

Gönderi Tarihi / Sending: 27.01.2023 | Kabul Tarihi / Accepted: 28.11.2023.

Formation and Development of Education of Armenians in Taurian Province

Ermenilerin Taurian Eyaletindeki Eğitiminin Oluşumu ve Gelişimi

Lyudmila I. Redkina¹, Tatiana V. Shushara²

Research Article | Araştırma Makalesi

Abstract

Introduction: The article aims to analyze the historical aspects of the foundation of confessional (Armenian) educational establishments in Taurida province in the 19th- early 20th century in order to use their experience in reforming the modern educational system. **Materials and Methods:** The research methodology is based on the general scientific principles of historicism, systematic, and scientific objectivism as means of studying the educational systems foundation and development; ideas of the modern philosophy of education. The authors guided by the basic ideas of the anthropological, humanistic, multicultural, cultural, and regional approach to social, pedagogical factors, its phenomena and processes. **Discussion:** The results of the research demonstrate that the development of educating the Armenians on the territory of Taurida province within the researched period was rather ambiguous. On the one hand, national schools were opened, magazines were published, and books were printed. On the other hand, the government attempted to put an end to the independence of the Armenian church parish schools, to close them, but the schools continued to exist until 1917. **Results:** The foundation and development of the education of Armenians in Taurida province are considered to be a certain historical, socio-pedagogical phenomenon, a system of values and knowledge that contributed to the preservation of the Armenian ethnos and the national education system as its structural elements. **Conclusions:** Despite the difficult stages in the development of the education of Armenians in Taurida province while the researched period, they were able to preserve their culture, language, education and educational traditions.

Keywords: Education, Education of Armenians, Taurida province, Armenian-Gregorian church, G. Aivazovsky, Armenian national culture, Polyethnic region

Öz

Giriş: Makalenin amacı, 19. yüzyıldan 20. yüzyılın başlarına kadar Taurida vilayetinde mezhepsel (Ermeni) eğitim kurumlarının kuruluşunun tarihsel yönlerini analiz ederek, onların deneyimlerini modern eğitim sisteminin reformunda kullanmaktır. **Yöntem:** Araştırma metodolojisi, eğitim sistemlerinin kuruluşunu ve gelişimini inceleme aracı olarak tarihselcilik, sistematik ve bilimsel nesnelcilik gibi genel bilimsel ilkelere; modern eğitim felsefesi fikirlerine dayanmaktadır. Sosyal, pedagojik faktörlerin, fenomenlerinin ve süreçlerinin antropolojik, hümanist, çok kültürlü, kültürel, bölgesel yaklaşımının temel fikirleri bize rehberlik etti. **Tartışma:** Araştırmanın sonuçları, araştırılan dönemde Taurida eyaleti topraklarında Ermenilerin eğitim gelişiminin oldukça belirsiz olduğunu göstermektedir. Bir yandan millî okullar açıldı, dergiler basıldı, kitaplar basıldı. Öte yandan hükümet, Ermeni kilise cemaat okullarının bağımsızlığına son vermeye, onları kapatmaya çalıştı, ancak okullar 1917 yılına kadar varlığını sürdürdü. **Sonuçlar:** Taurida vilayetinde Ermeni eğitiminin kuruluşu ve gelişimi, belirli bir tarihi, sosyopedagojik olgu, Ermeni etnosunun korunmasına ve yapısal unsuru olarak ulusal eğitim sistemine katkıda bulunan bir değerler ve bilgi sistemi olarak kabul edilmektedir. **Sonuç:** Araştırılan dönemde Taurida vilayetindeki Ermeniler eğitimlerinin gelişimindeki zorlu aşamalara rağmen kültürlerini, dillerini, eğitim ve öğretim geleneklerini korumayı başarmışlardır.

Anahtar Kelimeler: Eğitim, Ermenilerin eğitimi, Taurida eyaleti, Ermeni-Gregoryen kilisesi, G. Aivazovsky, Ermeni ulusal kültürü, çok kavimli bölge

1. Introduction

Nowadays, the tendency of increasing interest in studying the cultural and educational experience of numerous ethnic groups as well as educational institutions created by them is quite obvious. Modern historical and pedagogical science makes it possible to conduct a comprehensive and regular analysis of Russian pedagogical imperatives development within the world pedagogical process (Atabekova, 2016). In particular, we are talking about the pedagogical experience of the polyethnic region confessional educational establishments of the peninsula, where throughout the 19th-beginning of the 20th century a unified system of ethnic education and upbringing was developing (Arutyunova-Fidanyan, 2000).

The foundation and development of educating the Armenians in Taurida Province is an integral part of national pedagogical history, but it is also the history of the foundation of the polyethnic entity of the entire modern territory of the peninsula, their national cultural and spiritual revival (Huntington, 1993).

The purpose of the article is to reveal the historical aspect of the confessional (Armenian) educational institutions of Taurida Province in the 19th and the beginning of the 20th century in order to use their experience in modernizing The Crimean educational system, taking into account the people's spiritual needs and interests.

Such researches were not conducted regularly in modern historical and pedagogical science, just some of them were conducted skin-deep in the context of studying the history and culture of the peninsula (N. Voloshchuk, V. Grigoriants, V. Gankevich [Gankevich, 2001], V. Ivanova (Ivanovaa, 2016), I. Kripyakevich, V. Mikaelyan, I. Mikhnevich, V. Potekhin (Potekhin, 2001), D. Potekhin (Potekhin, 2001), M. Fisk (Fisk, 2005), V. Fokin (Fokin, 2016), G. Kanarsh (Kanarsh, 2011), L. Shibankova (Shibankova, 2016)], A. Zorina (Zorina, 2016), V. Zorkin (Zorkin, 2011). A retrospective analysis of organizing and modernizing the confessional Armenian educational establishments history of the 19th and early 20th centuries at the regional level will make it possible to identify the specialities of the Armenian people's education system in Taurida Province, promote the Armenian national educational traditions in modern conditions (Khuziakhmetov, 2015).

2. Materials and Methods.

The theory of scientific cognition and dialectical general regulations of the essence of the historical and pedagogical process understanding; general philosophical view on the unity of the ethnos origin from general biopsychic features, socio-cultural values and the development of the individual in a multicultural, multinational space; a detailed historical analysis of the investigated phenomenon, which deals with the evaluation of Armenian people's ethnopedagogy and ethnoculture within the period of its existence on the territory of the peninsula in the dynamics of historical development; the principle of objectivity while explaining facts and ideas, which makes the problem of the educational system of Armenians a phenomenal one (Huntington, 1993).

The methodology of the research is based on general scientific principles including historical, regular, objective and scientific ones as the means of studying the foundation and development of pedagogical systems; the ideas of the modern philosophy of education were used as well.

Developing a specific research methodology, we were guided by the basic principles of the anthropological, humanistic, multicultural, culturological approach within the context of social, pedagogical factors, its phenomena and processes. The following methods were used in the present research:

theoretical: the search-bibliographic method of studying archival documents, home manuscripts, museum materials, ethnographic and folklore publications, which made it possible to establish the chronological and territorial scope of scientific research; general scientific: historical analysis (Stenseth, 2016), systematization and classification of literary materials in order to determine the sources and main directions of education of the Armenian people in the territory of the Taurida Province; the comparative-historical method provides an opportunity for a comparative analysis of the education system of the Armenian people and other people's residing on the territory of the Taurida province; historical pedagogical method - the analysis of facts and phenomena, their synthesis for studying the basic ideas and stages of the Armenian people education system development in the 19th - early 20th century; personalistic-biographical - analysis of archival documents, biographies, literature devoted to pedagogical personalities and the Armenian people intellectuals; regular - necessary for clarifying the initial parameters of the aim, tasks, results of

generalization and making the conclusions; empirical methods: - diagnostic - analysis of memories and home manuscripts, diaries, conversations with old-timers and representatives of Armenian clans, representatives of the priesthood; observational - observations of the Crimean Armenians family traditions, organization and the conduct of family and folk festivals, behavior in religious places, relationship in families; studying the folk crafts.

3. Results

After joining the Crimean Peninsula the Russian Empire at the end of the 18th century despite different geopolitical processes and the active industrial development, the Crimean territory colonization was initiated. In the mentioned period there were few educated representatives of the Armenian nation basically among the clergy and rich merchants.

“Maritime Armenia” - this was the Crimean Peninsula’s southeastern part name in the Middle Ages because of the large number of Armenians inhabiting the area and the role they played in its economic and political life. The Crimea was the next inhabited area after the motherland Armenia where most of the Armenians lived.

For the Armenian colonists, the peninsula gradually transformed from a place of residence to their native land. The wish of developing the national identity favored the people of the “blue country of Nairi”. It should be noted that the Armenians never strived to be isolated from their neighbors while preserving their customs and traditions. The church also contributed to this. Christianity was established in Armenia in the 4th century. (Arutyunova-Fidanyan, 2000). This is the first country in the world where it turned to become the state religion. At the same time, the Armenian alphabet created by Mesrop Mashtots in the years of 405 became known. Christianity took possession of the soul and consciousness of the Armenian people, but it was necessary to sound it in their native language. To establish new Christian faith among the people, it was necessary to create liturgical literature in the native language.

According to historian I. Kripyakevich, “Armenian settlement is a unique phenomenon in history. Few people of the world demonstrated such an ability to penetrate into the life of distant countries in conditions of mass resettlement for the sake of self-preservation, to conduct broad economic activity and develop their original culture under the new conditions.”

The national culture development was supported by the Armenian schools that existed on the peninsula from the 11th century and achieved its flourishing in the 14th-17th centuries. In the Middle Ages, most of the Armenian schools were located in the churches and monasteries of Kefe, Qarasubazar, Solhat.

Among the Armenian schools, the ones of Surb Khach monastery were at the centre of attention and existed from the 14th to the 17th centuries. Scientists, poets, miniaturists from Armenia, Cilicia and other places lived there for a long time simultaneously working and teaching there. Famous Armenian teachers such as Stepanos Tokateci and Hakob Kafaetsi taught at the seminary of the Surb Khach monastery. Crimean Armenian sources of the 16th-17th centuries often mention their names, as well as the “wisest and most ingenious” Mkrkich, his disciple Ogan, the brilliant medieval Crimean Armenian poet Khachatur Kafaetsi (Khaspek), whom the Armenian poet Simeon Kafaeci called “the educator of souls” and “great philosopher”, “profound speaker”, “interpreter of ancient and contemporary manuscripts.”

There were also schools in the Qarasubazar and Solhat churches. They taught theology, philosophy, art, astrology, miniature, music, rhetoric, natural science, medicine (Birdsall, 2013). In the '30-'40s of the XVII century, some of the most popular schools of the peninsula were the schools of hieromonk Zakhara in Solhat and the priest Nerses in Kefe. Many of the Armenian teachers were brilliantly educated at that time. In the 16th-17th centuries, the Armenian population of the peninsula increased again because of refugees from Armenia who rushed there in an attempt to be saved from Turkish brutality. After the Russian Turkish War of 1768-1774, the Imperial government began to conduct a policy of evicting Christian people from the Crimea. Striving to undermine the economy of The Crimean Khanate and thus facilitate the future accession of the Crimea to Russia, in 1778-1779 the Imperial government deported more than 30,000 Armenians and Greeks to the Azov province (among whom there were about 13,000 Armenians). As a result, the Armenian colony in the Crimea has significantly weakened. In the last quarter of the 18th century, the development of Armenian culture was suspended (Arutyunova-Fidanyan, 1998). After the joining the peninsula the Russian Empire, Armenian settlers from New Nakhidchevan (Rostov-on-Don), Turkey and other places started to return to Tavrida - to their native land. Thus, most of the Armenians returned to their native places.

Soon the number of inhabitants in the Crimea increased due to settlers from Eastern and Western Armenia.

Privileged conditions were created by the government for the colony revival: temples, lands, and city quarters were restored; in Saryi Krym (Eskiqrım) and Qarasubazar, city self-governing communities were established. The Armenian town hall (court) was opened in Saryi Krym (Eskiqrım) on the 28th of October, 1808, and existed until the '70s of the 20th century.

In 1816 under the initiative of Manvel Gümüşhaneli, the first Armenian parochial school on the peninsula was opened in Qarasubazar. M. Gümüşhaneli donated 1 000 rubles from church funds to support it.

In 1824, the Qarasubazar Armenians addressed the Armenian parish requesting to take 5 Armenian boys to their institution, but they had to return to the peninsula and work there after getting education.

A few years later, parochial schools also began to function in the Armenian settlements of Saryi Krym (Eskiqrım), Feodosia, Evpatoria, Simferopol, Kerch, Subash, Orqapı (Orbazar or Ermenibazarı) and some other places. Children were taught basic writing, calculus, but the main attention was concentrated on studying the Law of God. It should be noted that the academic program of the Qarasubazar school, beginning in the 1940s, also included learning Armenian and Russian languages, history, morals, geography (Sinyagina, 2016).

At the beginning of the XIX century, after the monopoly submission the Armenian schools were subordinated to the parish communities. Community trusteeship, elected at the general meeting of parishioners, became the chief administrator (Cumming, 2013). The system of primary education was based on modern European pedagogy. Education was conducted in the native language, but serious attention was also paid to studying the Russian language as the state one, history and geography of Armenia and Russia. Among the Armenian schools of the Crimea and their role in organizing educational and pedagogical work, the Khalibov School, founded by G. Aivazovsky, was distinguished. As a result of confrontations and conflicts between some of the Armenian Catholics and Rome, G. Aivazovsky left the "Catholic West" and carried out his plans concerning establishing the school and developing national a culture in Orthodox Russia. In the '50s. G. Aivazovsky and his disciples - the

archimandrites S. Theodorian and A. Galfayan got persuaded by the unwillingness of the “west” to contribute to the “national tasks” and the enlightenment of the Armenian people.

G. Aivazovsky requested the Russian ambassador in Paris Kiselev to create an Armenian school in the south of Russia. At the same time, the fact of creating the new national educational establishment that will become a conductor of Russian influence among Armenians in general and among their counterparts in Turkey was emphasized in particular.

A few years later, in 1868, the governmental Board, while discussing the question of the Khalibov School, stated that it was founded “to draw the children of influential Turkish Armenians and to fortify the position in the East.”

Kiselev asked the government not to reject G. Aivazovsky’s request. The Russian government took advantage of three famous archimandrites’ conflict with Rome as well as the French government’s negative attitude towards the school founded by Aivazovsky. On the 24th of January 1861, the Russian Minister of Home Affairs S.Lanskoy reminded expressing his attitude towards the governor of the Caucasus which it was known from the correspondence how the French government oppose the Armenian school having taken into account the collapse of the former Archimandrite Aivazovsky who was at the head of the Armenian Muradovsky school in Paris, Culffy and Sarkis. The Russian government proposed Archimandrite Aivazovsky move to Russia, having approved his offer to establish an Armenian school there so that it could compete for a while with the Parisian institution and draw the Armenian youth from Constantinople and other countries of the East. Meanwhile, as the French government, having realized its mistake, the Russian government decided on appointing Archimandrite Aivazovsky the head of the Armenian-Gregorian eparchy. (Chuvarayan, 2015).

After the Crimean war the Russian government, in order to increase its influence on the Armenians and the East, focused on the great importance of Armenian children’s education, especially the children of influential parents, in the atmosphere which corresponded to foreign policy considerations. G. Aivazovsky, being faithful to the Tsar’s court, justified his confidence (Potekhin, 2001).

On March the 9th, 1857 Count Kiselyov informed G. Aivazovsky about the agreement of the government concerning his proposal, which included three main points:

- a) the government creates conditions for learning religious tolerance and the Armenian language in the college;
- b) after graduation, the government patronizes its pupils;
- c) school education is not a subject of external influence (Shushara, 2015).

In 1858, at the invitation of the Russian government, Gabriel Aivazovsky returned to his native Feodosia from Paris. He became in charge of the Nakhichevan-Bessarabian Eparchy of the Armenian Apostolic Church. Under his leadership, many Armenian churches and monasteries were restored and their activities resumed. The Eparchy throne was placed in the church of Reshkakapetats (Archangels) and Feodosia. Aivazovsky was also allowed to found a national school to bring publishing "Agavni Mam" ("Dove of Masis") magazine the founder and editor-in-chief of which he was from Paris to Feodosia.

The name referred to a dove let go by Noah near Mount Ararat or Masis, who returned with a green branch in his beak, announcing a decrease in the flood waters. This symbol perfectly corresponded to the purpose of the journal, carrying for a whole decade the hope for a better future for its readers (this magazine is being published in the Crimea today).

In Feodosia, the magazine was published twice a month in Armenian. There was also an appendix in Russian and French entitled "The Rainbow". The content of journal articles was diverse, ranging from Eparchial news and messages to travel records and literary works.

There were very valuable articles containing epigraphic inscriptions that no longer exist, descriptions of the ancient monuments preserved at that time, details of the colony life, the national school, the printing house operating in it, the girls' school, etc. "Agavni Mam" ("The Dove of Masis") had a wide distribution network. The magazine was spread in all cities of the Crimea, in Odessa, Moscow, St. Petersburg, Lvov, Yerevan, Paris, Venice, etc. (Dolzhikova, 2016).

The Armenian reader was familiar with "Agavni Mam" magazine, since 1855 - its period of publication in Paris. Moving to Russia, his editor G. Aivazovsky resumed

publishing the magazine two years later “without changing his spirit, purpose and main qualities.” By the word “spirit” he meant the spread among the Armenian people of not only “science and enlightenment”, but also of “love, harmony and tranquility”. Being true to his social and political credo, the magazine continued to preach loyal ideas, national unity, firmly stood on the positions of religious and national patriotism, its main task was to spread the “national culture” (Maximovaa, 2016). He instilled in the entire Armenian nation with “national consent” on the ideas of the “holy gospel.” The editorial staff of the journal and its editor G. Aivazovsky minded the incitement of “national confront” (Mendivil, 2002).

A few years later, in 1873-1874, in Feodosia, another Armenian journal, “Dastiarak” (“Educator”), began to function. It mainly published articles on pedagogical and agricultural topics, discussions were held with readers on health issues, historical and geographical information, news (Potekhin, 2001).

Being not financed by the treasury, without any assistance from the government, they were expanding and developing thanks to Armenian people’s help and work.

Thus, it can be confidently asserted that Gabriel Aivazovsky made a great contribution to the organization and development of school education in the Crimea. He carried out many activities aimed at raising the level of education in the Armenian parish schools. In 1861, The Ministry of Education decided to subordinate the Armenian schools to the Directorate of the Schools of Taurida Province in order to prevent education in a patriotic spirit, G. Aivazovsky was among those who protested sharply. In the ‘60s the government had to retreat in its actions.

On the 14th of October, 1858 G. Aivazovsky’s dream to return to the Crimea came true. A college managed by him was opened in Feodosia. It was called Khalibovsky in honor of the trustee Harutyun Khalibov. Initially, it was located in the Altunchyan brothers’ private house, and in October 1862 moved to a new magnificent building, constructed on the picturesque outskirts of Feodosia at the expense of A. Khalibov. The architectural complex was accompanied by the magnificent church and civic celebrations, in the construction of which the entire population of Feodosia participated. The next day the prominent non Armenian city residents were given a splendid dinner in honor of this event (Mokeyeva, 2016).

The Armenian youth from different cities and states were accepted to the Khalibov school. The basic academic course was 6 years. During the first academic year, 89 pupils studied there, and then their number increased to 140. The school curriculum proved that the main goal was to give pupils knowledge similar to the basic one in Russia and Europe. The curriculum included Armenian, Russian, French and Turkish languages, The Law of God, calculus, trigonometry, history, geography, drawing, physics, chemistry, physical education, calligraphy and other subjects. The children of poor Armenians studied at school for free, their number of 35-40% of the students. The teachers were mainly highly educated and highly qualified. G. Aivazovsky personally selected them. In the autumn of 1861, Alexander II together with his family visited Khalibov School and personally thanked G. Aivazovsky and A. Khalibov for "doing a good deed".

The school was run at the expense of Eparchy, the device of Khalibov and the pupils' contributions. Khalibov spent 152 000 silver rubles for constructing the school building. In 1858-1865 the budget of the educational establishment was 196309.03 rubles. Khalibov school was willingly supported by all the noble Armenians. For example, Aivazovsky presented him with several of his canvases.

Evening classes of "useful knowledge" were organized at Khalibov school in the evenings for the adult listeners (men and women) where the listeners were taught the basics of calculus, history and other general information. According to G. Aivazovsky, those classes were in opposition to "total ignorance", which "enveloped the minds of spiritual and secular people in general" at that time (Slavin, 1999).

Since 1860, the school has started to operate the first printing house in the history of the Crimean Armenians, which produced academic literature, fiction, as well as published such journals as "Agavni Mam" ("Dove of Masis") and "The Rainbow". In modern, for that times, equipment was brought from abroad. According to the opinion of the newly appointed Russian and Bessarabian governor-general, the printing house could not only refund the costs, but could also annually bring 1,000 rubles of income. Colonel Kavelin's Board stated in 1865, that the printing house was kept "in great order." In order to provide continuous work G. Aivazovsky decided to use church funds and by January 1865, 39127.19 rubles had been spent. During 11 years of printing housework, various books have been published in the Russian and the Armenian languages (textbooks, yearbooks, church literature, dictionaries, art and

scientific works), with which all Crimean Armenian schools were supplied for a long time.

G. Aivazovsky published more than 15 titles of his works (mainly educational and scientific). Despite the creative activity of G. Aivazovsky, starting from 1865, especially after the termination of the allocation of church subsidies, the financial situation of school began to deteriorate gradually and in 1871, after 13 years of existence, it ceased its activities.

4. Discussion

As far as we can see, the second half of the 19th century became the period of rapid development of the periodic press in the Armenian colony of the Crimean Peninsula. In the '60-'70s in Feodosia, such magazines as "Agavni Mam" ("Dove of Masis") and the supplement "Rainbow", and "Dastiarak" ("Educator") were first published (Potekhin, 2001).

Since the 80s, the Ministry of Education has again begun to make obstacles to the development of the Armenian school, including those on the peninsula. This time, it took certain attempts to eliminate the independent situation of the Armenian parochial schools, to introduce a general curriculum in them, which corresponded to the political goals of the empire. Anxiety about the liberation spirits of the Armenian people prompted the government to re-subordinate the Armenian parochial schools to local authorities, teachers were extremely worried about "abusing their position for the dissemination of antigovernment doctrines" (Fisk, 2005).

In "General Remarks of National Colleges State in 1881," the director of the Taurida Province national schools, A. Dyakonov, pointed out that the Armenian primary schools in that period existed as "foreign confessional churches schools" and were subordinated to the department of foreign confessions. We are talking about schools in Simferopol (under the Armenian-Gregorian Assumption Church and under the Armenian-Catholic Church of the Savior); Orqapı (Orbazar or Ermenibazarı) (under the Armenian-Gregorian and Armenian-Catholic churches); Staryi Krym ("Eskiqırım") (the Armenian-Gregorian church). The rest were attached to the department of foreign confessions. The following facts about these schools should be mentioned: the teaching staff in 1881 consisted of 21 teachers (from 1 to 4 in each, except for the Armenian Catholic in Qarasubazar, in which there was only one native

language teacher). In their staff, all schools had special teachers of religion and The Russian language, and the Armenian Catholic school in Simferopol had a warden and teacher of needlework. They were appointed to those positions by local societies. There is no information about the means of financial support and teaching aid. In 1881, the academic course in all schools included the native language and the Law of faith, as well as the Russian language, excluding two schools where Russian was not taught.

The Regulations introduced in 1884 liquidated the independent position of the Armenian parish school, aroused strong outrage among both the Armenian clergy and the Armenian population in general, who refused to obey them. In 1885, the government closed Armenian schools, but had to reopen them the next year under the pressure of Armenian clergy and intellectuals patriotic statements.

Archival materials preserve interesting information from the history of two primary Armenian schools. The first Armenian college existed in the Armenian-Gregorian Assumption Church since 1836 and was in charge of the Eparchy authorities, it was managed by the church custodian and several trustees. The school was maintained by tuition fees, church houses income, interest from the 18,000 rubles fund donated by Mumciyev, a grant from the municipal Duma (100 rubles) and a mutual loan company (up to 150 rubles) as well as private donations. Children were taught the Law of God, Russian and Armenian reading and writing, calculus, history and a short course of geography in Armenian. As of January 1, 1889, 71 pupils and 32 school children attended the school. The second Armenian school and the Armenian Catholic Church of the Savior were opened in 1863. It was partly supported by the church houses donations, tuition fees, private donations, subsidies of the city of Duma (150 rubles) and the of community of mutual crediting (up to 120 rubles). The church custody and four guardians were in charge of the school. Children were taught in Armenian.

On January the 1st, 1889, the school had 34 boys and 16 girls. However, in the second half of the 1890s, taking advantage of a relatively convenient foreign political situation, the government resorted to extreme measures: On the 2nd of June, 1897, the Armenian parochial schools were subordinated to the Ministry of Public Education. They still remained parish schools and continued to be supported by donations and funds from parishioners, the clergy was allowed to take control only over the students' religious upbringing. The law issued on the 12th of June, 1903 consolidated those provisions.

In “General Remarks of the National Colleges of the Taurida Gubernia State, 1892”, the director of the national schools of the Taurida Province A. Dyakonov pointed out that the

Armenian primary schools worked under the control of Armenian-Catholic and Armenian Gregorian churches during that period. At that time there were 8 schools.

The Armenians of the peninsula paid enough attention to the education of girls. A. Dyakonov provided the data that indicate that the number of girls approached 50% of the total number of pupils. Schools functioned in Feodosia, Kerch, Armyansk, Yalta, Evpatoria. In 1903 there were 10 primary secular mixed schools on the peninsula, in which the Armenian and the Russian languages were taught, as well as calculus, writing, geography and other subjects (Berson, 2011).

For certain groups of schools, the proportion of girls to the total number of students in the same schools is presented in the following way in Table 1.

Table 1. The number of girls to the total number of students

School	Number	in %
Armenian	173	47
Private	343	47
The Colonists	4160	45

The situation concerning the schools became even more complicated after issuing the Law of the Armenian-Gregorian church property confiscation on June 12, 1905. And only the beginning of the revolution obliged to return the legitimate rights to the Armenian church and the school in August 1905. By that time Armenian parish schools functioned in Simferopol, Qarasubazar, Kerch, Evpatoria, Feodosia, Staryi Krym, Melitopol, Orqapı (Orbazar or Ermenibazarı) and Nogaysk.

Founded in the first decades of the 18th century, the Armenian church-parish schools in Crimea were functioning until the First World War. Despite the oppression of the Tsar’s administration, they continued to operate successfully in the first decades of the 20th century thus on the eve of the 1917 revolution there were 16 Armenian schools on the peninsula (Gankevich, 2001).

Table 2 represents the school education of Armenians in the province of 1905.

Table 2. School education of Armenians in the province, 1905.

Cities	Schools	Teachers	Pupils of both sexes
Simferopol	2	8	82
Qarasubazar	1	2	40
Kerch	1	2	31
Evpatoria	1	3	15
Feodosia	1	2	28
Staryi Krym (Eskiqırım)	1	2	40
Orqapı (Orbazar or Ermenibazarı)	1	3	-
Nogaysk	1	-	-

As far as we can see, Armenian church parish schools have been more durable. Despite the oppression of the Tsar's administration, they successfully operated in the first decades of the 20th century. Before the revolution in Crimea, there were 16 Armenian schools.

Children of wealthy Armenians also studied in Russian schools, at Lazarevsky Institute, at Nersisyan School in Tbilisi, at the Echmiadzin Theological Seminary and other educational establishments.

Knowledge strive has always been a distinctive feature of the Armenian people. On the cultural development of the Crimean Armenians in the late 18th - 19th centuries. The creation of schools, colleges, printing houses, publishing journals and books were of great influence.

Conclusion

To sum up, we can conclude that with Crimean Armenians' financial capacity rising, positive conditions have been created for bringing the ideas of the Armenian national cultural spiritual revival true to life. According to the traditions of the Crimean Armenians, most of the educational establishments were parochial and were financed by communities or individuals, and later, from the second half of the 19th to the beginning of the 20th century, they received financial support from the state and the zemstvos. Armenian primary schools were parochial schools and existed under the Armenian-Catholic and Armenian-Gregorian churches. Till June 2, 1897, the

Armenian parochial schools belonged to “schools in the churches of foreign confessions,” under the department of foreign confessions. In 1897 the Armenian parish schools were resubordinated to the Ministry of Education and were part of the educational district of Odessa, being controlled by the Directorate of Popular Schools. They remained parochial schools and continued to be supported by donations and funds from parishioners, and the clergy was allowed to have control only over the religious upbringing of students. According to the law of June 12, 1903, they belonged to “schools in the churches of foreign confessions,” under the department of foreign confessions.

Concluding from all mentioned above it should be noted that the development of the primary education of Armenians in the Crimea in the 19th - the beginning of the 20th century had distinctive features due to the historical development of the region. After all, the Crimea has always been at the crossroads of different cultures, religions and people, which determined the diversity of types of ethnoconfessional educational establishments.

This research proved that traditional schools were founded in churches that were the centres of the spiritual and religious life of ethno-confessional communities, and we also found out that education in the Crimea has been at a very high level. This period is characterized as the period of total reforms of the elementary school in the Crimea, which we are going to research about in the future.

REFERENCES / KAYNAKÇA

- Arutyunova-Fidanyan V. A. (1998). Ethno-confessional ideas of the Armenian-Byzantine nobility in the 11th-12th centuries. *Elite and ethnos*, 178–188.
- Arutyunova-Fidanyan V. A. (2000). Byzantine ideologems in the Armenian historiography of the X-XI century. *Comparative research of civilizations of the world (interdisciplinary approach)*, 217–230.
- Atabekova A., Rimma G., Shoustikova T. (2016). University Academic Excellence and Language Policy: a Case of Russia. *The International Journal of Environmental and Science Education*, October 23: 9390–9397.
- Berson A.B. (2011). European metropolis and multiculturalism: Degree of compatibility. *Contemporary Europe* 1: 57–70.

- Birdsall S. (2013). *Reconstructing the relationship between science and education for sustainability: A proposed framework of learning. The International Journal of Environmental and Science Education*, July 10: 451–478.
- Chuvarayan L. (2015). Origins. Crimea is a sea in Armenia. Resettlement of Armenians from Crimea to the Don. *Scientific community of students of the XXI century. Social Sciences: Sat. Art. By mat. XXXIV Intern. Scientific-practical. Conf*, 7(33): 19– 24.
- Cumming J. (2013). Two issues in educational research: A response to «Reviewing education concerns». *Journal of Hospitality, Leisure, Sport & Tourism Education*, 13: 1–4.
- Dolzhikova A., Moseikina M., Vladimirsky I. (2016). The Educational Policy Strategy on Foreign Citizens Coming to the Russian Federation, as a Factor of Their Socio-Cultural Adaptation and İntegration. *The International Journal of Environmental and Science Education*, 11: 2619–2634.
- Fisk M. (2005). Multiculturalism and Neoliberalism. *Praxis Filosofica*, 21:21–28.
- Fokin, V., Baryshnikov, V., Bogoliubova, N., Nikolaeva, J., Ivannikov, I., Portnyagina, M., Ryazantseva, N., Eltc, E., Chernov, I. (2016). Multiculturalism in the Modern World. *The International Journal of Environmental and Science Education*. November 11, 10777–10787
- Gankevich V. YU. (2001). The structure of national and confessional education of ethnic groups of the Taurida Province (the borderline of the XIX-XX centuries). *Scientific notes of the Taurida National University named after. VI Vernadsky. Series X: History*, 14 (53): 3–8.
- Huntington S. (1993). The clash of civilizations? *Foreign Affairs*, 72(3): 22–49.
- Ivanovaa A, Filippovaa N., Vinokourova E. (2016). Formation of Intercultural Identity in Children of Nothern People in a Multilingual Context. *The International Journal of Environmental and Science Education*, 11: 9999–10009.
- Kanarsh G. (2011). Multiculturalism: social concept and social practices. *Knowledge, understanding and skill*, 1: 87–94.
- Khuziakhmetov, A.N., Shafikova, G. R., Kapranova, V. A. (2015). Conditions of Educational Environment for the Development of Teenagers' Moral Relations. *The International Journal of Environmental and Science Education*, July 07, 515-521.
- Maximovaa O., Belyaeva V., Laukart-Gorbachevaa O., Nagmatullinaa L., Hamzinaa G. (2016). Russian Education in the Context of the Third Generation Universities' Discourse: Employers' Evaluation. *The International Journal of Environmental and Science Education*, 11: 9101-9112
- Mendivil, (2002). The new providers of higher education. *Higher Education Policy*, 15: 353 – 364.

Mokeyeva, E. V., Andreeva, I. N. (2016). Civic and Patriotic Education of Pre-School Children. The International Journal of Environmental and Science Education, 2223–2236.

Potekhin V.Ye., Potekhin D.V. (2001). Multinational Crimea. The Armenians. *Together*, 1: 9–11.

Shibankova L., Dolganovskaya N., Ishmuradova A., Matveeva E., Vlasova T. (2016). Pedagogical Conditions of Interethnic Relations Correction in Educational Environment. *The International Journal of Environmental and Science Education*, 11: 10401–10412.

Shushara, T.V. (2015). Status of Women's Education in Taurian province in XIX - early XX century. *Pedagogika*, 105: 124–133.

Sinyagina, N. Y., Rayfschnayder, T. Y. (2016). The policy of multicultural education in Russia: focus on personal priorities. *The International Journal of Environmental and Science Education. December 19*, 12613-12628.

Slavin R. (1999). Educational research in the 21st century: Lessons from the 20th. *Issues in education*, 5, Is. 22: 261–266.

Stenseth T., Bråten I., Helge I. (2016). Investigating interest and knowledge as predictors of students' attitudes towards socio-scientific issues. *Learning and Individual Differences*, 47: 274–280.

Zorina, A. V., Vygodchikova, N. N., Gatin, R. G., Nazmutdinova, M. A., Gerasimova, O. Y. (2016). Multicultural Education of Multi-Ethnic Students at the Foreign Language Class. *The International Journal of Environmental and Science Education. Number 11*, 10817–10827.

Zorkin, V. (2011). Modern state in the age of ethno-social diversity. Speech of the President of the Constitutional Court of the Russian Federation. *Russian newspaper site, September 7*. Direct access: <https://rg.ru/2011/09/07/zorkinsite.html>

Ethics Committee Decisions

Ethics committee approval is not required for this study.

Conflict Statement

The authors have no conflict of interest regarding the research, authorship and publication of this article.

Publication Ethics Statement

All the rules specified in the "Higher Education Institutions Scientific Research and Publication Ethics Directive" have been complied with in the whole process from the planning of this article to its implementation, from data collection to data analysis. None of the actions specified under the title of "Actions Contrary to Scientific Research and Publication Ethics", which is the second part of the directive, were not carried out. During the writing process of this research, scientific, ethical and citation rules were

followed; No falsification was made on the collected data. This work has not been submitted for evaluation to any other academic publication medium.