

## Teaching Process and Subjects in National Schools of Turkestan During the Colonial Period

Gulmira Ochilova

Senior Researcher at the Institute of History of the Academy of Sciences

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**Introduction.** In the late 19th and early 20th centuries, Turkestan had its own education system. The national education system was in crisis when the founders of the colonial system began to destroy the educational system that had developed over a long historical period. By the 1920s, schooling, which included national schools, riding schools, *karkhana*, *dalailkhana* and *madradas*, was treated as a "place of superstition". The general state of national schools in the early 20th century was repeatedly criticised by modernists in the press. However, it is appropriate to give information about the educational process, form of teaching and subjects of study in the schools of Turkestan at this time.

**Main part.** In the boys' school classes lasted from sunrise to sunset. There was a break for lunch, according to H.Mominjan, this tradition in schools continued in the late 19th and early 20th centuries. Later Garyev confirms that: "There were two breaks at school: lunch and dinner. Breakfast would be between 10 and 11 o'clock, and dinner would be between one and three o'clock" [1].

In national schools, the curriculum for boys and girls was not the same. Boys were taught from morning to dawn prayer, and girls studied in class from eight to twelve in the morning.

When the pupil who came to school had learnt by heart the most necessary small surahs of the Qur'an "Fatiha", "Kalimai Shahadat" and "Toyyiba" about the first condition of Islam, they started learning the Arabic alphabet. Learning to read began with the introduction of the "letter of the Qur'an".

The teacher wrote letters on separate wooden or hard boards. Teachers taught students "abjad calculus". In some cases, multiplication from abjad was also taught. The letters were first memorised and then recited by syllables. After switching to syllabic instruction, the basic lessons began. Arabic alphabet, writing, arithmetic, the books "*Haftiyak*", "*Chor Kitab*", "*Khoja Hafiz*", "*Matlabul-Ulum*" [2], "*Maslak ul-Muttakin*", "*Sabot-ul Ojizin*", books by Alisher Navoi, Fizuli, also taught by Hafiz Shirozi, Mirza Abdulkadir Bedil, Mashraba Diwanlari, "*Gulistan*" and "*Boston*" by Saadi Shirozi [3]. These manuals, textbooks and works teach the principles of Islam, the rules of the Shariah, moral and religious values, high human qualities, and examples of classical literature. In particular, the works of Sufi Ollayor "*Maslak ul-Muttakin*" and "*Sabot-ul-Ojizin*" mentioned above are based on religious and mystical wisdom, and they set out the rules of Islam, the requirements of the sect, the conditions of human perfection are described one by one [4].

The book **Sabo-ul-ujizin** was published as the first lithographic work in Tashkent under the patronage of Esonboy Hasanboy, a merchant's son [5]. Most of these and similar books and pamphlets were written in Persian, Arabic and some in Turkish. The fact that education was conducted in other languages was a problem for the children of Turkic-speaking peoples. For example, "...*Chahor Kitab*" in Persian was used as a textbook in primary schools, usually this pamphlet gave the first information about the religion Islam. It consisted of short questions and answers about the teachings of Islam. Students had to memorise it in Persian. This created difficulties for Uzbeks who do not know Persian at all" [6].

Student literacy was also an important part of learning. The letter was written in the afternoon at school. In this case, the children who could not write letters went home and mostly children who wrote letters stayed in school. The teacher wrote the letters in capital letters on the paper the child was holding and invited the child to practice. If a child could write a prayer greeting, it was considered "written." "*Mufradot*" was a book for learning and practising writing. This Persian book was translated into Uzbek and published in lithography in 1909 by Saidalahiddin Khoja ibn Oloviddin Khoja.

However, Turkestan contemporaries criticised the teaching method that had become a tradition for centuries. For example, Saidahmad Vasliy Samarkandi criticises the teaching process in schools on the pages of the press and quotes the following phrases: "*Students whose job is to come and go to classes - it is 'iyob ila zihab' - to come and go, and whose main task is to learn what they know*" [7]. Similar articles can be found in the Russian press. They point out that educational institutions are closely connected with the religious beliefs of Muslims, so although sufficient education is given on the basis of religious knowledge, without modern knowledge progress is impossible and it is necessary to acquire knowledge in accordance with its level in each historical period [8].

According to the report of one of the inspectors of public education who observed the activities of Turkestan schools, pupils did not understand anything when they looked into a book, followed the loud voice of the teacher and read religious books in Arabic or Persian, which they did not understand or know.

Even during this period, the biggest drawback of the primary school education method was that the books taught were not in their mother tongue. Persian textbooks also contained many Arabic words. For this reason, children who had been in school for many years were in many cases unable to acquire any knowledge. Another serious shortcoming of the schools was the lack of teaching of secular sciences.

The shortcomings of education in the Turkestan region are criticised in the writings of jadids and on the pages of the press. For example, Abdurauf Fitrat mentions that students do not know what geography is and what it teaches [9]. It was even written in the newspaper Bukharay Sharif that teachers do not know in which district the city of Bukhara is located [10].

In the article "**Teaching in Muslim schools**" in "*Vedomosti Turkestanskaya oblast*" it was written that "*there are many schools in our city, but their condition is not very good. Most of the teachers received irregular education, many of them did not have good literacy, did not finish reading the book*" [11].

Punishment of students in schools is also a system that has been shaped and hardened over centuries and has also had negative consequences in education. Students, fearing punishment, would walk all day without coming to school and return home in the evening. Sadridin Ayniy about punishment in schools "*the teacher maintained discipline with a stick*" [12]. After press reports of punishments such as beatings, hanging from poles, kneeling children on porridge and corn kernels, officials began to call teachers to order. Since 1900, the use of this type of corporal punishment has been banned in schools in major cities [13].

Another negative aspect of Turkestan national schools was that reading and writing were taught differently. Only when a pupil who had studied 5-6 years at school dropped out of school for some reasons, he/she could not learn to write.

#### Provision for schools and school teachers

Schools were established mainly on donations from Muslims or by order of the Emir, on the common funds of the residents of one neighbourhood [14].

School building providers are divided into public and private [15]. Their main difference was who built and provided the school building. Public schools were built by individuals, that is, officials, bureaucrats, and public schools were built by the public. The schools were maintained

by donations from generous people and by the students' own parents[16].

The provision of school teachers was agreed upon when they were hired. For example, during the colonial period, the villagers of Nanai invited a man who had graduated from Toragorgon Madrasa to be their principal. They told him that they would give him twenty gold coins, 76 sums of silver and wheat grain as his salary. The wages of those invited to teach in this way were legalised and entered into force by mutual agreement.

The main place in the material support of teachers was money given from 1 to 3 gold pieces per year, called "tuition money". This money is paid when a child comes to school and finishes one book.

In addition, the main income of teachers in national schools was what was withheld from the parents of the children:

1. "*Dasturkhan*" was the day when a child was brought to school for the first time. Usually the plate consisted of soup, 4-6 pieces of bread, various fruits, doppi, charsi, yaktak or ton.
2. "*Chorak non*" - by custom, the bread brought by the child for daily bread was handed over to the teacher, who broke off a quarter of the bread and returned the rest to the child. Many parents usually brought special bread and gifts to the teacher.
3. "*Payshanbalik*" delivery every Thursday. It consists of money, bread, rice, grain, etc. This is given according to the student's circumstances.
4. "*Yokilg'ilik*" consists of 3-4 bundles of firewood brought to heat the class and the teacher's house.
5. "*Ozodlik*" comes when you finish one book and move on to a new one. Wealthy families would invite the domla to their homes, have a feast and dress the domla in dressing gowns.
6. "*Iyidlik*" - Before Ramadan and Eid al-Adha, the teacher distributed flower paper called "Iyidlik" to parents. In return, the parents used to give various gifts to the teacher through their children.
7. Reading "*Nashriq*" also brought Domla income. In this case, several pupils were sent to the house of a boy who was about to be circumcised to read poetry. The children who recited the poems learnt by the teacher loudly at the wedding were given money and other things by the owners. All these things were taken to the teacher. This also played an important role in providing material for the teacher.
8. The next material support is called "*Janozalik*" - if one of the children in the school dies, the teacher goes to read the funeral. For this, he was given alms on behalf of the deceased[17].

Most of the girls who attended girls' schools were children of merchants and artisans. The fees paid to Otinoyi were much higher than in boys' schools. The reason for this was that the girls' school was attended mainly by the daughters of rich merchants and noblemen.

As a result of the educational policy of the Russian authorities, even a small amount of money from the property of the fund to provide schools is lost. In the budgetary allocations of Turkestan in the early twentieth century, 2.30 per cent was allocated to education, and 86.10 per cent to the police and military [18]. It can be seen that the funds allocated to schools were completely unable to cover the expenses in this sphere. The school teacher was responsible for the financial support. The schoolteacher had to get the money he needed only from the parents of the pupils.

## **Conclusion**

To summarise the above, the tsarist authorities understood perfectly well that the people of Turkestan must try to restore their freedom. First of all, taking into account the possibility of movement of believers, mudarris and mullahs, they took measures to prevent it. For this reason, the educational process in Turkestan they tried to control, not to allocate funds for this sphere and not to develop it. The shortcomings of education were criticised in the works of intellectuals

of their time and on the pages of the press.

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