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Education in Turkestan and Western Siberia at the end of the XIX century to the 1920s: Formation of “New Method” Schools and Their Features

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Abstract

The opening of “new method” schools in Turkestan and Western Siberia at the end of the XIX – beginning of the XX centuries and their features are a topical issue not only for Central Asia, but also for the Eurasian space. It is important to assess how much education has changed over the period under consideration, the results of reforming this area and the possibilities of applying the “new method” schools in the modern field of education.

In the course of the research, the concepts of “new method” school and “confessional school-madrassa” are identified, and the manifestations of the concept of the content of education at the beginning of the XX century are described. The analysis of the work of the confessional school-madrassa of the beginning of the XX century on the basis of accurate data revealed that the methods of teaching here were too outdated. The main proof of this is the remoteness from the secular education system. In the world educational space at the beginning of the XX century, a secular education system was radically established. The demand of the time gave rise to the emergence of “new method” schools. According to the results of the study, it was proved that the schools of the “new method” are a synthesis of the Western model of teaching and Eastern features. After the October Revolution in Russia in 1917, education in Turkestan and Western Siberia completely switched to a secular form of education. That is why the “new method” schools, which began to appear in large numbers at the beginning of the XX century, successfully served as a transition.

Keywords: education, study, Turkestan, Western Siberia, madrassa, new method, secular, school, figure, book.

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1. Introduction

At the end of the XIX – beginning of the XX centuries, schools of the “new method” began to open in various regions of Turkestan and Western Siberia. The opening of these schools on the Kazakh land was considered one of the main innovations of the educational process of that era. After all, for many years, educational work on the territory of Turkestan and Western Siberia had been carried out by confessional educational institutions. Of course, it is impossible to exclude the work of confessional schools-madrasas. It is obvious that confessional schools-madrasas were located in all administrative territories of Turkestan and Western Siberia. Therefore, they contributed to the literacy of the population of Turkestan and Western Siberia as a whole. Confessional schools-madrasas began to work with the spread of Islam in the Kazakh land. Therefore, they had passed many years of experience and stages of formation. Students who studied in these educational institutions received a deep knowledge of Arabic graphics, got acquainted with the works of Eastern thinkers, and had the opportunity to continue their education in higher educational institutions of Russia and far abroad. Of course, confessional schools-madrasas provided opportunities to study only in Kazan, Orenburg, Ufa, Istanbul and other major Muslim educational institutions. Along with confessional educational institutions, there were also Russian-parochial schools opened by the tsarist government in Turkestan and Western Siberia. However, these schools were not always in demand by the local population. There are several reasons for this:

- The presence of a language barrier. Classes in Russian-parochial schools were not conducted in local languages. This caused inconvenience for many residents.

- Inconsistency of worldview. For centuries, the work of educational institutions of the local people has been organized within the framework of Sharia law and the Islamic religion. Russian-parochial schools mainly taught subjects that fit into the secular system of education. This factor caused distrust among the local Muslim population.

- Economic barriers. The vast majority of the population of Turkestan and Western Siberia was engaged in nomadic animal husbandry. For nomads who moved between territories specially designated for animal feed in four seasons of the year, it was difficult to get a permanent school education.

The purpose of the study is a comparative analysis of the educational process in the considered period of time with theoretical justification and the results of the reforms carried out on the basis of real data and basic research work. Based on the results of the analysis, it is planned to identify the “new method” schools discovered in Turkestan and Western Siberia, assess the possibilities of the “new method” schools in Turkestan and Western Siberia at the end of the XIX – beginning of the XX centuries, and clarify the advantages and features of the “new method” schools from existing educational institutions. Such data will allow us to consider for future research a comparative analysis of the features of the educational process over the past few years and the current situation after the reforms carried out.

2. Discussion

The problem of opening a “new method” school in Turkestan and Western Siberia and its features has become the basis study for a number of researchers. We first used works of high historical significance in solving the problem of “new method” schools and their specifics, which were discovered in Turkestan and Western Siberia at the end of the XIX – beginning of the XX centuries. Such works are based on the memoirs and reports of figures who lived in the historical period we are considering and worked in the field of education in Turkestan and Western Siberia. Among them there can be mentioned N. P. Ostroumov’s work “Fluctuations in views on the education of natives in the Turkestan region” (Ostroumov, 1910). The author provides new information on the field of education in Turkestan and Western Siberia and Central Asia. In particular, the author identifies the reasons for the widespread existence of Muslim schools, evaluating the activities of Von Kaufman as the Turkestan governor-general. Undoubtedly, these reasons, in turn, led to the emergence of “new method” schools (Ostroumov, 1910: 56-59). F. Kerensky was one of the leading figures in the field of education in Turkestan and Western Siberia and Central Asia. In his article “Madrasa of the Turkestan region” (Kerenskii, 1892), the author gives information about confessional schools-madrasas in Turkestan, their quantitative indicators and areas of circulation, and their features.

In turn, A.E. Alektorov, in his work “Index of books, magazine and newspaper articles and notes about Kyrgyzs”, was able to provide statistical data on confessional educational institutions in the Kazakh land (Alektorov, 1900). There is also information about the opening of “new method” schools in Turkestan and Western Siberia at the end of the XIX – beginning of the XX centuries. Of course, the opening of “new method” schools on the territory of Turkestan and Western Siberia and, first of all, confessional educational institutions in our country made a huge contribution. After all, many schools of the “new method” were opened on the basis of the same confessional schools. In this regard, we used the work of N. A. Bobrovnikov “Russian-native schools, schools and madrasas in Middle Asia” (Bobrovnikov, 1913). At the same time, the work of K.K. Palen “Educational work” (Palen, 1910) reveals the reasons that led to the opening of “new method” schools. In the course of the research, we noted that the “new method” discovered in Turkestan and Western Siberia was primarily influenced by figures from Muslim republics of Russia. In the work of A. E. Krymskii “School, education and literature in Russian Muslims (cultural and ethnographic essay)” (Krymskii, 1916), the problem that we have named is considered in detail. One of the historians who lived on the land of Turkestan and Western Siberia in these years was Kurbangali Khalid. In his work “Tauarikh Hamsa (Five stories)” (Halid, 1992), he reflected the peculiarities of the religious beliefs of Kazakhs of the late XIX – early XX centuries and gave information about the consequences of the observed negative changes.

The problem of “new method” schools and their specifics, discovered in Turkestan and Western Siberia in the late XIX and early XX centuries, has become the subject of research by scientists from near and far abroad. Among such works is the work of V.V. Barthold “History of cultural life of Turkestan” (Bartol'd, 1927). In the works of Barthold, you can find a lot of information about the peculiarities of the Turkestan region, religious movements and, most importantly, confessional and “new method” schools.

Of course, the work written under the communist ideology has its drawbacks. It is particularly distinguished by the proximity of confessional schools-madrasas to the secular education system and the description of the subjects taught only within the framework of Islam. This topic began to be actively studied, especially after the country gained sovereignty. At the same time, we can mention Z.T. Sadvokasova’s work “From the protectorate to the colony of the Russian Empire: a collection of documents and materials” (Sadvokasova, 2014). The researcher has other works on the colonial policy of tsarist Russia in Turkestan and Western Siberia. We were able to make a deep analysis and comparative analysis of data on changes, especially in the field of education. N.D. Nurtazina is one of the scientists who has conducted research on the Islamic religion and Kazakh culture in the country. In her work “People of Turkestan: problems of Islam, integration, modernization and decolonization (on the territory of the XIX-XX centuries)” (Nurtazina, 2008), the author’s opinion on the peculiarities of the emergence of “new method” schools that appeared in Turkestan is significant.

3. Materials and methods

Based on the research topic and the nature of the materials, sources can be divided into several groups:

- The main part of the materials related to the topic is of materials of the Central State Archive of Kazakhstan (Almaty, Kazakhstan) and the Central State Archive of Uzbekistan (Tashkent, Uzbekistan). The types of documents are mainly characterized as letters and orders of the Office of the Turkestan Governor-General, as well as other documents.

- Materials related to the research topic also involved documents and materials of the State Archive of South Kazakhstan region (Shymkent, Kazakhstan). The documents of this archive mainly contain information about the activities of the administration of the Syrdarya region in the field of education.

Through comparative analysis of a range of theoretical methods of research work, the concept of the school “new method” was determined and a clear definition was given. The research work carried out in the field of education in Turkestan and Western Siberia at the end of the XIX – beginning of the XX centuries as part of the study of the problem of the formation of schools and the features of the “new method” they employed was primarily based on reality and organized with the widespread use of various principles and methods known to historical science. Only by following the principles of historiography, party, objectivity, social and other methods known to

historical science, such as historical-genetic, historical-systematic and retrospective, could we achieve effective scientific work.

In the course of the research, we were guided by a number of innovative theories with a methodological basis, in particular, the theory of modernization. This theory is aimed at revealing the differences between the concepts of “traditional” and “modern”, identifying the problem of changing social institutions and cultural values, and positive changes in the potential of human opportunities. In turn, the theory of modernization suggests studying not only the features of the development of society, but also real events, guided by this theory. In the general scientific literature, the concept of modernization is used in a number of meanings. Among them, first of all, modernization means a transition from a traditional society to a modern path of development. In turn, as a result of a comparative analysis of the work of confessional educational institutions and schools of the “new method”, we saw that the traditional Central Asian society passed to a new qualitative level. It is obvious that the introduced “new method” of school education in the historical period under consideration brought this about. Here, guided by the theory of modernization, the precise definition and determination of qualitative indicators between the traditional society and the new system introduced allowed us to draw accurate scientific conclusions on this issue.

4. Results

Since the X–XI centuries, Muslim schools and madrasas have existed in Turkestan and Western Siberia, providing such important educational content as writing and arithmetic. In most cases, the working hours of these schools were organized on the basis of Sharia law. These educational institutions taught students to write on the basis of Arabic spelling. In addition, they adapted it to Persian and Turkish. School and madrasa work began to move to a different quality level, especially after Turkestan became part of tsarist Russia. Of course, the achievements of developed European countries in the field of education are widely taught in Russian schools. The vast majority of people, with the exception of some individual parts of the local population, gave preference to traditional educational institutions. Over time, in schools and madrasas, which were in particular demand among the local population and had gone through a century of development, there began the introduction of such necessary subjects as the Russian language, as well as other natural sciences. The same trend can be observed under Governor-general M.G. Chernyaev. The inspector of Muslim schools V.P. Nalivkin also tried to change Arabic grammar into Russian. He even planned to open a Russian language course at madrasas and schools (Bendrikov, 1960: 129). However, the tsarist officials did not abandon the idea of creating a traditional educational school, an alternative to madrasas, and educational institutions that are actively in demand by local residents. This idea, in turn, stimulated the opening of Russian-parochial schools. Chief Inspector of schools in the Turkestan region F. Kerensky noted that “The influence of Russians in the East is very important. It is necessary to free the local population from the clutches of Muslims and teach them to live humanly” (Kerensky, 1892). This indicates the distrust of the tsarist officials in the educational affairs of the school and madrasa and considered the Russian-parochial schools important.

Russian-parochial schools were opened en masse, and the work of the school-madrasa came under the close supervision of tsarist officials. In addition, the tsarist government banned the opening of new Muslim schools in Turkestan and Western Siberia. Among the local population, additional requirements began to be imposed on those who tried to teach their child in schools-madrasas. Now, in order to study at the madrasa school, permission from the heads of education in the regions was required. In order for the local population to receive a permit, they had to pay a fixed amount of money. Teaching in a madrasa school without permission was considered dangerous. After all, there was not only a large fine, but also prosecution. This was only one of the manifestations of the ban imposed by him. However, schools-madrasas were opened everywhere. The number of schools-madrasas in the Turkestan region increased every year. If in 1900 the number of schools in this region was 313, then in 1911 this figure was 328 schools. Most schools were opened illegally. There are reports that the number of schools in the Syrdarya region alone exceeded a thousand. For comparison, the number of Russian-Kazakh schools in the Steppe governor-generalate was 157, and the number of students in each of them did not exceed 50 (Central'naya Aziya..., 2008: 168).

The tsarist government created the conditions for the opening of “new method” schools in Turkestan and Western Siberia. It did not pay attention to the proposals of specialists and officials leading the field of education that European education among Kazakhs should be organized in the language of the local population. Ignoring the existence of the language barrier inevitably reduced the demand for Russian-parochial schools. Tsarist officials believed that only Russian-parochial schools providing European education in the Kazakh steppe would be in demand. However, the schools of the “new method”, caused by the great demand amongst Russian Muslims, were able to provide the basics of secular education in the language of the local population. The figure of public education N.A. Bobrovnikov wrote in his work that the schools of the “new method” arose from the fact that the tsarist Russian government did not take into account the desire of local Muslims to receive education. At the same time, it was said that the schools of the “new method” arose from the fact that they did not know what idea Muslim peoples had and the peculiarities of their existence, which the tsarists did not understand (Bobrovnikov, 1913). By the end of the XIX century, the emergence of “new method” schools on the territory of Turkestan and Western Siberia was influenced to some extent by the Russian-Kazakh schools opened by the tsarist government. At the same time, one of the most important influences was the Bashkir and Tatar mullahs from the Russian lands. Their arrival in Turkestan and Western Siberia was primarily a direct result of the tsarist government. Therefore, to a certain extent, the tsarist government did not oppose the development of Islam in Central Asia. In particular, the tsarist government wanted the Tatar and Bashkir mullahs subordinate to it to have a high influence in these regions.

Tatar and Bashkir mullahs not only continued the dual culture, but also contributed to the revival of schools-madrasas in Turkestan and Western Siberia. During these years, schools based on new teaching methods began to be actively opened in the Muslim-majority regions of Russia. They were characterized by a combination of Sharia law and secular education. The opening of such “new method” schools in the Turkestan, associated with the name of Ismail Gasprinsky, which became widely known to the Turkic people, undoubtedly made a huge contribution to the development of education in the region. I. Gasprinsky and his initiative on the “new method” schools were particularly supported by the local intelligentsia. Editor-in-chief of “Aikap” magazine M. Seralin called I. Gasprinsky “The teacher of the 20-million people of Russia”. I. Gasprinsky gives a high assessment of how we understand ourselves and understand what art and science exist in the world (Sadvokasova, 2014: 48). M. Seralin was one of the jadidists who made a great contribution to the work of opening and promoting the “new method” schools. The “Aikap” magazine, which he headed, was a collection of memorabilia of those years. Such national figures as M. Shokai and Zh. Seidalin are also among them (Tahanova, 2010: 105). I. Gasprinsky opened a school in Bakhchisaray in 1884 for the in-depth study of the Russian language by Tatar children, calling it a “new method” school. Although there was distrust and suspicion among Muslims in the early days of this new school, the number of people who wanted to study after the first exam increased from 9 to 30. This shows that the “new method” had a high responsibility for the school. Thanks to the guidance of the working regime of Russian schools, within six months, students were able to master the first laws of Sharia, as well as learn Turkish and Arabic (Mukhamedov, 2013: 51). Therefore, we can say that one of the features of the “new method” school was the rationality of time. I. Gasprinsky himself taught Russian. Undoubtedly, the leading scholars of that time felt the high potential of the Russian language. Gasprinsky wrote a letter to the inspector of education for the Turkestan region with proposals for a “new method” for the school, but it was not taken into account. Although Gasprinsky arrived in the Turkestan region, the issue was not fully resolved. The opening of the “new method” schools was slightly postponed.

In general, the word “new method” school comes from the concept of “usul-i-jadid” in Arabic. Therefore, the common name of jadidism is formed for the activities of national figures in this direction, that is, in the opening of schools of the “new method”. It is true that jadidism is associated not only with the concepts of learning and the field of education. Over time, this concept has also become a common name for the political movement of representatives of the local intelligentsia in Turkestan and Western Siberia and Central Asia. After all, the members of the movement raised such issues as the revision of administrative and territorial reforms to govern Turkestan, the termination of the policy of the resettlement of peasants from the central parts of Russia, the restriction of taxes, the withdrawal of Turkestan from tsarist Russia and the transformation of it into a country under the influence of Turkey. They also connected their socio-

political activities with this direction. Most importantly, representatives of the Jadid movement tried to solve such issues as changes in the order of education in religious schools, on the basis of which were opened the schools of the “new method”, and the promotion of European dress. Representatives of the Jadid movement raised issues that were important for the population of Turkestan and Western Siberia and Central Asia in those years.

The Jadid movement in Turkestan and Western Siberia passed a long path of development. It should be noted that those who were at the origins of the Jadid movement received a European education or were closely associated with representatives of the advanced intelligentsia of Russia. For example, Mahmud Khoja Behbudi, who was at the beginning of the movement, although he was educated in a madrasa, served at a court. He visited the major cultural centres of that time – Istanbul, Mecca, Cairo, Moscow, Kazan, St Petersburg and Orenburg – where he got acquainted with the reforms in the field of public education. As a result, exponents of the “new method” began to write textbooks for schools. Munavvar kari Abdurashidkhanov was able to establish contacts with the leading jadidists of Russia and become a prominent member of this movement. Through his acquaintance, he wrote textbooks for “new method” schools and published the periodical “Tarakiy” (Progress).

Schools of the “new method” in Turkestan and Western Siberia began to open after the Russian-parochial schools that we have already considered. Although I. Gasprinsky told the ruling officials of Turkestan about the idea of opening “new method” schools, he did not receive support. Now the “new method” schools had started to open with the support of private individuals, the exact time coinciding with the 1890s. The main similarity with Russian-parochial schools is that both types of school, along with secular education, organized the teaching of the Russian language. Of course, taking into account the fact that Tatar and Bashkir teachers from Russia lived in urban areas, schools of the “new method” also actively worked mainly in urban areas. A distinctive feature was that among the local population, schools of the “new method” were in higher demand than Russian-parochial schools. A similar trend can be observed in Central Asia. In 1910, there were 8 Russian-parochial schools in Tashkent, and the number of schools of the “new method” was 16. This is also evidenced by the statistical indicators of 1911 in Kokand, where there were 2 Russian-parochial schools, which taught 162 students, while the number of “new method” schools was 8. More than 530 students were registered in the “new method” schools in Kokand (GARF, F. 2306. Op. 1. D. 1920. L. 31). The high demand for “new method” schools in Turkestan and Western Siberia posed a threat to the tsarist government. After all, the popularization of the “new method” by schools of national values, and the study of Sharia law in combination with a secular education system, created a threat of the widespread instilling of pan-Islamic concepts in the country. At the same time, the idea of such well-known personalities as Ismail Gasprinkiy, who became famous in the Turkic world, could provoke the pan-Turk movement. Therefore, local officials of the tsarist government took under strict control the “new method” schools. To do this, Tatar-Bashkir teachers were banned from working in “new method” schools, and requirements were introduced for the approval of training programmes by local authorities and for the mandatory study of the Russian language (Bobrovnikov, 1913: 42). This would strengthen the position of Russian-tolerant schools, limiting the work of “new method” schools in Turkestan and Western Siberia. They even sent special representatives to get acquainted with the work of the “new method” schools and began to look for their advantages and disadvantages. In December 1908, inspector for academic affairs M. Saifi got acquainted with the schools of the “new method” and in a letter to the director of national schools in the Syrdarya region S.M. Gramenitsky noted the excellent material and technical condition of the schools of the “new method” (GARF, F. 2306. Op. 1. D. 1920. L. 4). The main thing is that the educational process also met modern requirements. In addition to Arabic, they also spoke other Eastern languages, used geographical maps in their lessons, and showed great differences in comparison with traditional schools and madrasas.

From the beginning of the XX century, the “new method” schools began to be opened intensively, and in 1911, according to the general inspector of schools in the Turkestan region, there were 63 schools of the “new method” in Turkestan. Sixteen of them were registered in the Syrdarya region, where 1650 students studied. There were 12 “new method” schools in Zhetysu, where 825 students studied (Mukhamedov, 2013). The researcher K. E. Bendrikov, noting that in 1909 there were 40 schools of the “new method” in the Syrdarya region, reports that in the Semirechye

region alone there were 18 schools of the “new method”. It is known that in the entire Turkestan region there were 92 “new method” schools (Bendrikov, 1960). Therefore, there is no unambiguous opinion on the number of “new method” schools in Zhetysu. One of the “new method” schools in Zhetysu was built at the personal expense of Maman Yessenkulov. In the first year, he received a two-year education, and then a four-year education. Teachers of the school mainly came from Orenburg, Ufa. In 1910, Abdulaziz Musa became a prominent representative of the Jadids in this school. According to him, residents of Kapal district paid for the expenses of this school from their own funds. 11,000 rubles were spent on the formation of such a “new method” school from the population. Even for poor children, a special scholarship was established (Demirogly, 2012: 26). This means that representatives of local authorities were not involved in organizing the work of this school. Before that, in 1905, imams H. Mukhamediev and Z. Taipov opened a “new method” school in Kapal, where teachers from Orenburg, Kazan and Ufa taught. After 7 years, these imams would open a “new method” school for girls in Kapal. For Girls, female teachers from the Vyatsk province were invited (Mukhamedieva, 1995: 87). We note that the “new method” schools had also begun to open in Almaty and Shymkent. In these places, the number of “new method” schools was about 30. It is noteworthy that the confessional schools, which had been operating until then, were being redesigned in accordance with the requirements of the “new method” schools. In 1903, the Tatar school in Kazaly, which appeared during the years of the tsarist government’s first administrative reforms on the management of the Turkestan region, was transformed into a “new method” school (Sabitov, 1950: 152). In general, the news about the “new method” schools, and their correct organization of the educational process, had become widely known throughout the Kazakh steppe. The reconstruction of confessional schools-madrasas that had served to that day in accordance with the requirements of the time was legal. A similar trend was observed also in Uralsk. At the beginning of the XX century, there were three main madrasas in Uralsk, which were in great demand among the population. These madrasas, called “Mutygiya”, “Gainiya” and “Rakybiya”, were also redesigned to meet the requirements of the “new method” school. At the same time, the influence of Mutygulla hazret Tukhvatullin, the head of the “Mutygiya” madrasa, was great. Having correctly assessed the inadequacy of confessional madrasas to the requirements of the time, he contributed to the creation of “new method” schools in the region. In general, Mutygulla Tukhvatullin was a literate man. After studying in Egypt, he taught his students the works of such scholars as Ibn Sina, Al-Farabi and Ibn Rushd, and introduced them to periodicals such as “Tarzhiman”. Therefore, we can see he paid great attention to the political literacy of his students (Abdrakhmanova, 2010: 32-33). In the same Tatar newspaper “Tarzhiman” there is information that at the end of the XIX century in the city of Sergiopol, Zhetysu region, an imam named Habibula Makhzum Kaziev opened a madrasa and accepted more than 70 children. The main thing is that the madrasa began to organize the educational process based on the teaching of the “new method” over time (Terdzhiman-perevodchik, 1891: 22). The transformation of confessional schools into educational institutions that taught on the basis of the “new method” had become normal at the beginning of the XX century. In 1900, out of 30 religious schools-madrasas operating in the Turkestan Region, 2 were converted into “new method” schools (Barthold, 1927: 137). In 1905, a similar “new method” school was opened in Kyzylorda. In these years, the mass transition of old-school schools to the “new method” is also observed in Karkaraly, Semipalatinsk and Akmola regions. In 1909, there were 39 “new method” schools in the Syrdarya region. In 1903, “new method” schools were also opened in Verny. The Tatar merchant Iskhak-bey Gabdul-Veliyev opened the iskakhiya madrasa and organized its work on the basis of the requirements of the “new method” schools (Sadvakasova, 2014: 116). The work of this school was active. Information about the special demand of the population is often found in the newspaper “Tarzhiman”. The school exam results and data on the educational process are undoubtedly proof that the educational institution met the requirements of the “new method” schools.

Graduates of the school opened by I. Gasprinsky in Bakhchisaray made a great contribution to the intensive work of the “new method” schools in the Kazakh steppe. Hammad Ismailov, who worked at the “new method” school in the village of Lepsy, Zhetysu region, was a graduate of the school opened by Gasprinsky (Terdzhiman-perevodchik, 1891: 141). As we have already noted, the beginning of the mass opening of “new method” schools was at the beginning of the XX century. However, there is also information about “new method” schools opened at the end of the XIX century. In the 1897 issues of the newspaper “Tarzhiman” there is information that a

merchant named Sadykh Musin opened a “new method” school in Semipalatinsk. This institution appointed Gimadeddinov as the head of the school. In addition, Giyaseddin Rakhimov is named among the citizens who contributed to the opening and active work of “new method” schools in Semipalatinsk ([Terdzhiman-perevodchik, 1891: 148](#)). However, the method of teaching the “new method” in schools was very different from the work of the established madrasas. On the pages of the newspaper “Tarzhiman” there are often articles that tell about the advantages and disadvantages of the work of dual educational institutions. Undoubtedly, almost everyone noted the advantages of the “new method” schools ([Narodnoe prosveenie KazSSR, 1957: 96](#)). The “new method” schools opened in Semipalatinsk were mostly organized by graduates of the school opened by Gasprinsky. Therefore, there are many similarities with the education system in Bakhchisaray and it turned out to be one-of-a-kind. In addition to Semipalatinsk, a “new method” school was opened in Kyzylorda, organized by Gani Huseynov. Having taught about 30 children, he began to organize his work on the basis of sound reading. We note that at the beginning of the XX century, the “new method” schools began to open in all regions of Turkestan and Western Siberia. With the support of Tatar merchants, such schools were also opened in Petropavlovsk. More than 70 girls were trained in 6 schools operating in this direction ([GARF. F. 2306. Op. 1. D. 1510. L. 88](#)). Previously, girls had not been educated in confessional schools-madrasas. One of the regions where Kazakh girls actively studied was Mangystau. In this region, there were 67 educational schools-madrasas, where there were about a thousand students ([Istoriya Kazahstana, 2002: 679](#)).

In comparison, the situation in “new method” schools was more uniform and more systematic. One of the main requirements for the “new method” schools was the teaching of subjects characteristic of the secular education system here. Along with the native language of the local population, such subjects as Russian, mathematics and history can be noted. Unlike confessional schools, there was a fixed schedule of classes. In order to pass from class to class, the task of passing a special exam was systematized. The material and technical base was also considered higher. There were also whiteboards, desks, writing devices and special chemistry and physics classrooms. The most important thing is that the “new method” established professional contacts between schools. That is, the “new method” schools worked in a network system with interconnections. Undoubtedly, such contacts contributed to the high-quality organization of the educational process and the fullness of the educational content. Schools of the “new method” in the Turkestan region established close ties with major madrasas in Troitsk, Ufa, Orenburg and other “new method” schools. This is evidenced by the established contacts with such madrasas as “Rasuliya”, “Usmaniya”, “Husainiya” and “Galiya” ([Abdramanova, 2010: 74](#)).

Now let us consider why these schools were called “new method” and what the essence was of the new methods in them. In traditional religious schools-madrasas, the method of joint learning was widely used. At first, the student managed to fully memorize the Arabic alphabet. Then he could go and do joint training. The inefficiency of this was that the children had no idea what they were learning. It took a long time. To read a particular word, students first practiced reading by adding several syllables to the initial letter of that word. For example, to read a word starting with the letter “d”, you must remember such syllables as “da”, “du”, “di”, “dir” and “dar”. Given that these syllables cannot be added randomly, the student had to know by heart which letters to connect to each letter and make one syllable. For this reason, it took many years for students to read and understand the text on their own. Undoubtedly, this led to the need to reform the traditional education system ([Kulturnoe stroitelstvo v Kazahstane, 1960: 39](#)).

I. Gasprinsky developed his method based on the method of teaching in developed Europe. While studying at the Sorbonne in Paris, he became acquainted with the method of sound training. He started writing works on the same method in Tatar and Russian. When we get acquainted with his works, we can see that Gasprinsky intended not only to reform the teaching methodology. We note that it also provided for the formation of a universal literary Turkic language, the formation of civic activity, the protection of the rights of Muslim women, the formation of civil society and the strengthening of ties between the Turkic peoples. This in itself became the main essence of jadidism. There were several advantages of sound learning in the “new method” schools over the method of joint learning in traditional educational institutions. The main feature of this method was that after students fully memorized the letters, they learned the rule of writing each letter at the beginning, middle and end of the word. Arabic letters used to be written differently at the beginning, middle and end of a word. Therefore, students learned to read quickly, not by

memorizing syllables, but only by memorizing letters. There was also a sequence for memorizing letters. In particular, the memorization of Arabic letters is carried out not sequentially, but by analogy. According to the similarity of the letter “b” with the letter “n” these were memorized firstly, and then the letters “i” and “t” were memorized later. These letters are distinguished only by the location of points and the number of points characteristic of the letter. Undoubtedly, it was unprofitable for students in a traditional school to memorize letters aloud at first. For a long time, the students did not know what letter they had memorized or how to write it. For this reason, the old method of teaching needed to be reformed. The method of Gasprinsky was admired by many. In turn, A. Baitursynov added and updated Kazakh letters instead of Arabic ones, which are not used in the Kazakh language. After analysing the research work on this issue, we were able to make a comparative table as follows:

Table 1. The structure of the activity of the “New Method” school

Signs	Confessional educational institutions	“New method” school
Duration of training	It was not stable, the study process lasted 4-5 months a year. Schooling was approved for 3-5 years, madrasa for 7-13 years	On a regular basis. The educational process was planned for 2 years
Age limit	There was no age limit. Pupils ranged in age from 7 to 17 years	Accepted from 7 years. Divided into classes according to age
Material and technical base	The financial situation of the madrasa schools was relatively poor. There were no ordinary desks, chairs, boards, writing devices	The “new method” school had a good material and technical coverage. There was everything necessary for the correct organization of the educational process. Even the visual aids of special disciplines were considered sufficient
Features of the educational process	The method of syllabic reading was used. This method created difficulties in learning Arabic, which was not familiar to students	The method of audio teaching was followed. Pupils mastered the spelling of new letters and began to read faster
Subjects taught	In addition to the basics of religion, such as the Koran, Sharia law and Muslim law, certain madrasas taught subjects such as arithmetic, which are the basics of secular education. Native language was not taught in confessional educational institutions	Along with Arabic, there were taught oriental languages and subjects related to the basics of secular education: geography, philosophy, chemistry, physics and many other subjects. In the “new method” schools, the native language was also taught

Indeed, the “new method” schools were a great discovery for traditional Central Asian society at the beginning of the XX century. Undoubtedly, the opening of the “new method” schools made a huge contribution to the formation of a new wave of intellectuals. After all, the vast majority of national figures in the first quarter of the XX century were graduates of this “new method” schooling. The “new method” schools, founded by I. Gasprinsky, continued their activities on the Turkestan land until the October Revolution. It was only after the Bolsheviks came to power that the work of such educational institutions was strictly controlled, and such educational institutions as the “new method” schools were perceived as relics of the past ([Report on the meetings..., 1911: 22-23](#)).

Analysing trends in the field of education in Turkestan and Western Siberia in the late XIX and early XX centuries, it is known that confessional schools and the “new method” schools were

particularly in demand among the population. For example, according to statistics for 1910, 2606 schools and 169 madrasas were registered in the Ferghana region of the Turkestan area, and 2846 schools and 93 madrasas were registered in the Samarkand region (GA YUKO. F. 242. Op. 1. D. 3. L. 26).

The “new method” schools, which were working for almost a quarter of a century, made a significant contribution to the education of the period under consideration. Given that at the beginning of the XX century, a number of Kazakh intellectuals were graduates of the “new method” schools, there is reason to believe that this model of school was able to perform its functions at a fairly high level.

6. Conclusion

Thus, summing up the results of the research, it should be noted that in the period from the end of the XIX century to the 20s of the XX century, the “new method” schools were actively functioning in Turkestan and Western Siberia. The opening of the “new method” schools was undoubtedly the main discovery for traditional Central Asian society. Schools-madrasas, which were previously engaged in the teaching of local children’s literacy, could not stand out for their modernity. After all, the European model of education was widely developed between tsarist Russia and the countries of its composition. Turkestan youth, who continued their education on the Russian land, deeply understood this difference. The sphere of education in traditional Kazakh society required radical reform. This was the main reason for the rapid demand for the new training system introduced by I. Gasprinsky. The main difference between the “new method” schools introduced by Gasprinsky was the teaching of subjects that corresponded to the secular system of education, guided by the laws of Sharia. As a result, students quickly learned Arabic graphics, and improved their knowledge of history, geography, arithmetic and chemistry. Undoubtedly, the “new method” schools were in demand for a few years. The main proof of this is a sharp increase in the number of educational institutions of the “new method” in Western Siberia and Turkestan. The effective work of the “new method” schools also depended directly on teachers. Kazakh, Uzbek and Kyrgyz children received opportunities for education from the Muslim intelligentsia of Russia. Even in the “new method” schools opened for girls, female teachers from Russia taught. The opinion in historiography that until now there were no schools for girls in Western Siberia and Turkestan does not correspond to reality.

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