



# TURKESTAN TEACHERS' SEMINARY - A STEPPING STONE TO THE PEDAGOGY OF VOCATIONAL EDUCATION IN CENTRAL ASIA

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## ABSTRACT

*The article talks about the Tashkent Teachers' Seminary and its activities, where it is convenient for children of peasants to study in Tsarist Russia and receive secondary special education.*

**KEYWORDS:** *pedagogical school, local language staff, non-Russian education, translation department, religious education*

## DISCUSSION

Founded in 1873 in Turkestan, a teacher training institution was in great demand for public education. Opened in 1879 in Tashkent, the four-grade male teachers' seminary has been the only pedagogical school and secondary special education institution in Central Asia for several decades.

In Tsarist Russia, entering the teachers' seminary for the children of peasants was convenient for secondary special education. Most of the seminary students are provided with free accommodation and food. Most of the seminary graduates did not pursue the teaching profession, but quit teaching when they worked for the scholarships they used during their studies. They were hired by private firms in the country as employees who spoke the local language. From 1883 to 1904, 254 students graduated from the seminary. Seminar graduates were required to work as teachers for 6 years. On August 30, 1904, from 1899 to 1904, 76 out of 77 graduates were teachers. Of the 177 seminary graduates from 1883–1898, 18 had not worked due to death, illness, or other causes. Of the remaining 159 graduates, 107 remained in teaching. Nearly one-third of seminary graduates left teaching after their scholarships expired. In August 1904, 52 graduates of

the seminary worked as follows: 13 were translators, 23 were employees of various institutions, 16 were engaged in customs, insurance companies, trade and other professions. The role of seminary graduates in other fields is determined by their knowledge of local languages. For example, 4 graduates were hired as employees of Russian banks in Persia because of their knowledge of Persian-Tajik languages [1:146-147].

Due to the need of the Turkestan administration for servants who were fluent in the local languages, in 1883 the issue of turning the seminary into a school for translators and officials was raised. In 1883, *Ivan Yegorovich Zabelin*, the chief inspector of educational institutions, wrote a report to Governor-General *Mikhail Grigorievich Chernyayev* on the state of school work in the country and the reorganization of the Turkestan Teachers' Seminary. *Ivan Zabelin* first suggests turning the Turkestan Teachers' Seminary into a school for officials and translators. Until then, *Ivan Zabelin* wrote, the seminary had two purposes:

1) training of teachers for primary schools of the country, as well as other similar educational institutions;

2) literacy of the population from abroad.

The seminary trained teachers for Russian primary schools, many of them were located in the



Ettisuv region, so engaging in non-Russian education remained its main task at the time, leading to changes in the seminary. *Ivan Zabelin*, based on the decision of the State Council in 1876 to establish educational institutions for the children of the local population of the Turkestan region in Tashkent, proposes to reduce the number of subjects in the seminary and design training based on the needs of the local population. *Ivan Zabelin* also called for the teaching of Uzbek and Kazakh languages, the closure of a Russian-style seminary, and the opening of preparatory classes for local students. *Mikhail Chernyayev* approved *Ivan Zabelin's* proposals and sent a document to the Ministry of Public Education. The project of reorganization of the Turkestan seminary in St. Petersburg was rejected. By 1900, the issue was reconsidered and it was planned to open a department of translators at the seminary[2:165].

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However, the main task of the seminary was to train teachers. Graduates of the Turkestan Teachers' Seminary were also sent to work in Russian-language schools, as Russian primary schools, especially in the cities, were staffed by teachers from the women's gymnasium. Accordingly, the main task of the teachers' seminary was to train teachers for non-Russian schools. In many respects, Judge *I.N. Ilminsky's* views on correspondence were in line with *Kaufman's*, and he opposed the establishment of an educational institution in Turkestan that would educate the local population[1:147].

Under the influence of this policy, certain rules have been established in the seminary. For example, when students were asked to write a religious essay, Muslim students were asked to write an essay on a free topic entitled "How I spent my summer vacation". The dominance of the Orthodox religion was evident at the seminary [2:80].

Even students who did not attend church services during the holidays were deprived of scholarships. Religious education based on such strictness was considered by the seminary administration as a way to educate students with high spirituality. The curriculum of the Turkestan Teachers' Seminary includes the study of local languages. The purpose of this was to solve the problem of language barriers, to train the teaching staff to know the language of the local children they teach in the future. The seminar began to teach the Kazakh language to students using the unaltered Russian alphabet, Russian transcription based on suffixes and abbreviations. A textbook for this course was written by a graduate of the Faculty of Oriental Studies of St. Petersburg University, a teacher of the Kazakh language, and a dictionary compiled by *Ish-mukhammed Bukin*, a seminary student, was published[1:150].

In August 1884, the new Governor-General *Rosenbach* sent a decision to the Minister of Public Education to replace the Kazakh language with Uzbek, Persian and Arabic at the Teachers' Seminary. Judge *I.N. Ilminsky*, in response to a request from Minister *Delyanov*, noted that there was no point in teaching the three languages mentioned above to seminary students, and that this was a very difficult and intractable problem. *Delyanov* opposes the teaching of Uzbek instead of Kazakh, arguing that this would discriminate against the Uzbek people, who have a strong belief in Russian education, and that Kazakhs would become morally dependent on Uzbeks. After the transfer of the Kazakh-speaking Ettisuv Turkestan region to Stepnoy, the center of Semipalatinsk, in 1882, Uzbek and, in part, Tajik, were taught at the seminary from the 1884-1885 academic year. At the seminary *V.P. Nalivkin* worked as a teacher of local languages. In 1881-1885, the seminary became a scientific center for teaching Uzbek and Tajik languages. *V.P. Nalivkin* lived in the spring of 1877 in the village of Nanay, 18 km from Namangan. His interest in Uzbek and Tajik languages began in 1875 when the Russian army marched on Kokand, and he and his wife *M. Nalivkina* began to study Uzbek in the dialect of the Fergana Valley.



Together they published a dictionary of Russian-Sartcha and Sartcha-Russian common words in 1884 in Kazan with the addition of a short grammar of the dialect of Namangan district dialect of the Andijan dialect of the Sart language. During five and a half years of teaching Russian students in Uzbek and Tajik at the seminary, *Nalivkin* tried to formalize his direction methodologically by integrating a set of lexical and grammatical materials into one system. Despite a number of shortcomings, *Nalivkin's* textbooks served as a great basis for learners of Uzbek and Tajik languages. *Nalivkin* did not only teach Uzbek, but also acquaints students with the way of life of the Uzbek and Tajik peoples, the history of Central Asia[1:152].

Such trainings were held in the circle of Turkestan studies. In April 1890, at the suggestion of *Nalivkin*, the pedagogical council of the seminary sent 6 students wishing for a summer vacation to the villages to collect ethnographic materials. *V.L. Vyatkin*, one of the members of *Nalivkin's* Turkology circle at the seminary, later became the great archaeologist of Central Asia. *Vyatkin* found MirzoUlugbek's observatory in Samarkand. Several other students of *Nalivkin* in the seminary (*A.Kalinin*, *S.Lapin*, *M.Orakulov*, *V.Orlov*, *S.Polyanov*), regardless of their teaching or other work, were engaged in local lore, prepared textbooks on language. *P.E. Kuznetsov* was a Turkologist and taught at universities, *M.S. Andreev* became well-known Iranian scholar. *V.F.Oshanin* made a great contribution to the formation of scientific views in the students of the Tashkent seminary. He taught agriculture and the exact sciences in the 1883-1884 academic years. Under his leadership, in the spring of 1884, a group of seminary students, led by a teacher of mathematics *S.M. Gramenitsky*, organized an excursion to Samarkand to study the landscapes and lifestyles of the population through the desert[3].

*V.F.Oshanin* also supervised the observations of the seminary listeners at the meteorological station in order to train teachers to observe meteorologists from all regions of the country. According to the gardening and horticulture program developed at the seminary, land was allocated to each pupil upon admission to the seminary. Here he conducted crop experiments. In the second grade he planted root crops, in the third grade he planted melons and cared for them until the end of the phase. At the same time they learned the methods of control of agricultural pests, grafting in horticulture. Progressive pedagogical

processes at the seminary were hampered by the then-dominant Orthodox religion and great nationalist chauvinism. One of the representatives of the chauvinistic view was *Mikhail Alexeyevich Miropiev*, who worked in the early years of the seminary. *M.A. Miropiev* was the director of the Turkestan Teachers' Seminary from the 1888-1889 academic year to the 1895-1896 academic year, during which time *V.F. Oshanin* and *V.P. Nalivkin* left the seminary. One-third of the students receiving scholarships at the Turkestan Teachers' Seminary were to be from local ethnic groups. However, out of 415 students admitted to the seminary from 1879 to 1904, 384 (83.9%) were Russian, 54 (13%) were Kazakh, 9 (2.2%) were Uzbek, 3 (0.7%) were Tatar, and 1 was (0.2%) of Turkmen ethnicity. During this period, out of 254 seminary graduates, 39 (11.4%) were indigenous, 1 of them was Uzbek and the rest were Kazakh[1:155].

Indigenous people have a low rate of enrollment in seminary, many of whom have been expelled due to illness, some due to poor behavior and lack of mastery, and some have dropped out on their own application. The main reason for this was the strong anti-Muslim views and internal political pressure in the seminary. For example, in a seminary boarding school, there were problems with the fasting of Muslim students, they were accused of violating their eating habits, and even one student was expelled from school for the same offense. The workload of the seminary is very large and the workload for scholarship recipients is even higher. The training load in the Seminary was overcrowded, with 144 lessons per week in Russia for 4 years, 155 lessons per week in the seminary, 36 lessons per week in grades I-III, and 40 lessons per week in the seminary. [2:74-75].

The weight of the load was also related to the low mastery of the students. For example, in 1883, when 13 students were admitted to the first grade, non-Russian students made 260 errors in their written work in Russian because they did not know Russian well. Religious ceremonies (orthodox), handicraft agricultural classes, and learning to play the violin took up a lot of the seminary students' time and made the workload difficult. Vocational training was introduced in the country's primary schools, which was also mandatory for seminary students. In 1883, Tashkent correspondents wrote to *I.N. Ilminsky* about the work done by students in vocational schools.

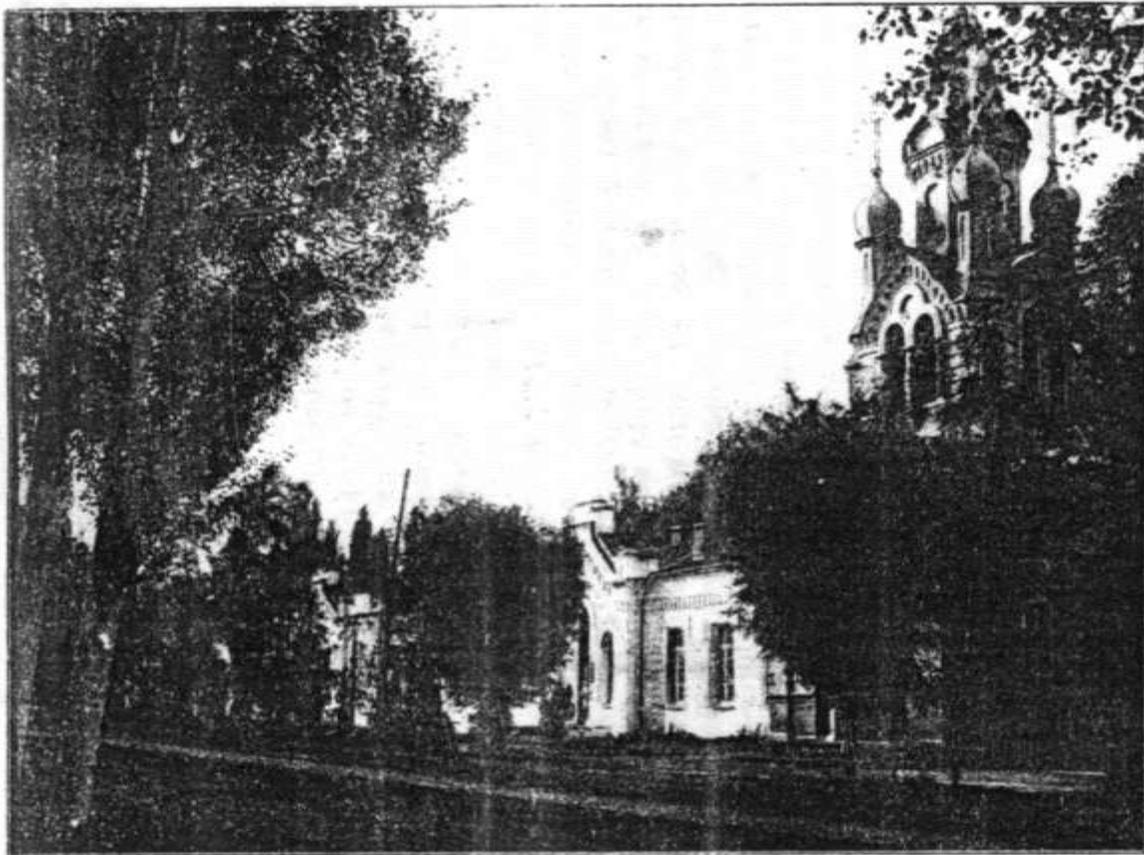
In 1894, the Ministry of Education issued an order to replace vocational training with pedagogical



manual labor (labor education). At the Turkestan Seminary, this change was made in the autumn of 1900 by hiring a labor teacher *A. Voronin* who had studied in Germany. The pedagogical council of the seminary served as an advisory body to the Board of Educational Institutions of the country on methodological issues. At the meetings of the Pedagogical Council, decisions were made on the use of textbooks and manuals taught in Turkestan schools, textbooks issued for other countries of Russia in schools of Turkestan region. More attention is paid to geography in Turkestan. Directors taught Pedagogy at the seminary. At the seminary, teachers addressed students with respect “you”[1:156].

In 1893, Director *M.A. Miropiev* believed that the natural sciences taught at the seminary should be purely experimental, meaning that zoology should be

limited to domestic animals, bees, silkworms, and botany to gardening and vegetable growing and singing lessons should be taken only for those who did not know church songs. The Teachers’ Seminary had 5 carpenters and 1 lathe in 1887. In the 1st half of the year 18 people worked in two shifts, and from December, with the completion of gardening on the seminary farm, 32 students worked in two more shifts. Despite the fact that one additional room was allocated for the workshop, due to space constraints, the ability to fulfill orders quickly was limited and orders were not accepted. Beginners made 18 garden chairs, 3 dishes and wardrobes, 5 classroom desks, 1 blackboard and 2 office desks. In doing so, the students learned the secrets of carpentry in depth, and some of them even made the items they needed for themselves. For example, 12 students make 71 items for themselves[4].



Turkestan Teachers' Seminary.



In conclusion, it should be noted that the establishment of the first special secondary pedagogical school in Turkestan during the period under study led to the introduction of a new system in the field of education, the introduction of new curricula, textbooks, pedagogical methods. and not for its national development, but to serve the colonial policy of the tsarist government and its economic and political interests. Analyzing the situation, the seminary takes into account national and religious differences between students, the predominance of Russian-speaking children and Christianity, and even the political motives of teaching the local language.

When analyzing the activities of the seminary from a pedagogical point of view, it can be observed that the weight of the workload, religious ceremonies, learning to play the violin, crafts and agriculture had a negative impact on the level of mastery of students.

The fact that the study of certain subjects was of an economic nature, such as animal husbandry in zoology, gardening and horticulture in botany, and the organization of a workshop in 1887 in two shifts also caused dissatisfaction among students at the seminary.

Despite all the positive and negative aspects, it is no exaggeration to say that the Turkestan Teachers' Seminary was a unique stage of secondary special pedagogical education in the country.

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