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Religion And Education in Teachers` Seminaries and Pedagogical Courses in the Caucasus During the Tsarist Era

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Abstract. The main goal of the research is to explain the function of teacher seminaries and pedagogical courses, to reveal the relationship between these educational institutions and religious education. At the same time, at the level of statistical data, we can observe the participation rate of the local Muslim population in Russian public schools, and thus the rate of Muslim teachers in the education system. In the study, the formation process of the educational system of Tsarist Russia was given a general overview, and it was seen that the Russian education system did not differ from the Azerbaijani education in terms of its close relationship with religion until the 18th century. This trend is an indication that the process of replacing religious education with secular education which corresponds to that period. The article provides information about the stages of the Russian education system, the purpose of creating teachers' seminaries and pedagogical courses in the secondary education category, statistics, curriculum, the place of religious education in these institutions, and the problems that manifest themselves here are described in a descriptive manner. When we look at the information related to religious education, it is seen that in the seminaries opened in accordance with the 1902 law, mother tongue and religious education was not given, but the objections of the local people were heard by the tsar officials and the teaching of these courses was started on the account of the charitable societies. Based on the report obtained on Islamic teaching, it is possible to say that Islamic history, Aqaid (creeds) and various prayers were taught in the seminary according to both sects. By the way, it is known that the mother tongue classes are also taught by religious teachers.

Keywords: religious education, tsarist Russia, education system, public schools, secondary education, teachers` seminaries, pedagogical courses, Caucasus

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Религия и Образование в Учительских Семинариях и Педагогических Курсах на Кавказе в Царское Время Ирада Тагиева*

Абстракт. Основная цель исследования - объяснить функцию учительских семинарий и педагогических курсов, выявить взаимосвязь этих учебных заведений с религиозным образованием. В то же время на уровне статистических данных мы можем наблюдать уровень участия местного мусульманского населения в российских государственных школах и, следовательно, долю учителей-мусульман в системе образования. В исследовании процессу формирования образовательной системы царской России было отведено общее место и было видно, что российская система образования не отличалась от азербайджанского образования по своей тесной связи с религией вплоть до XVIII века. Эта тенденция является показателем того, что процесс замены религиозного образования религиозным образованием соответствует этому периоду. В статье приведены сведения об этапах развития российской системы образования, целях создания учительских семинарий и педагогических курсов по разряду среднего образования, статистике, учебной программе, месте религиозного образования в этих учреждениях, а также проблемах, которые здесь проявляются в описательной форме. При просмотре сведений о религиозном образовании выяснилось, что в семинариях, открытых по закону 1902 года, не преподавали родной язык и религию, а протесты местного населения были учтены царскими чиновниками, и эти уроки были начаты на средства благотворительных обществ. На основании полученного отчета об исламском обучении можно сказать, что в семинарии для обеих сект преподавали исламскую историю, вероучение и различные молитвы. Кстати, известно, что занятия по родному языку также проводят религиозные преподаватели.

Ключевые слова: религиозное образование, царская Россия, система образования, народные школы, среднее образование, учительские семинарии, педагогические курсы, Кавказ

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Çarlıq Dövründə Qafqazda Müəllim Seminariyalarında və Pedaqoji Kurslarda Din və Təhsil

İradə Tağıyeva*

Abstrakt. Tədqiqatın əsas hədəfi müəllim seminariyaları və pedaqoji kursların funksiyasını izah etmək, bu tədris müəssisələrinin din təhsili ilə əlaqəsini ortaya çıxarmaqdır. Eyni zamanda statistik məlumatlar müstəvisində xüsusilə yerli müsəlman əhalinin rus dövlət məktəbində iştirak nisbətini, dolayısıyla təhsil sistemindəki müsəlman müəllimlər nisbətini də müşahidə etmə imkanı əldə edə bilərik. Tədqiqatda Çar Rusiyasının təhsil sisteminin formalaşması prosesinə ümumi şəkildə yer verilmiş, XVIII əsrə qədər rus təhsil sisteminin din ilə sıx əlaqəsi baxımından Azərbaycan təhsilindən fərqlənmədiyi görülmüşdür. Bu tendensiya məhz dini təhsilin din təhsili ilə əvəzlənməsi prosesinin də həmin dövrə müvafiq gəldiyinin göstəricisidir. Məqalədə rus təhsil sisteminin mərhələləri haqqında məlumat verilərək, orta təhsil kateqoriyasında yer alan müəllim seminariyaları və pedaqoji kursların yaradılması məqsədi, statistikasını, tədris planı, bu qurumlarda din təhsilinin yeri, burada özünü büruzə verən problemlər haqqında məlumatlara əsasən deskriptiv şəkildə yer verilmişdir. Din təhsili ilə bağlı məlumatlara nəzər yetirildikdə 1902 qanununa əsasən açılmış seminariyalarda ana dili və din təhsili verilmədiyi, bununla bağlı yerli xalqın etirazlarının çar məmurları tərəfindən diqqətə alınaraq xeyriyyə cəmiyyətləri hesabına həmin dərslərin tədrisinə başlandığı meydana çıxmışdır. İslam tədrisi ilə bağlı əldə edilmiş hesabat əsasən demək mümkündür ki, seminariyada hər iki məzhəbə görə İslam tarixi, əqidə, müxtəlif dualar öyrədilmişdir. Yeri gəlmişkən ana dili dərslərini də din tədrisçilərinin həyata keçirdiyi məlum olmuşdur.

Açar sözlər: din təhsili, çar Rusiyası, təhsil sistemi, dövlət məktəbləri, orta təhsil, müəllim seminariyaları, pedaqoji kurslar, Qafqaz

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1.Introduction

The main subject of the study, which covers the period starting with the Russian occupation of the Caucasus until the beginning of the XX century, is the teachers` seminaries and pedagogical courses in secondary education institutions of Russia. One of the aims of the research is to examine the education system of tsarist Russia, in order to learn about the educational life in the educational institutions mentioned in the Caucasus (which was a colony of Russia), and to reveal the extent of its relationship with religion. However, since the subject of the research covers the history of religious education, the structure and educational life of teacher seminaries and pedagogy courses were analyzed in the context of religious education. The development of the process of opening such educational institutions in the Caucasus, especially in Azerbaijan, is analyzed, statistical information shedding light on the subject is given, and pedagogical problems are also touched upon. The necessary information on this issue was obtained mainly from the materials of Azerbaijan State Historical Archive and the magazine of the Ministry of Public Education of the tsarist period (named after the name of the ministry).

2.The educational system of Tsarist Russia in the Caucasus in the 19th century

Due to the religious nature of the Tsarist state structure, it is seen that religious and educational policies were completely interconnected in Peter's and pre-Petro periods. In fact, in this period, educational institutions had the responsibility to *“serve essentially religious-spiritual purposes, serve the interests of the Church, and meet the educational needs of the people”*, and the formation of such a system was entrusted to the Holy Synod. As a result of the spread of innovative ideas in Russia, for the first time in line with the freedom and necessity of education (secular education), the government initiated studies in higher schools, where *“liberal sciences”* were taught along with religious sciences.

By the end of the seventeenth century, religious education and secular education were separated, and secular education itself was divided into general and vocational education. In the first half of the XVIII century, political and social developments created a need for vocational education (based on social status), *(The school of “Mathematics and Navigation” opened in Moscow in 1701 was the first secular public school in Russia)* while general education was relegated to the background. Vocational schools were in charge of maritime, military, religious and other institutions in accordance with their specialization, while general schools were not

subjected to a special institution due to their small number and were supervised by the Senate.

Thus, in the first half of the XVIII century, vocational schools of different specializations were opened, primary, secondary and higher school projects were prepared, and although there was no systematic work in primary education, there were developments in secondary and higher education with the establishment of two gymnasiums, a university and the Academy of Sciences. This process gave rise to discussions on the creation of a state institution that would be “accountable” to no one but the tsar and would perform tasks such as the management of schools, the upbringing of the new generation, the training of teachers and the printing of textbooks. On September 8, 1802, the manifesto on the establishment of ministries became the concrete outcome of the process and the Ministry of Public Education was established. In the period 1803-1804, the ministry established central administrative institutions and departments of education, established the statutes of all educational institutions, and began to put education into a certain system [Rojdestvenskiy, 1902, s.1-40].

The manifesto of October 24, 1817, united educational and religious activities under one roof, and the main purpose of the manifesto was stated as follows: *“We wish that Christian piety should always be the basis of true education, and we consider it useful to unite the work of the Ministry of Public Education and the activities of all religions under one administration, the Ministry of Religious Affairs and Public Education...”*

There were branches for Greek-Russian, Roman Catholic, Greek Uniat (Catholic), Armenian-Grigorian, all Protestant denominations, Jewish, Muslim and other non-Christian religions in the Religious Affairs department of the institution.

In the reports on the establishment and activities of the Ministry, it was stated that as a result of the merger of religion and education, the education system was not changed in any superficial way and all attention was focused on the curriculum and the content of the courses. The main objectives were to “drive away the spirit of philosophical free thought” and to “achieve a saving concord between faith, government and power”. To achieve these goals, the tsar's most trusted man, the new minister of education, A. N. Golitsin, was appointed. He was well known for his activities in the field of religion. Thus, in 1803 he was elected the chief prosecutor of the Holy Synod by direct decree of the tsar, and in 1813 he was elected the president of the religious-educational organization “Bible Society” established in St. Petersburg. On June 25, 1810, according to the Decree on the “higher institutions of the

state”, the “Chief Administration for the Religious Affairs of Foreigners” was created and Golitsin was appointed its head.

In the new process, high-ranking clergymen who complained about the transfer of certain areas of church activity to the ministry put pressure on the government and the minister, and in 1824 the minister of education was dismissed. According to the new system introduced under Shishkov, all affairs within the sphere of the Pravoslav religion and the Holy Synod were separated from the ministry, while the activities of foreign religions were under the same institution, and the minister would meet with the leaders (or attorneys general) of the respective religion when necessary. The minister was also a member of the commission for religious schools [İstoriçeskiy Obzor Deyatelnosti Ministerstva Narodnago Prosvesheniya 1802-1902, s.107-114, 171; Goncharov, 2012, s.113-124]

Until 1832, the activities of foreign religions were regulated by the Ministry of Education; as of February (until 1917) this department was subordinated to the Ministry of Internal Affairs. (The majority of the 30-40 civil servants working in the department were university and academy graduates and, unlike other state institutions, it did not have sub-administrations in the regions. The most important feature of the department was that its officials had to be Pravoslavs. For example, in the middle of the XIX century Mirza Kazim Bey, a professor and expert on Islamic affairs, was appointed. [Arapov, 2001, s.22])

“To be aware of the real estate purchased by Catholics in the western provinces of the country, the land plots and gold mines of foreigners, to lease oil fields in the Caucasus, to solve the legal situation of Jews in the fields of industry, trade, etc. To provide the government with confidential information on the political situation of Armenians, Poles, Lithuanians, Muslims and others, to approve the recruitment and hiring of all members of foreign religions, to supervise the construction of religious educational institutions and places of worship, to make statistics on the ownership of religions, clergy, places of worship and their members, to authorize the opening of religious organizations” [D.İ.Raskin, 2002, s.164-165; Arapov and Ponomaryov, 2007, s.419-420]. Conversions were also under the responsibility of this institution, and conversion to a religion other than Christianity in general, and Pravoslavism in particular, was strictly forbidden, (The decree of 17 April 1905 granted freedom of conversion to all citizens of Russia, stating that adults would not be prosecuted regardless of the religion they chose and that their choice should not prejudice any personal or civil rights. [ADTA, Fond 290, Siyahı 2, İş 2662, s.5, 9ar; Fond 291, Siyahı 2, İş 3633, s.1-4]) and those who violated this decision were either persecuted or

exiled and severely punished [Teryukova, 2013, s.56-60]. In the late nineteenth century, the relations of Russian Muslims abroad became a special focus of the department's attention. For this reason, the opinions of those who had studied the countries of the East were taken into account or information was transmitted from individuals sent to those regions by the Ministry of Foreign Affairs. In addition, elements within the borders of the country that could pose a threat to the Russian state and society were kept under surveillance and the data obtained were reported directly to the tsar [Shingareva, 2015, s.54-56; Teryukova, 2010, s.205-206].

After outlining the background of how education and religious affairs were shaped and how the religious and educational activities of other religions were regulated, let us examine how the education system of tsarism was reflected especially in the Caucasus region. The significant number of Muslims in Russia and their loyal attitude towards Islam forced the tsarist government to constantly issue new decisions in the field of education and religion. In such an environment, tsarism was trying to expand educational institutions in the Caucasus region in accordance with the new education system.

According to the new education system, educational institutions in Russia were divided into primary, secondary and higher education levels. Parish (prykhodskie) schools, district (uezdnie) schools, Ali and Omar schools, city schools were primary education institutions; gymnasiums, progymnasiums, real schools, seminaries and pedagogical courses were secondary education institutions; institutes, universities and academies were higher education institutions. The primary education institutions themselves had a two-tier system: “nizshiy” and “vysshiiy”. “Nizshiy” - lower primary schools and ‘Vysshiiy’ - higher primary schools differed from each other in terms of duration of education and curriculum.

In the report for the 1835-1836 academic year, it was stated that there were no universities, high schools, parish schools in the Caucasus, there were 17 Russian educational institutions, including 1 gymnasium, 13 district schools, 3 private boarding houses, etc., 80 teachers and officials and 1393 students [Dzhurnal MNP, 1837, s.263, 267; Dzhurnal MNP, 1838, s.311, 315]. In the period 1841-1844 there was a partial increase in the number of schools (from 17 to 21), the number of teaching staff reached 100 people and the number of students reached 2099 [Dzhurnal MNP, 1841, s.88; Dzhurnal MNP, 1844, s.8-9]. According to 1866 data, there were 610 educational institutions in Baku alone, 7 of them were Armenian schools, the rest were schools within the mosque. There were 692 teaching staff and 8727 students. In Iravan there were 30 educational institutions, 32 faculty members and 1019 students. The

report states that Armenians were educated in the homes of priests and deacons, while Muslims were educated in mosques [Dzhurnal MNP, 1866, s.352].

In the 1886 data we see that the number of secondary schools was almost the same as in 1870 (7 gymnasiums in 1870, 8 gymnasiums in 1886 (Dzhurnal MNP, 1889, s. 15). According to 1886 data, the majority of students in secondary schools were children of nobility and civil servants (60.3%) and city dwellers (25%), with the lowest proportion of peasant children (3.9%). The distribution of students by religion was as follows: 64.9% Pravoslav, 20.8% Armenian-Grigorian, 5.1% Catholic, 2.1% Lutheran, 0.3% Raskolnik, 3.3% Muslim (2.6% Turkish), 3.5% Jewish [Dzhurnal MNP, 1889, s.25]. Although the number of Turks, who occupy an important position in the Caucasus region in relation to its population, is small in this distribution, it is observed that their number in public schools has increased compared to previous periods.

According to 1891 data, there were 33 city schools in the Caucasus education department. According to nationality, Russians had the largest number of students (2052 students) and Turks the smallest (302 students). The same ratio is observed in the distribution of students according to their religious beliefs. The majority of the students were Pravoslavs (3638) and a few were Muslims (355) [Dzhurnal MNP, 1892, s.72, 79]. According to the 1894 report, out of 2,886,000 Muslims living in the Caucasus, only 438 (9 girls) received education in secondary schools, 578 in city schools and 2336 in primary schools. During this period, the majority of public schools were not run on behalf of the state, but on behalf of various organizations and communities [Ahmedov, 2002, s.155]. In the 1897 data we see that the number of secondary schools in the Caucasus increased (47). Of these, 11 were boys' gymnasiums, 4 were boys' progymnasiums, 9 were real schools, 13 were girls' gymnasia, 6 were girls' projimnasia, 5 were teachers' seminaries. The number of private schools (139) also increased during this period. The most widespread educational institutions in the Caucasus were primary schools (1234 units) [Dzhurnal MNP, 1899, s.54-56].

The data of this period also includes statistical information on the language of instruction in schools. In 1045 (84.7%) schools in the Caucasus education department, instruction was conducted in the Russian language. There were no public schools where education was conducted entirely in the local language. In 1879 the proportion of such schools was 1/6. In 1897, a study of the existing public schools in the Caucasus in relation to the population showed that there were 1.56 schools for every 10,000 inhabitants. Russians had one public school for 4400 inhabitants, Georgians for 5900 inhabitants,

Armenians for 14900 inhabitants and Muslims for 30,000 inhabitants (Dzhurnal MNP, 1899, s.56-57). We observe that the ratio between schools and population changed slightly in 1902 compared to the 1897 data. Namely, if in the previous period there was 1 primary school for 7700 inhabitants, in 1902 this ratio had decreased to 5100 [Dzhurnal MNP, 1904, s.109].

It is necessary and important to mention the education of girls, who occupied a special religious, cultural and social position in this period. Until the XIX century, there were no private and state-owned girls' educational institutions in Russia and in the Caucasus, both in the Muslim and Christian communities. In both regions, girls were usually educated privately at home (Taghiyeva, 2019, s.93-94). When we look at the distribution of students by nationality and religious beliefs, we see that Muslims were the least numerous. This data suggests that the Muslims of the period avoided the Russian system of education for their daughters. Based on the data, it is possible to say that Jewish communities (110 Jewish female students) did not have such a sensitivity [Dzhurnal MNP, 1889, s.100-101].

3. Teachers` Seminaries

During the reign of Ekaterina II (1729-1796), the need to train teachers arose as a result of the opening of public schools in all cities by order of the empress. In order to meet this need, it was deemed appropriate to open teachers` seminaries and the first such seminary was opened in Petersburg in 1786. Here, education was based on theoretical and practical foundations, not only theoretical knowledge was demanded from the students, but also the practice of transferring this knowledge adequately, and teaching methods were also taught. The St. Petersburg seminary functioned until 1801 and trained 425 teachers [Dzhurnal MNP, 1865, s.1-2].

In the 60s of the XIX century a new statute on teachers` seminaries was published. According to the statute, the purpose of teachers` seminaries was to provide pedagogical training for young people from all walks of life who wanted to engage in teaching in primary schools. The seminaries could be opened in towns and villages under the close supervision of the Ministry of Education and were under the direct supervision of the head of the education department of the region in which they were located. In addition, with the permission of the ministry, private seminaries could be opened by various organizations, institutions, private individuals, etc., and these institutions had the same rights as state seminaries.

The persons in charge of the seminary were the superintendent and the teachers, and the institution and its public school were directly subordinate to the superintendent. The inspector was appointed by the popechitel and had to be a graduate of a higher education institution. At the end of each year, the

inspector reported to the popechitel about the school, and this report was either published in the local press, in the journal of the Ministry of Education, or presented privately from the inspector to the popechitel [Dzhurnal MNP, 1865, s. 9-16].

4. Education and Training in Teacher Seminaries

Seminaries had two classes, one large and one small, and each class lasted for one year. After two years, those who did not feel prepared as teachers could continue their education in the seminary for another year. In order for seminary students to gain pedagogical experience, there were primary schools within each seminary. These public elementary schools were financed by the treasury. In the junior seminary, only theoretical knowledge was taught; in the senior seminary, theoretical and practical knowledge was taught. In the senior class, the students attended classes in the seminary's school under the guidance of supervisors and teachers.

The curriculum of the seminaries in the 1865 school year included religious education, principles of basic education, primary school teaching methods, Russian and Slavonic languages, Russian history and geography, brief world history and geography, mathematics, physics, natural history, calligraphy, drawing with geometric figure explanation, singing [Dzhurnal MNP, 1865, s.9-16].

Changes to the curriculum were forbidden without the permission of the Popechitel. If there was a school garden and equipment, students were also taught viticulture outside of class. Each class lasted one hour. Young people from all walks of life, at least 16 years of age, who had passed a medical examination, were admitted to the seminary. It was important to ensure that the student had no physical defects in order to avoid difficulties in fulfilling his teaching duties. The medical check-up included a doctor and a representative of the pedagogical council, and the diseases that were paid particular attention to were epilepsy, pineal disease, lisp, weakness in the chest, vision and hearing. Those who had graduated from religious seminaries, gymnasium and district schools were admitted to the seminary without examination. All others were tested in all subjects of the public school program.

The seminary had a total of 60 students in both classes, 30 of whom received scholarships from the treasury. The rest of the students were studying on their own account or on behalf of the city and village associations. The students studying on their own account studied at the seminary free of charge, and they were taken in the vacancies left by the scholarship of the treasury and the scholarship of the town and village associations. When awarding scholarships from the treasury, graduates of

religious seminaries and gymnasium were given priority, followed by graduates of district schools. Among other students, scholarships from the treasury were allocated to those who excelled. Treasury scholars were expelled from the seminary if they did not perform successfully in study and behavior during the semester. Successful scholarship recipients were required to serve at least four years in a public school after graduation, with the approval of the popechitel [Dzhurnal MNP, 1865, s.9-16].

In the 1870s the government began to limit the opening of private seminaries and to increase the number of state seminaries. New amendments were made to the statute on teachers' seminaries. The purpose of the seminary, the curriculum, the entrance requirements for students were the same as in the 60s [Dzhurnal MNP, 1872, s.97-102]. According to the new statute, the duration of study in seminaries was three years (three grades), with the right for students to remain in the same grade for one more year, depending on the situation. The teaching staff of the seminary was selected by the seminary director and could begin their work after the approval of the popechitel. Pravoslav education teachers were selected from the clergy with the approval of the bishop, especially graduates of religious academies, while science teachers had to be Pravoslavs and graduates of any higher education institution.

The religious education teacher was not to receive any additional income while working in the seminary, and was to be responsible for teaching only religious education classes both in the seminary and in the primary school (The curriculum in the primary schools of the seminary was the same as in other public schools and included religious education, Russian reading and writing, church-Slavonic reading, mathematics and singing. [Dzhurnal MNP, 1872, s.102]) within the seminary [Dzhurnal MNP, 1872, s.97-98]. By decree of May 25, 1898, it was permitted to convert one-grade elementary schools within the seminary into two-grade schools, if necessary and provided that the necessary equipment was available. Teachers of these schools had the same rights as teachers of two-grade rural schools of the Ministry of Education [Dzhurnal MNP, 1898, s.28].

On November 16, 1898, the Ministry's Department of Education sent a memorandum to the popechitels about the decline in the quality of education in schools due to the lack of pedagogical preparation of new teachers and proposing solutions for this situation. The content included the following statements: *“One of the main problems in secondary education institutions is the lack of pedagogical training of teachers who start their education at school. The absence of a pedagogical training school prevents the directorate of education from obtaining information about which teachers*

are more or less capable. Such unprepared teachers have a negative impact on students, preventing them from properly grasping the curriculum and producing knowledge. In order to eliminate such problems, the ministry asked you (the popechitels) to come up with new proposals in light of certain questions and gave you until April 1, 1899.

1. What kind of institution should be established for the pedagogical training of secondary school teachers: one or two centralized teaching institutions for the whole country, or special seminaries or courses in each teaching department?

2. In what form, with what curriculum should the pedagogical preparation courses be conducted and how long should they last?

3. What material means should be found on the ground for these proposals?" [Dzhurnal MNP, 1898, s.57-58.]

Projects for pedagogical training of teachers in secondary schools were prepared by various educational departments. According to the project prepared by the Caucasus education department, it was envisaged to establish teachers` seminaries subordinate to the education departments, where 20 students would be trained and the training period would be two years. As for the location of the teachers` seminaries, they were to be established mainly in university towns, but it was also envisaged that they could be established in other towns with secondary education institutions [Dzhurnal MNP, 1899, s.25-26].

The majority of the projects were for the state to provide financial support for these institutions [Dzhurnal MNP, 1899, s.1]. According to the decision adopted on March 11, 1902, the seminaries were to be transformed into a four-grade institution (four years of education) with one preparatory and three main grades, and young people at least 14 and 15 years of age were to be admitted to the preparatory and first grades, respectively. Two-grade elementary schools were established within the seminary for seminary students to practice [Dzhurnal MNP, 1903, s.4-5].

5.Education and Training in pedagogical courses

In the second half of the 19th century, in addition to teachers` seminaries, pedagogical courses were also opened to train primary school teachers. According to the 1872 statute, these courses could only be opened in city schools with well-equipped staff and buildings. Pedagogical courses lasted two years and had two classes. The maximum number of students in each class was 30. In order for the course students to practice, the courses were opened close to neighborhood schools. The courses were open to young people of at least 16 years of age from all walks of life. As in the seminaries, the absence of physical defects was an important factor. The curriculum of

the pedagogical courses was the same as that of the seminaries and, as in the seminaries, graduates were obliged to work for four years in public schools. Changes to the curriculum were forbidden without the permission of the popechitel [Dzhurnal MNP, 1865, s.17-19; Dzhurnal MNP, 1900, s.83-84].

Pursuant to the 1872 statute, teachers` seminaries admitted students from two-grade village schools and pedagogical courses admitted students with the knowledge of urban schools. The curriculum of two-grade rural schools and city schools differed in terms of the number of hours of classes. In village schools, religious education was taught for 7 hours, Russian 14 hours, mathematics 12 hours, history, geography, natural sciences 11 hours, geometry and drawing 12 hours, while in city schools religious education was taught for 10 hours, Russian 20 hours, mathematics 22 hours, history, geography, natural sciences 24 hours, geometry and drawing 20 hours. As can be seen from this, the students of city schools spent almost twice as much time on their studies as the students of two-grade schools (Dzhurnal MNP, 1904, s. 24-25). On the basis of the 1872 statute, young people who had graduated with honors from city, county and religious schools were admitted to pedagogical courses without examination [Dzhurnal MNP, 1900, s.84].

Despite the fact that seminaries had a more prestigious position than pedagogical courses, higher-ranking students were enrolled in pedagogical courses according to their knowledge capacity. We attribute the contradictory appearance of this situation to the duration of education in these institutions. Indeed, the ultimate goal of both institutions was to train pedagogically qualified teachers. Since the pedagogical courses were shorter in duration (two years) than the seminaries (four years), students with stronger backgrounds were needed to train quality teaching staff. Compared to seminaries, students in pedagogy courses went through an accelerated training process.

On March 31, 1900, a new decree was adopted, stating that the purpose of pedagogical courses was “*to prepare young people with primary education for the examination for the status of teachers in primary schools and to familiarize them with the theoretical and practical organization and management of education*” [Jurnal MNP, 1900, s.83; Jurnal MNP, 1904, s.26]. Despite the various innovations and developments in education during this period, there were notable shortcomings in terms of education quality and employment in the regions of Russia far from the center. For example, the education officers in the regions mentioned in their reports that the education and training activities in the villages were not active and consequently, the graduates who came here to study became passive in the village environment and expressed the current situation as follows:

“Experience has shown that when young people who devote themselves to pedagogical activity, after graduating from seminaries or pedagogical courses, go to work in a rural environment devoid of the motivating influence of an educated society, they gradually lose interest in pedagogical activity, sink into a routine life and forget the big idea that education instilled in them”. [Dzhurnal MNP, 1904, s.27].

6. Teachers` seminaries and pedagogical courses in the Caucasus

In the Caucasus, as in the central regions of Russia in the middle of the XIX century, there was a need to train specialized teachers and there was a demand to open teacher seminaries to meet this need. The government was rather hesitant to open secondary or higher education institutions in the Caucasus. Thus, in response to the public demand for seminaries, in 1866 it was decided to send teachers to Tbilisi for two months to gain experience in teaching in a multiethnic classroom and to get acquainted with the new teaching methods at the Holy Nina school [Dzhurnal MNP, 1866, s.343]. Five years later, in 1871, the first seminary for teachers in the Caucasus was opened in the Kuban (in the town of Ladoga). In 1876, teachers' seminaries were opened in Gori, Georgia, in 1881 in Iravan and in 1891 in Kutaisi [Dzhurnal MNP, 1890, s.165].

In 1879 it was decided to open a Turkish department in the Gori seminary. In 1876 Georgian, in 1878 Armenian, in 1879 Russian and in 1880 Turkish elementary schools were opened in the seminaries of the Caucasus for students of various nationalities to practice. Georgian, Armenian and Russian primary schools were two-grade schools with a five-year schooling period, while Turkish primary schools were one-grade schools with a three-year schooling period. Students aged 8-9 years old were enrolled in primary school. Students were admitted by lottery and petitions submitted by their parents to the seminary principal. Students were educated at the expense of the state and could live in the school dormitory [Seyidov, 1960, s.3-4; Dzhurnal MNP, c.1890, s.165]. On January 20, 1903, the Russian, Georgian and Armenian elementary schools within the seminary were dissolved and only the Russian elementary school with two classes was opened [Dzhurnal MNP, 1903, s.91-92]. Education in seminaries was paid (180 rubles per year), and the above-mentioned reasons for illness were also relevant here. After graduation, Treasury scholars were obliged to work for 6 years in a public school by appointment of the education directorate [ADTA, Fond 290, Siyahı 2, İsh 3878, s.1].

In the 1879 data on the gender distribution of students in seminaries and other schools, 86% of them were boys and 14% girls. As for religious

affiliation, 84% of the students were Pravoslavs, 11% Roman Catholics, 3% Lutherans and 2% Muslims [Dzhurnal MNP, 1879, s.131-132].

According to the statistical data of the Caucasus education department on seminaries in 1887-1888, in 1887 96 (86 in 1888) students were studying in Gori seminary and 81 (83 in 1888) in Irevan seminary. This data also includes the distribution of students by nationality, success rate and nationality of graduates. Namely: 50 out of 83 students (60%) at the Irevan seminary were of Armenian origin, 45 out of 86 students (52%) at the Gori seminary were Turks and indigenous Caucasian people, 16 (19%) were Georgians, 15 (17%) were Armenians, 10 (12%) were Russians [Dzhurnal MNP, 1890, s.174-175].

As for the success rate of students by nationality, in 1887 students of Armenian descent were the most successful with 80%, followed by Georgians (77%), Turks (72%), Russians (71%) and mountaineers (68%). When we look at the rates in 1888, we see that there was a big change. The most successful students with the highest score (100%) were from the mountainous peoples. 86% of the students were Russians, 82% were Georgians, 81% were Armenians and 79% were Turks. Among the graduates who earned the title of teacher in the 1887-1888 academic year, the majority were Russians (15-19), only 9 people were Muslims (Turks and mountaineers) (Dzhurnal MNP, 1890, s. 177-178).

According to the data of the Caucasus education department in 1890, 86 students were studying in Gori seminary, 76 in Kuban, 69 in Iravan and 51 in Kutaisi. The distribution of students of the four seminaries in the Caucasus by nationality and religion was as follows: The majority of students were Russians (94 persons), followed by Georgians (65 persons), Armenians (54 persons), Turks (47 persons), highlanders (13 persons) and foreigners (9 persons). According to the religious distribution of the students, the majority were Pravoslavs (177 persons, 62.8%) and Armenian-Grigorian (52 persons, 18.4%), Muslims were 49 persons (17.3%) and members of other religions were 4 persons.

According to social status, the majority of students came from the rural population (84 people), some from noble families (59 people), some from the urban population (29 people) and religious families (29 people). When comparing the success rate of students by nationality with the rate three years ago, there is a positive development in the situation of Turks. According to the data of this period, the most successful students were of Russian origin (84.1%), Georgians and Turks were in the second place with 73.9%, and Armenians were in the third place with 73% [Dzhurnal MNP, 1890, s.62-64]. Apart from the established curriculum in the teachers' seminaries in the

Caucasus, only in the schools of Kutaisi, Iravan and Gori local languages were taught. In Kutaisi, education was taught in Georgian, in Irevan in Turkish and Armenian, and in Gori in Georgian, Turkish [ADTA, Fond 389, Siyahı 6, İsh 425, s.12-34ar] and Armenian. Each language and religious education classes were taught by teachers of their own religion and nationality [ADTA, Fond 311, Siyahı 1, İsh 113, s.10; Dzhurnal MNP, 1890, s.177-179].

From the letter of the director of the Gori seminary to the mufti in 1900, it is clear that the main criterion for a teacher of Islamic education was specialized knowledge and “especially well-developed feelings of courtesy and respect” towards Sunni and Shiite students, as well as non-Muslim teachers and students [ADTA, Fond 291, Siyahı 2, İsh 2853, s.1-1ar]. The fact that the ministry's journal mentions the preparation of separate curricula for Sunni and Shiite students reveals that not one religious education for Muslims, but two separate religious education courses were taught according to sects: “*Mullah Abdussalam Ahuntzade, teacher of Shiite education in the Tatar department, prepared grammar in Tatar, history of Islam in Tatar for Shiite students, aqeedah and short explanations of some prayers. Abdul Kadir Efendi Mahmoud Efendizade, teacher of Sunni education in the Tatar department, has prepared a book on the history of Islam in Tatar for Sunni students*” [Jurnal MNP, 1890, s.173]. In the report on the teaching staff of the Gori seminary, we see that the Islamic education course was taught by two teachers, one Sunni and one Shiite, and each of them received a salary of 650 rubles, and one received 550 rubles more for teaching Turkish [ADTA, Fond 311, Siyahı 1, İsh 113, s.12-12ar].

Based on this information, we can say that in the 1880s there was no curriculum for Turkish and Islamic education in the mother tongue in seminaries and this problem was left to be solved only on the basis of teaching staff. However, we learn from the reports of the education officers that the government, in accordance with its educational policy, imposed a mission on all religious education teachers: “*The aim of the teacher seminaries is to train teachers for village schools. Furthermore, the seminaries attach importance to the development of strong religious and patriotic feelings in future teachers. In this regard, the teachers of other religions in the seminaries also fulfill their part, and in this way they are instrumental in the establishment of friendship and peaceful coexistence between various religions and nations, and especially in the development of trust in the Russian people and government.*” [Dzhurnal MNP, 1890, s.180]

On October 31, 1913, after the Ministry of Education submitted a presentation to the State Duma on the opening of new teachers` seminaries,

the number of these institutions began to increase in various regions. Thus, in 1914 a boys' seminary was opened in Elizavetpol, (According to 1916 data, there were 64 students in the seminary: 12 Russian, 10 Georgian, 9 Greek, 1 Ossetian, 13 Armenian and 19 Turks. According to the religious affiliation of the students, 32 were Pravoslavs, 13 were Armenian-Grigorian and 19 were Muslims. [ADTA, Fond 311, Siyahı 1, İsh 113, s.13]) and in 1916 a girls' seminary (three years of study) was opened in Baku. Unlike other seminaries in the Caucasus, the Elizavetpol seminary excluded both Turkish and Armenian language and religious teachers. In his letter to the governor of the Caucasus in 1916, the head of the education department explained the reason for this situation as follows: *“The main quota of the school is composed of Armenians and Turks. Armenian-Grigorian and Turkish religious education, as well as Turkish and Armenian, are not taught here. This is because the seminary was established according to the provision of February 12, 1902, which does not cover the teaching of the aforementioned subjects. Nevertheless, it is absolutely necessary to teach these subjects in the seminary.”* Popechitel emphasized that if the aforementioned subjects were not taught, the local population, which filled the school's quota, would become indifferent and even hostile [ADTA, Fond 311, Siyahı 1, İsh 113, s.10-11].

Already in 1914 the director of the Seminary made a statement on this issue to the popechitel and expressed his concern as follows: *“When the seminary was opened, no staff and credits were allocated for Muslim and Armenian Grigorian religious education, Armenian and Tatar language courses. This undermines the confidence of the Caucasian community in the seminary, and the great lack of students hinders the work of the school. This community does not respect and will not send their children to an educational institution if their language and religion are not taught there. We ask for your help in this matter.”* [ADTA, Fond 311, Siyahı 1, İsh 61, s.195] Thus, as a solution to the objections of the city community, the Caucasus education department decided to pay for the teachers' labor rights from the funds donated to the school by the philanthropist Musa Nagiyev. Only three years later, in February 1917, the governor's office decided that teachers of mother tongue and religious education would be paid by the state [Vagabova, 2015, s.248-251].

In the same period, a religious seminary (madrasah) was opened in Shemahi. In 1913, the Baku provincial council submitted a report stating that the number of highly educated clergymen was gradually decreasing in the region as a result of the lack of full-fledged educational institutions for religious education and emphasized that in a few years clergymen from Egypt and Turkey would be invited to meet the religious and moral needs of the

local population. (Already in 1910, in the correspondence between the Department of Religious Affairs and the Caucasus Governorate, this problem was mentioned, and it was reported that not everyone could afford to go abroad (Turkey and Iran) for higher religious education, and the number of high-ranking clergymen was decreasing, and it was considered necessary to open religious seminaries or madrasas in the region [ADTA, Fond 290, Siyahı 2, İsh 2973, s.85-86]; In another document, the same problems were reported by the religious administration to the Caucasus governorate, stating that the opening of religious seminaries was almost mandatory. [ADTA, Fond 290, Siyahı 2, İsh 3488, s.7-7ar])

In order to avoid such situations, it was deemed appropriate to open a religious seminary in the Jumma masjid in Shemahi. It was envisaged that only Muslim students would study in the school (priority was given to the children of religious families), it was decided that there would be 40 students in each class, and the minimum age was set at 14-16 years old. Fridays and Tsar holidays were holidays. As for the teaching staff of the seminary, the teacher of religious education and Arabic had to be a holder of the Master's degree (Efendi) from the religious council, the teacher of Turkish and other subjects in the mother tongue had to have at least a secondary education, and the teacher of Russian and Russian history had to be a graduate of a teachers' seminary. [ADTA, Fond 291, Siyahı 2, İsh 4766, s.7-8]

According to the data, in the period 1915-1924, about 400 teachers were requested for Baku province and Dagestan region. However, the seminaries of Iravan (four years of study) and Gori (five years of study) together could produce 100-120 graduates. This was not enough to meet even half of the demand for teachers. In order to fill the huge gap in the teaching staff, graduates of gymnasiums, real schools, etc., who had no pedagogical background, were hired as teachers. [Vagabova, 2015, s.248-251].

In 1917, Ganizade, the inspector of public schools of the 2nd region, also stated that in the process of nationalization of education, the main factor for educating the Muslim community was teachers, but some local teachers had insufficient knowledge of Turkish. He called for increasing the number of teachers` seminaries or pedagogical courses for the training of national and qualified cadres, the establishment of an institute for the management of national schools, the use of the authority of the religious administration in the implementation of the aforementioned activities and emphasized that only in this way the development of national education would be possible. [ADTA, Fond 291, Siyahı 2, İsh 5136, s.3-5]

7.Conclusion

In the research covering the history of religious education, the educational life in teachers' seminaries and pedagogy courses was examined, and the place and model of religious education in the aforementioned structure was analyzed. In order to understand the education system in the Caucasus, the Russian education system was analyzed. In terms of its relationship with religion and religious education, Russian education is not much different from the Azerbaijani education structure. In fact, no secular state schools existed until the 18th century, and religious and educational activities were regulated by the Holy Synod. In later periods, it was revealed that these two fields of activity were separated from each other, and only in the early 19th century the education system was established in accordance with the modern structure.

The pedagogical concerns that necessitate the opening of teachers' seminaries and pedagogy courses, which constitute the main subject of the research, were examined on the basis of various archive materials. The statistics of the nationality and religion of students in secondary schools in the Caucasus have been analyzed for different periods, and the results show that the number of Muslims in Russian public schools has increased in the XX century. It is thought that such an increase is due to the fact that employment opportunities are provided to Russian public school graduates. As for religious education in teachers' seminaries, it turned out that Russian state schools mainly provided religious education, but the provision of indigenous peoples' own language and religious education at the expense of the treasury depended on the presence of a sufficient number of students and teachers in the classroom. However, on the basis of information from archival materials, it can be said that Islamic education in teachers' seminaries was provided in a doctrinal or sectarian model. In accordance with the doctrinal model, each sect was taught by a teacher from its own sect, and most of the time, he also taught Turkish. Despite providing education in a separatist model, teacher seminaries have been of great importance in the training of personalities who have left a great mark on the history of Azerbaijan.

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