F. Novitsky was used as a textbook [12].

Naturally, the history of Turkestan was not taught in the Russian primary schools operating in the region. In order to partially eliminate this shortcoming, in 1884 and 1910, at the congresses of people's teachers in Tashkent, it was recommended to use local history materials in history lessons. For this purpose, the need for publishing a special anthology was emphasized. Before the publication of the "Anthology," it was considered advisable to use in Russian schools "The Third Book for Reading" by Gramenitsky, designed for teaching in Russian-native schools[4].

In the 'New Regulations on Gymnasiums and Progymnasiums' approved on November 19, 1864, the operation of two types of gymnasiums in the Russian Empire was legalized. One of them was the classical gymnasium, in which one or two ancient languages (Greek and Latin or one of them) had to be taught. 41 percent of the total hours allocated to academic subjects were spent on learning these languages. Classical gymnasiums also pay great attention to the study of ancient literature and the history of Ancient Greece and Ancient Rome [5].

In the programs of real gymnasiums, it was intended to give more practical knowledge to the younger generation. The hours allocated to ancient languages, ancient history, and ancient literature were reduced, and instead of them, the hours allocated to mathematics and other natural sciences were increased here. This situation was connected with the development of capitalist relations, industry, and trade in the country.

According to the statute of 1864, it was planned to hold 14 lessons of history in classical and real gymnasiums per week, a total of 184 lessons during the year. The duration of each lesson is 1 hour and 15 minutes. History lessons began in the 3rd grade with the study of important aspects of the past of great nations. In the 4th grade, the elementary course of the history of the Motherland (that is, Russia) was taught. In the fifth grade, the history of the ancient East, Greece, and Rome; in the sixth grade, Russian history before the Mongol invasion and the history of the Middle Ages until the end of the fifteenth century; and in the seventh grade, the last three and a half centuries of Russian and Western European history[5].

The Ministry of Public Education gave the pedagogical councils of gymnasiums the right to approve science programs prepared by history teachers and to determine methods of teaching the subject. This meant that the public demanding reform of the education system was given some concession.

That time, issues of improving the methods of teaching history were widely discussed in society, including in the press. Different opinions and reflections have been expressed in this matter. However, most forward-thinking pedagogues and public representatives emphasized that it is necessary to eliminate defects such as the verbal method in history teaching, i.e., narrative, memorization of material, and to introduce methods that open a wide path to students' thinking, their independent thinking and initiative. However, it was not easy to introduce these innovations in the conservative gymnasium education system.

In the second half of the 19th century, some changes took place in the Russian Empire, including in the activities of gymnasiums in Turkestan. Liberal political circles put forward demands for reforming education,

connecting it with the interests of the country's economic development. As a result, in some classical-type gymnasiums, only one of the ancient languages was left, and a modern foreign language was introduced instead of the other, and the hours allocated to mathematics and other natural sciences were increased. At the same time, the hours allocated to the history of ancient Greece and ancient Rome were reduced, and the number of hours devoted to the study of Russian history was increased. The textbook written by the famous liberal historian S.M. Soloviev was reprinted 14 times and was used in gymnasiums even at the beginning of the 20th century[18].

In 1908, during the revision process led by Count Palen, the educational process in the educational institutions of the Turkestan region had also been audited. Existing shortcomings in the teaching in schools and real educational institutions were revealed. In particular, according to the report of the commission, the history of the Motherland (that is, Russia) was studied in connection with the general history; at the same time, too much time was devoted to ancient history, and too little time was devoted to modern history[2].

However, it should be noted that the textbooks prepared by a number of nobles and liberal historians were not without many drawbacks. The school history course was presented in them from the point of view of the reign of kings and princes, with the main focus on highlighting the relationships and continuous wars between the rulers, the robberies, and the violence committed by them. This is probably why some teachers denied the significance of these textbooks and even demanded their cancellation.

The issue of how history lessons should be organized has also been the cause of controversy. The main form of history lessons in gymnasiums was the verbal method, i.e., telling the essence of the subject to the students and explaining it orally. During the last phase of the Russian Empire's rule, intense discussions were also held on this issue. Some radical groups want to fundamentally change the methodology of history lessons, even to abolish the existing "class-based" system and instead of it studying historical sources and popular scientific books by the methods of "laboratory work" or by "preparing an abstract." They were in favor of extracurricular activities in classrooms[5].

According to the report of the revision of Count Palen, in the cities of Tashkent, Samarkand, Yangi Margilon, Ashgabat, and Verny, which were regional centers of Turkestan, by January 1, 1909, one male and one female gymnasium were functioning (10 gymnasiums in total), which were financed from the budget. These gymnasiums were mainly attended by Russian and other European children. They were taught a certain amount of world and Russian history.

Children of some local rich and intellectuals also studied in gymnasiums in Turkestan. For example, according to Mahmudkhoja Behbudi, more than ten Muslim children, including his son, studied at the gymnasium in Samarkand. It should be noted that Muslim students did not participate in Orthodox theology classes held in gymnasiums[5].

From the information given above, it can be concluded that in the pre-revolution period in Turkestan, history was mainly taught in educational institutions—primary schools, Russian-native schools, and gymnasiums—established by the Russian colonial authorities. However, in these educational institutions students studied general history and the history of Russia, and the history of Turkestan was hardly studied.

So, the question arises: when did history begin to be taught in the national education system in the country? Answering this question, it can be said that the teaching of history in the system of national schools in Turkestan was related to the activities of *jaded* (new-method) schools established there.

At the end of the 19th century, with the initiative and financial support of some individuals belonging to the local nationality, the first new-method schools were established in Turkestan. For example, in 1893 in Samarkand, at the expense of Abdulgani Husainov, a school of "*usuli savtiya*" (this is what the new-method schools were called) was opened. In Tashkent's Kokcha neighborhood, Mannon Qori Abdulvakhobov also opened a new-method school to educate local children. In the city of Kokand, 100 children studied in 20 new-method schools. In Tashkent, Munavvar Kary Abdurashidkhanov organized a school for 145 students, and Eshonkhodja Khodjaev and Sobirjon Radjabov initiated the opening of 2 schools, each designed for 120 students. According to the report of the director of public schools in the Syrdarya region dated February 21,

1914, 12 new-method schools functioned in the old part of Tashkent, 2 in Kazalinsk, 3 in Perovsk, and 1 in Chimkent. The studying in these educational institutions lasted three or four years[7].

The Jadids were well aware of the importance of studying history in educating the younger generation. In this regard, the statement of Abdurauf Fitrat about history is worthy of attention: "History," he wrote, "is a science that studies the past, development, and causes of the decline of nations"[15].

Mahmudkhoja Bekhbudi, the greatest representative of the Turkestan Jadid movement, has repeatedly emphasized that the role of the history science in the education of a well-rounded person is incomparable. In this regard, we considered it necessary to dwell in more detail on his statements on this matter.

To more accurately express the importance of historical science for society, Bekhbudi wrote: "One of the useful features of history is that knowing how a particular nation achieved prosperity, one can take an example from it, and at the same time knowing the reasons for the decline of a nation, one can learn a lesson from it"[3].

Bekhbudi's comments on the role of history in the development of society are also reflected in his article "History Geography". These sciences were considered heresy and sin during the time when the riworldviewview of some bigoted scholars prevailed. Against this, Bekhbudi proves the importance and necessity of history and geography in that situation, that these subjects have been present in the life of society since ancient times, and justifies that they should be included in the program of new-method schools[2].

Thus, at the beginning of 1917, there were about 100 new-method schools in Turkestan, where more than 5,000 students studied. In these schools, along with religious sciences, secular subjects such as arithmetic, geography, and history were studied[13].

Although the new-method schools were private educational institutions, they had their own curriculum and programs. Analysis of these programs shows that in the first year of study in the new-method schools, the main focus was on students mastering reading and writing skills. The process of teaching reading and writing was organized on the basis of the book "*Muallimi Avval*" ("First Teacher") in the Tatar language. Theology classes were conducted orally, and in mathematics classes they taught oral counting up to 100.

In the second academic year, students study the Tatar books "*Mintazam Qiraat*" and "*Yani Qiraat*," the Holy Qur'an, and the first part of the book "*Khavaji Diniya*" (catechism). In addition, they were taught the order of namaz (prayer) and how to count to 1000 in mathematics.

In the third grade, reading and writing lessons were conducted based on the books of Sufi Allayar. Students studied some suras of the Holy Quran. The second part of the book "*Khawaji Diniya*" was read in lessons. In new-method schools, the history of Islam was taught based on the book "*Tarihi Anbiyo*" ("History of the Prophets"), and geography based on the book "*Mukhtasar Jugrofiya*" ("Brief Geography") and the works of Ahmad Khodi "*Jugrofiya*" ("Geography") and "*Dunya Malumot*" ("Information about the World"). The book "*Kissa al-Anbiyo*" ("The Tale of the Prophets"), published in Kazan, consisted of two parts and provided information about the lives of the prophets, the spread of Islam, and the period of the Umayyad and Abbasid rule.

In theology classes, along with the Quran, students read such books as "*Ibodati islomiya*" ("Worship of Islam") (author A. Ibodullaev) and the works of Munavvar Kari Abdurashidkhanov "*Amamiyat*," "*Khavaji dinia*," "*Tarihi Anbiyo*," and "*Tarihi Islomiya*," published in Tashkent. The books "*Tarihi kavmi turkiy*" ("History of the Turkic people") (author Khanov) and "*Ilmi sarfi turkiy*" (author H. Makhmudov), published in Kazan, were also used[7].

The publication of textbooks in the languages of the local peoples of Turkestan was officially established at the beginning of the 20th century. The first textbook in the language of the local peoples was an alphabet book published in 1902 by S. Saidazizov. Later, such educators as M. Bekhbudi, A. Avloni, A. Ibadi, A. Shakuri, and S. Alizoda created educational literature in local languages for new-method schools on reading, geography, history, and other subjects.

In 1903, a book under the title "*Muallimus soniy*" ("The Second Teacher") was published by Ali Askar Kalinin. This anthology included historical and geographical articles, Russian folk tales, and other texts. The textbook was written in a simple *Sart* (Uzbek) language that was understandable to students. It also covered

pages of the history of the Russian Empire, the obligations of citizens to the emperor, the essence of the Christian religion, the history of the Slavs, and the process of the annexation of Central Asia to Russia[7]. Thus, the reasoning of Behbudi and other Jadidists about the need for an in-depth study of history and an understanding on this basis of the fate and future of the Motherland created the base for the inclusion of historical science in the school curriculum, in particular in new-method schools. The Jadids created textbooks for the new-method schools they founded and taught children history, including the history of Islam. After the February Revolution of 1917, progressive pedagogues proposed to include history in school programs. The participants of the congress of Muslim teachers held in Tashkent in May of this year proposed to turn the Russian-native schools in the country into a national school and to include the history of Turkestan and Russia among other subjects in its program. Tashkent City Duma supported this proposal in September. But the Bolsheviks, who came to power after the October coup, refused to implement this project[10].

CONCLUSION

Thus, history was not taught systematically in the traditional religious schools and madrasas that existed in Central Asia for centuries. The main reason for this was the confessional nature of these educational institutions. In any religious doctrine, it is emphasized that the course of historical processes and their consequences are determined by divine will. Therefore, there was no place for scientific study of the past in religious educational institutions. However, according to some historical sources, even in the pre-revolutionary period, some teachers attempted to teach history within their capabilities as part of their personal pedagogical activities.

For the first time in the territory of Turkistan, history was taught in Russian educational institutions - primary schools (literacy schools, church-parish schools, urban educational institutions, public education institutions), and incomplete secondary schools (higher primary schools and pre-gymnasium schools).

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