

Crimea at the Boundary of the 19th-20th Centuries: Historiography of Creation of National-Oriented Educational Literature for Elementary School, Traditional National Clothes, Formation and Development of Higher Education

Avva S. Gemedzhi*, Elzara R. Anafieva, Nazle M. Yayayeva, Alime M. Yayayeva and Leylya H. Ablyamitova

Department of Primary Education, State Budgetary Educational Institution of Higher Education of the Republic of Crimea «Crimean Engineering and Pedagogical University Named after Fevzi Yakubov», Russia

Abstract: Significant changes taking place in the socio-economic and cultural life of Crimea, in connection with joining the Russian Federation, determine priorities in the field of national policy and education, the main of which are the formation of national and universal values, ensuring the educational needs of Crimeans, preserving cultural and historical traditions of education and training of the younger generation. The development of primary education in Crimea at the end of the 19th and beginning of the 20th centuries differs significantly from other regions due to the specificity of ethno-religious identities. The ethno-confessional situation in the territory of Crimea in the second half of the 19th - early 20th centuries was rather complicated. Multi-faceted study of the history of the Crimea show that Crimea remained multinational at any given period of history, such as the dominance of one of the ethnic groups of the peninsula, the various state systems.

Keywords: Textbooks, teaching aids, primary education, higher education, traditional national clothes.

INTRODUCTION

Crimea historically developed as a region inhabited by peoples of various nationalities, religious denominations, and language groups. By the time of the accession of the Crimean Khanate to the Russian Empire, which in addition to the peninsula also included the territory of Northern Tavria, the territory was inhabited by Crimean Tatars, Greeks, Armenians, Gypsies, Jews, Karaites, and Krymchaks. After the creation of the Tauride Region in 1784, transformed into a province (1802), it began to be settled not only by immigrants from the internal regions of Russia, but also by foreign colonists: Greeks, Bulgarians, Germans, and Czechs. As a result, by the beginning of the 20th century, the national-religious structure of the population of the Tauride province was extremely colorful: representatives of 34 nations and nationalities belonging to 10 different religions and religious movements lived there. The transformations that began in the Tauride province from the end of the 18th century were to encompass its entire population and contribute to their early involvement in solving the tasks of economic, social, and cultural development common to the entire Russian state. This concerned the problems of public education. However, the primary and secondary schools opened in cities and counties of

the region, which were part of the state educational system and were subordinate to the Ministry of Education of the Russian Empire, were established mainly for the Russian-speaking population. The educational process was carried out in Russian; state educational charters approved the disciplines taught. At the same time, the majority of the non-Russian-speaking population of the province had their own traditional schools, which were of a national-religious nature and intended to teach children the basics of religion and the literacy of their native language. Russian was not studied in these schools, and other methods of mastering it were very limited in the 19th century. Ignorance of the Russian language significantly impeded the integration processes in society, prevented a significant part of the province's population from taking advantage of all-Russian material and spiritual values and, in turn, sharing their national achievements.

Review of the Research Literature and the Extent of a Problem

The stages of coverage of this problem are represented by three periods:

Pre-revolutionary publications, studies of the Soviet period and modern studies.

The study of I. Mikhnevich (40s of the 19th century) describes the formation and development of the public education system in Crimea. The author indicates the

*Address correspondence to this author at the Department of Primary Education, State Budgetary Educational Institution of Higher Education of the Republic of Crimea «Crimean Engineering and Pedagogical University Named after Fevzi Yakubov», Russia; E-mail: s.gemedzhi2484@mail.ru

dates of the establishment of educational institutions in the Novorossiysk Territory, including in the Tauride province, but the number of schools and students is not determined. I. Mikhnevich presented a summary of the program of educational institutions in the first half of the 19th century (Mikhnevich, 1844).

Later, over a long period, there was not any evidence study of the history of public education in Crimea. Since the 80s of the 19th century, a large number of historical notes on the history of primary and secondary educational institutions of the Crimea have been published. Authors-principals briefly outline the history of the emergence of educational institutions under their supervision and their development over 25 - 75 years. These works are devoted to the history of educational institutions of Kerch, Sevastopol, Simferopol, Old Crimea, Feodosia, and Yalta. These works are of definite historiographical value as the first attempts to reflect the history of the creation of nationally oriented textbooks for individual educational institutions.

The famous Crimean scientist A. I. Markevich wrote a short essay on the creation of teaching aids for institutions in the city of Simferopol, contained in the materials of the third study tour of the Simferopol male gymnasium (Lashkov, 1890). The report of F. Spiegel was published in the News of the Taurida Scientific Archival Commission. It tells of the Tauride province during the Crimean War. The researcher concludes, "The hardships and sacrifices suffered by students during the war, closely connected them with the general life of the region" (Spiegel, 1889).

In the 70s of the 20th century, V. Potekhin focused on several names of the most famous teachers who worked in the Simferopol male gymnasium (Potekhin, 1978).

In the 80s of the last century, a methodological manual for teachers was published. The chapters of this manual list educational institutions that opened in Crimea in the pre-revolutionary period. The material is presented from the standpoint of the Marxist-Leninist methodology.

At the end of the 20th - beginning of the 21st century, a new stage of research in Ukraine begins on the problem of the formation and development of public education and the creation of nationally oriented educational literature. Ukrainian historians use an extensive archival database, new approaches to the

study of Russian history in general and to the history of individual regions in particular (Kovaleva, *et al.*, 2019).

Thus, N. B. Yevtukh points to the reactionary essence of the colonial policy of the Russian autocracy in the field of education in Left-Bank Ukraine, Slobozhanshchina, Right-Bank Ukraine, and Southern Ukraine in the late 18th - first half of the 19th centuries. The author provides data on the number of literate per 100 inhabitants in all provinces of Ukraine. The number of literate in the Tauride province is 1.34, in other Ukrainian provinces 2–3 times less. However, the author does not clarify the causes of this phenomenon (Yevtukh, 1996).

O. I. Babina spoke about the history of the formation, development, and characteristics of gymnasiums in the Kharkov, Kiev and Odessa educational districts. Despite the fact that the educational institutions of the Tauride province were part of the Odessa educational district, there is no material about their activities (Babina, 2000).

Researcher O. O. Drach drew attention to the formation of primary schools in Ukraine. Ukrainian elementary schools, their quantitative growth and qualitative changes in the context of state school policy, the author draws attention to the fact that a female education system was formed faster in Tauride province than in other provinces (Drach, 2001).

The research of V.V. Vdovenko is also devoted to the study of the problem of primary education in Ukraine in 1861 - 1920 through the prism of the work of pedagogical congresses held in the Kiev, Kharkov and Odessa educational districts. However, the congresses held on the territory of the Tauride province are only mentioned in the study (Vdovenko, 2005).

Since the 90s of the 20th century, the history of public education in Crimea starts acquiring special attention. A major contribution to the development of the theme of the formation and development of public education in Crimea was made by N.F. Dunduk. The author first described the initial period of the creation of the state education system in Crimea (Dunduk, 2003).

V.N. Danilenko identifies the reasons for the rapid intellectual growth of the Crimea. One of them is that when creating educational institutions, the local authorities managed to equip them with high-quality textbooks, teaching aids, and a highly qualified staff of teachers who provided a high level of education (Danilenko, 1993).

There was a process of mastering sources. In this context, researchers L. S. Moiseenkova (Moiseenkova, 1991), M. A. Kanisheva (Kanisheva, 2003), S. A. Shuklina, (Shuklina, 1997, 2003) examined the process of creating textbooks for the primary education system for Tauride province as a whole in the second half of the 19th century. A.V. Kucherganskaya in her work emphasized the important role of zemstvos in the development of educational literature for primary public education in the province (Kucherganskaya, 1997).

A number of local historians devoted their work to the study of the life and work of prominent representatives of the Crimean science, whose creative heritage is an integral part of the cultural and educational processes that took place in the Tauride province. Particularly noteworthy are publications about teachers and creators of textbooks and teaching aids by S. B. Filimonov about the famous local historian A. I. Markevich (1855 - 1942) (Filimonov, 1997, 2003), D. Prokhorov, dedicated to the famous teacher and public figure I. I. Kazas and a prominent writer, local historian and ethnographer E. L. Markov (Prokhorov, 2006). The historians V. F. Sharap and A. A. Nepomnyashchy devoted much attention to the study of the life and work of the famous Crimean historian F. F. Lashkov (Sharapa, 1993). In addition, the activities of E. L. Markov were studied by L. A. Marshal (Marshal, 1999), and I. I. Kazas was studied by D. I. Abibullaeva (Abibullaeva, 2004). All these studies contain unique material about outstanding scientists and enlighteners of the Crimea.

Overall, the main aim of the study is to investigate the ethno-confessional situation in the territory of Crimea in the last 19th - early 20th centuries. Multifaceted study of the history of the Crimea is conducted. The outcomes demonstrate that Crimea remained multinational at any given period of history, such as the dominance of one of the ethnic groups of the peninsula, the various state systems.

RESEARCH RESULTS AND DISCUSSION

After covering the history of the problem of creating nationally oriented textbooks and teaching aids for elementary schools in Crimea at the turn of the 19th and 20th centuries, we consider it necessary to present the traditional national costume of the Crimean Tatars.

Natural and economic conditions, socio-economic development, and various types of cultural ties influenced the formation of the traditional clothing of the Crimean Tatars.

The traditional costume of the Crimean Tatars became a natural reflection of material and spiritual culture. Turkic civilization defined the ethno-political history of the peninsula. The Crimean Tatars formed on this territory have a distinctive ethnic characteristic and culture. The Crimean Tatar costume reflects the essence of cultural genesis as a process of constant self-renewal of culture; it harmoniously combines traditions and innovations. The change of the old and the emergence of new forms of the costume ensemble took place in the process of the interaction of the local substrate and the many newcomers of Iranian-speaking and Turkic-speaking tribes.

The formation of the Crimean Tatar costume has a connection with the culture of the ancient Polovtsian peoples, Mongol-Tatars, Seljuk Turks, Ottoman Turks, etc. Direct contacts with the steppe-Polovtsy and the mutual influence of different sociocultural systems became a powerful innovative impulse, which was subsequently reflected in the design of women's outerwear, which was identical in cut to men's. Polovtsy may have influenced the appearance of new forms in the Crimean Tatar women's headdress, namely, cylindrical hats with a flat bottom, options for decorating the dress with metal galloons, beads, and forms of jewelry. Ottoman Turks influenced the change of clothing items in the mountainous coastal regions of Crimea. Interactions and the possibility of joint activities led to the mutual influence of different sociocultural systems. Each sub-ethnic group of Crimean Tatars introduced some changes into the style of the costume, the peculiarity of the color scheme, ornamentation, the forms of the details of the costume, and how to wear them, thereby emphasizing the autochthonous nature of the Crimean Tatars culture. The final ensemble of the traditional Crimean Tatar costume retained the X-shaped silhouette.

The basis of the traditional costume was a shirt and pants. Pants were obligatory female belt clothing of the Crimean Tatars. Women's pants by purpose cut and the name did not differ from men's pants. In the outer clothing of the Crimean Tatars of the second half of the 19th – the beginning of 20th centuries short and long forms of the silhouette and sleeves were combined. According to the principle of tailoring, the upper men's clothing is divided into two types: with a fitted back and a straight back. Whereas women's clothing is divided into three types: with fitted back, straight back, detachable back. A special role in the compositional integrity of clothing complexes was played by headgear, jewelry, belts, and shoes. Ethnographic

complexes were created on the basis of artistic and compositional principles characteristic of the territory, a single aesthetic system. This was manifested in the choice of types of clothing, materials, cut, proportional relationships of clothing elements, jewelry, ways of wearing. The study confirms that the process of interaction of traditions and innovations is more clearly seen in the changing elements of clothing, its decor. At the same time, costume additions - amulets and talismans retain their forms and functions for centuries.

The appearance of a large number of local fabrics dyed in various colors in the process of expanding knowledge and skills in the use of various dyes indicates a spontaneous transformation. Innovations arise in a suit due to interethnic ties; an indirect effect was expressed in the replacement of silk sewn-up metal ornaments, the tradition of which can be traced back to Sarmatian times. In the elements of traditional clothing of the Crimean Tatars, differences in the length of products, the cut of the back and sleeves, and the processing of the neck are revealed. Depending on material capabilities, season and functional purpose, traditional clothes were sewn from factory (cotton, silk, wool) fabric, homemade canvas and cloth, fur, leather. The study showed that the cut of elements of traditional men's clothing was generally more conservative. Its age and functional purpose was expressed, first of all, in quality and color scheme of the fabric, decorative design.

The mapping material made it possible to clarify the ethnographic zoning of the territory of Crimea on clothing material: the border between the steppe and the mountain-coastal zone is highlighted along the line: Yevpatoriya – Simferopol – Stary Krym – Feodosiya.

In addition to the utilitarian function, the Crimean Tatar costume is a sign that distinguishes it from other folk costumes. Its aesthetic function is to demonstrate the aesthetic taste of the people, through the compositional integrity of the costume, decorative and artistic design. The symbolic function lies in the design of jewelry, which are part of the costume.

In the traditional clothes of the Crimean Tatars, the general-regional, regional, and local types of clothes are highlighted, including decorative and artistic features and their distribution in the region.

The general-regional complex consists of underwear: a shirt and pants "with a wide step". Shoulder clothing was with a vertical front through a

slit. The horizontal division of outerwear along the waistline was a secondary feature. Prevailing outerwear was different in the cut of the back: with a fitted silhouette, a straight back, and a detachable bodice. A common regional characteristic is the way a man wears a shirt, tucking in his pants. As for women's clothing, it everywhere retained an X - shaped silhouette.

In the steppe regions (Chel Taraf), men wore some types of elongated clothing (camisoles, caftans). The analysis of men's belt clothing showed that the regional-local feature is the shape of the insert. In a women's suit, there was a peculiar set of headgear and a way to tie them. The local style was distinguished by the fit of the kaptan dress, the decorative design and the shape of the female bibs, and headgear. Only in the steppe regions, the sewing technique "kasnak" was used. The regional-local features include the option of women's woolen stockings, which were made using special technology in the Dzhankoy region.

In mountainous and coastal areas, men wore shortened outerwear types (jackets, sleeveless jackets). Belt men's clothing was tied with "uchkur". A regional-local option in a men's suit is a shortened robe that men wore in the Yalta region.

The regional specificity in the women's costume is the cut of the dress, which had side inserts "jabu". The decorative designs of clothes (creation of ornamental compositions, embroidery), the method of wearing women's headgear in the mountainous and coastal areas of Crimea were also distinctive.

Regional features include a ritual (wedding) element of a female headdress ("duvak") in the Bakhchisarai district. Traditional clothing in the mountains was more archaic. In particular, age-related differentiation in the use of individual elements of the costume are preserved here longer and more clearly. Women's pants ("balak") sewn from fabrics of two colors had red pant legs.

Sets of clothes distinguished according to various characteristics: age and gender, seasonal, everyday, holiday, social. The main elements of the married woman's home wear were beshmet ("zybyn"), apron ("pestamal"), fabric belt - a woolen scarf ("shal") folded diagonally for encircling; a headdress of two scarves; slippers ("poppuch"). The set of home men's clothing is represented by a sleeveless jacket ("elec"), a fabric belt wrapped around the waist three times, and a

headdress - a skullcap ("takyya"). The festive clothing of married women was distinguished by the presence of the dress and the quality of the fabric from which it was sewn (velvet, thick or light silk), hat ("fez") with a flat bottom, its peculiar decoration was gold coins on a ring, rosette of filigree work; wearing a scarf ("marama") over the cap, embroidered shoes with pointed toe.

The festive men's costume is characterized by a jacket, up to the waistline, which is fastened with a row of buttons and decorated with ornamental compositions in the front, collar, cuffs, astrakhan hat and belt on a leather base ("kolankushushak"). Age differentiation was reflected in woman's as well as man's clothing. For a man's suit, such distinctive features were wearing jackets and belts. Miyan jackets with short sleeves were worn by young men, with elbow sleeves were worn by middle-aged men; older men wore this version of jackets with long sleeves. As for the belts, age differences were observed in the width of the belt. The belts of young men were narrower than those of middle-aged and elderly men.

For a women's costume, such signs were wearing headgear and jewelry. The complex of women's headgear was different from the young girls' in composition and methods of wearing. The methods of wearing the female set of under and outer headgear differed in complexity. A typical difference in a married woman's costume was jewelry such as temple pendants ("zilif"), which covered the trimmed part of the hair, and wearing a buckle for the belt. For older women, wearing clothes decorated with braid or galloons was characteristic. The belt was a scarf wrapped around the waist.

The clothes clearly expressed social differences. There were prohibitions on the wearing of certain forms of clothing and its color.

The clothing of the clergy ministers was distinguished by the presence of a cloth mantle, a white turban, and a green belt. A characteristic feature in the costume of people of the upper class was wearing red shoes. Burka and postols were elements of only working people's suit.

Each sub-ethnic group of Crimean Tatars added some changes into the style of the costume, the peculiarity of the color scheme, ornamentation, the forms of the details of the costume, and how to wear them, thereby emphasizing the autochthonous nature

of the Crimean Tatars culture. In the study period, the traditional Crimean Tatar costume is characterized by richly decorated embroidery. The construction and placement of patterns always come from the shape of the product, its purpose. The centerpiece of the composition in the costume is the chest section. In the women's costume, great attention was paid to decorating the bib ("kokuslik"). In accordance with its style, jewelry was chosen for the head, hands, and belt. The lower part of the costume is less decorated. The decoration of leather shoes ("seats"), ("poppies") with embroidery, inlaid wooden shoes is an addition to the overall style of the costume.

In the men's suit, the breast part of the jackets ("miytan") was richly decorated with floral ornaments. Additional elements for decoration were cuffs on shirts ("kolmek") and belts.

Each sub-ethnic group is characterized by a diversity in the wearing of certain elements of the costume, in ornamentation, and in the methods of decorating elements.

Of great importance is the color in the Crimean Tatar costume, so red shoes were worn by women of the upper class, this color was also mandatory in the clothes of the bride; the white was the main color of headgear for older women, and was also the main color for clothes in the funeral rite.

The relevance of the problems of reforming the education system of the Crimea is associated with the presence of the following determining factors: firstly, the complexity of the interpretation of historical events that accompanied such a large time period; secondly, the multidimensionality of factors that influenced education in Crimea in the period under consideration; thirdly, the presence in the region of a number of specific features that influenced the educational sphere, in particular, they include multi-ethnicity, as well as the presence of ethnic groups that practically had no rights to receive education for a long period of time (Greeks, Bulgarians, Jews, Crimean Tatars and others); fourthly, the ambiguity of assessments of reforms that were carried out in the field of education in a specified period of time; fifthly, we also observe a gradual loss of positive elements in the process of developing the educational system due to numerous revolutionary and military conflicts, as well as the emergence of the ruling elite's ideas about understanding the goals, objectives and ways of developing education.

When considering the educational system in Crimea, at the beginning of the study period, first, it is worth touching on the moment of the appearance of the first higher educational institution and considering the reasons for the necessity of developing higher education in the region. It is worth noting that for the first time the idea of the need to create a higher educational institution in Crimea appeared long ago. Thus, at the end of the 18th century (in 1794), when Crimea was part of Russia, the Russian government began to care about the importance of the cultural development of the peninsula, which was then extremely neglected. For the first time, thoughts on the formation of a university were expressed by Empress Catherine, who decided, at a time when only Moscow University was working throughout Russia, to establish a medical and surgical academy on the peninsula. Later, the Government ordered the establishment of a medical and surgical academy in Simferopol. In the same period, the construction of the building began, the staff of teachers who were able to work at the academy were approved, but that project could not have been completed. Later, the activities of Prince Potemkin were aimed at a fuller use of Crimean natural wealth for its benefit. 10 years after the accession of Crimea to Russia, officials began to open higher public schools in the county towns of the Tauride Region. Later in 1813, the Nikitsky Imperial Botanical Garden was founded on the southern coast of Crimea near Yalta. At the same time, the Crimean government made serious efforts aimed at the settlement of the region, as well as the introduction and strengthening of public order on the peninsula.

In the first years of accession to the Russian Empire, Crimea was recognized as a convenient place to establish a higher educational institution on its territory, since it was difficult to find a more favorable environment for this purpose. The most recognized scholars, who studied the natural wealth of Crimea, repeatedly expressed in their works that Crimea was a unique place for creating a higher educational institution of state importance. In particular, we find similar thoughts in the works of such scientists and academics as V.F. Zuev, B.A. Keller, K.F. Kessler, P.I. Keppen, P.S. Pallas, and others.

Later, higher education became a vital need for the local and urban population, the satisfaction of which was delayed due to the considerable remoteness of higher education centers. At the same time, the communication routes available in the region, as well as the natural conditions and needs of the regional

economy, were the basis for the emergence and development of scientific institutions and higher educational institutions on the peninsula.

The events of the Crimean War, the outcome of which required significant transformations, the emergence, and development of new social institutions, were of great importance to the sphere of education. In addition, during this period there was a search for effective doctrines of government, as well as attempts were made to find a new social ideal. All this was directly reflected in the processes of development of trade, economy, as well as culture and social life of Crimea, which was gradually becoming one of the most striking regions of the Russian Empire, representing the country's southern outpost in military-political terms and a "visiting card" in the recreational tourist business.

In the post-reform era, the period of which can be conditionally set from 1861 to 1904, Crimea was still an integral part of the Tauride province with its center in the city of Simferopol. At the beginning of the 20th century, the territory of Crimea was divided into 5 counties, including Simferopol, Yalta, Yevpatoria, Feodosia, and Perekop, which, in turn, were divided into 33 volosts. At the same time, Kerch and Sevastopol formed special city administrations, and such districts as Alushta, Bakhchisaray, Balaklava, Karasubazar, and Old Crimea acquired the status of a provincial town. According to the conditions of the Paris peace of 1856, Sevastopol lost its status as the base of the Black Sea Fleet and passed the stage of demilitarization, accompanied by the transfer of all naval structures to Nikolayev (Mingaleeva, Arzamasova, 2015).

As for the education system as a whole, during this period the main educational institution of the region was the Simferopol State Men's Gymnasium, which was founded in 1812 and until 1871 was called the Tauride Provincial Gymnasium. During its formation under the reforms of Alexander II of the general education system in 1863, the Kerch district school was transformed into the Alexander Classical Gymnasium. In addition, in 1894 the Yalta and Feodosia gymnasiums, and in 1903 - the Yevpatoriya gymnasium became classical gymnasiums. Close attention was also paid to the development of the female education system. Therefore, in 1865, the Simferopol Women's School was opened with donations; during the period of the 80s and 90s, girls' gymnasiums were created in Kerch, Yevpatoriya, Yalta, Sevastopol, and Karasubazar.

In the same period, strong competitors to state-owned educational institutions became their private counterparts. Thus, in Simferopol appeared male gymnasiums of M.A. Svishchev and M.A. Voloshenko, as well as women's grammar schools of M.A. Stanishevskaya and E.I. Oliver, a male progymnasium of T.I. Kolyadinsky opened in Sevastopol and girls' gymnasium of Ahnovskaya, the Baroness von Taube girls' gymnasium was created in Kerch and the Rufinsky and Mironovich girls' gymnasium was formed in Yevpatoria.

At the same time, the system of real education in the Crimea could not form in any structured organism. At the same time, the Konstantinov Real School, which appeared in 1875 in Sevastopol, and the Simferopol Real School named after Emperor Nicholas II, which appeared in 1875, became the most noticeable. Established in 1892 in Simferopol, commercial schools trained specialists in the field of trade.

As for secondary specialized educational institutions, it is worth noting the Tauride Theological Seminary and the Alexander Karaite Theological School in Yevpatoria, founded in 1873 and 1894. An important place in the system of training teachers took Simferopol Tatar teacher's school, founded in 1872. Together with secondary schools in the Crimea, Muslim (madrassas) and Karaite religious schools, Orthodox parochial elementary schools, craft, and public schools also worked.

The development of the education system after the reforms carried out by Alexander II contributed to the formation of a highly qualified team of Crimean teachers, to which we can attribute I.I. Casas, F.F. Lashkova, A.I. Markevich, E.L. Markova, V.I. Filonenko. The high professionalism of the teachers, as well as their encyclopedic knowledge and interest directly in the study of Crimea, gradually stimulates the development of scientific research in the field of archeology, history, and ethnography of the region.

METHODOLOGY

Multi-faceted Methods based on previous studies are conducted to analyze the ethno-confessional situation in the territory of Crimea in the last 19th - early 20th centuries concerning Formation and Development of Higher Education.

Important in this period was the development of military education. However, the regional features of

this problem have not been sufficiently studied, for example, if we consider the activities of the Tauride district zemstvo for the development of the military gymnasium education system of the Crimea in the second half of the 19th century, we will see a small number of publications revealing the opening of a military gymnasium in Crimea in pre-revolutionary times (Crimean leaf, 1878).

Most often, when researching, we can use the reviews, attitudes, petitions, materials of meetings of the Tauride Provincial Zemstvo Assembly, as well as city councils and district zemstvo assemblies, correspondence of the Tauride Governor with the main department of military educational institutions. The system of Russian military education in the period we studied included some other educational institutions that had a significant impact on its content. These include institutions, universities, military gymnasiums, lyceums, and other civic educational institutions. The existing military educational institutions were not able to provide the fleet and army with the necessary number of young officers, and besides, the quality of their training was at a rather low level. The government of Nicholas I practically did not care about the mental development and education of officer personnel and strove to limit the mental and spiritual development of future professional military personnel as much as possible (Shelyagova, 2011).

The greatest development of the higher education system in Crimea, as well as other areas on the peninsula, took place already in the twentieth century. Here, the reform of the sphere of education took place over several periods, which must be considered separately, revealing the features characteristic of each of them.

We can call the first period the period of revolution and the Civil War on the territory of the peninsula, which fell on 1917 - 1920, when political forces fighting for power did not think about the future fate of young people and took hospitals, schools, and other military institutions under the barracks. The appearance of the first higher education institutions on the peninsula also dates back to the same period. Thus, the first university in Crimea was located in the Livadia Palace complex of Yalta, which previously belonged to the royal family (Chikaeva, *et al.*, 2019), and was a branch of Kiev University, opened on May 11, 1918. It initially consisted of law, physics, mathematics, medicine, and agronomy faculties. In June 1918, the first admission of students was carried out.

The head of the branch at the first stage was the professor of the medical faculty Roman Helvig. In Yalta, the educational institution was located only a few months and, according to the decision of the Crimean government, headed by General Sulkevich, it was later transferred to Simferopol, where on October 14, 1918, it became a full-fledged independent higher educational institution called the Tauride University. For a long period, the university was located in the center of Simferopol, and its first rector was Professor R.I. Helvig, after whose death the academician and president of the Ukrainian Academy of Sciences, natural scientist Vladimir Ivanovich Vernadsky, who headed the university from 1920 to 1921, became his successor.

It is worth noting that already in 1918-1921 five faculties carried out educational activities on the basis of the Tauride University: legal, historical and philological, medical, physical and mathematical, and agronomic. During this period, professors at the University of Taurida were N. Andrusov, V. Vernadsky, B. Grekov, A. Elistratov, V. Obruchev, and V. Paladin.

Almost immediately after the opening, the council of the Tauride University decided on the almost complete autonomy and self-government of the higher educational institution, and the university was given the right to open its faculties and departments in other cities of the province. For example, in May 1919, the first branch in Sevastopol was founded - a social and legal institute, which is rightly considered a distant predecessor of the modern Sevastopol Economic and Humanitarian Institute.

In December 1920, according to the decision of the Crimean Revolutionary Committee of the RCP (b), the Tauride University was reorganized into the Crimean University named after M. Frunze, which until the 30s remained the only higher educational institution in Crimea. Moreover, by the beginning of 1922, the Crimean University consisted of four faculties, including the medical, physical, and mathematical, agronomic, and social sciences faculties, as well as a working faculty with branches in Kerch and Sevastopol. At the university at this time worked 205 academic staff, 4,080 students and 315 course listeners were trained.

Later, from 1922 to 1925, the agronomy faculty and the faculty of social sciences were closed. At the same time, the second was transformed into pedagogical and socio-economic faculties. Despite the fact that the Crimean University existed only from 1921 to 1925,

1521 specialists from the field of pedagogy, science, medicine, and agriculture became university graduates. Among them, there are also future academics: I. Kurchatov, A. Lebedinsky, Gleb and Ilya Frank, and others.

When, having overcome the famine of 1921-1923, as well as the post-war devastation, the victorious Soviet government gradually switched from the proclaimed slogans about universal education to their implementation in practice, by 1925 the Crimean State Pedagogical Institute was created on the basis of the pedagogical faculty of the Crimean University, which existed under that name from 1925 to 1972. In addition, in the 30s of the twentieth century, historical and geographical faculties were created; the postgraduate school was opened, with the aim of preparing young teachers and scientists for higher education.

Of great importance for the development of the educational sphere of Crimea is the fact that the importance of the peninsula for Russia is growing significantly due to the fact that since the beginning of the 20th century the region has become an all-Russian health resort. Educated young people are increasingly coming here for treatment, which creates objective prerequisites for the subsequent organization of higher education institutions in the region. Therefore, it is extremely important to recognize that not only Crimea needed a university, but also it was important for the whole country to create a system of higher professional education, especially in such a strategically important region (Gafiatulina, 2014; Gafiatulina, *et al.*, 2017).

We also note that the Crimea had very convenient conditions for conducting scientific research. Therefore, the Tauride Peninsula, according to Professor B.A. Keller, was the only place giving the opportunity in a small space to conduct a large-scale study of the laws of mountain building, as well as the dependence of climatic conditions on geology, flora, and fauna on different components. Thus, rich and diverse natural resources contributed to the emergence of a number of research institutions. In particular, such institutions include Nikitsky Botanical Garden in the village of Gurzuf, Institute of Physical Methods of Treatment and Biological Station of the Academy of Sciences named after T.I. Vyazemsky in Sevastopol, Pulkovo Astronomical Observatory in Simeiz, Pasteur Institute in Feodosia, Water Research Party, and Pomological Station in Simferopol, meteorological network, hydrogeological department of the Tauride Provincial Zemstvo (Markevich, 1924).

CONCLUSION

Prominent Crimean educators and humanists stood at the origins of the formation of the primary national public school system, in which almost all representatives of the ethnic groups of the multinational Crimea studied. Among them, we should mention E. L. Markov, I. I. Kazas, I. Gasprinsky, A. N. Dyakonov, H. A. Monastyryly, P.I. Derkachev, G. Aivazovsky, A.I. Markevich, and others. It is noteworthy that school libraries were immediately created together with all the primary educational institutions opening in the Crimea. They were replenished, primarily, with textbooks and teaching aids sent from the school district. Along with "ministerial" textbooks and teaching aids, the first author textbooks intended for national elementary schools began to appear. Prominent educators created educational and methodological literature to solve the problems of teaching in the Russian language at the national elementary educational institutions of Crimea in the 19th and early 20th centuries.

The development of higher professional education in Crimea originates from the end of the 19th - beginning of the 20th century. The first major reform of the education system was connected with the fact that in the post-revolutionary period on the peninsula, the process of implementing the concept of updating the public education system developed in previous years was underway. The second major change in the educational system of Crimea was observed after the Civil War and the famine of 1921-1923, which contributed to the long recovery period and the crisis of the entire public education system, which lasted from 1917 to 1927.

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