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## EDUCATIONAL

SCHOOLS IN IREVAN GOVERNORATE (1850-1917 YE)

### ESCUELAS EDUCATIVAS EN LA GOBERNACIÓN DE IREVÁN (1850-1917)

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#### ABSTRACT

The nineteenth century marks a pivotal period in Azerbaijan's history of pedagogical thought and public education, particularly in the Irevan governorate, which was a significant administrative-territorial unit of Northern Azerbaijan during Tsarist Russia (1850-1917). Despite the historical importance of this region's educational development, there are still research gaps, mainly from the historical point of view. Consequently, this study examines the evolution of the educational system in the Irevan governorate, focusing on the transition from traditional religious institutions to modern educational establishments. The research reveals that while the 1830s saw relatively favorable conditions for educational development in the South Caucasus, including Azerbaijan and its governorates, the Tsarist administration's policies often disregarded local conditions and national factors. The establishment of local school directorates facilitated the expansion of educational networks, leading to the progressive development of uyezds schools, urban institutions, pro-gymnasiums, and gymnasiums, primarily in Irevan, Nakhchivan, and Alexandropol cities. However, the imperial educational policies deliberately created divisions among ethnic and religious groups, prioritizing Russian Orthodox interests over local populations. These findings, based on previously unexamined Russian-language sources, provide crucial insights into the complex educational development of a territory, contributing to our understanding of regional educational history.

**Keywords:** Azerbaijan education, Irevan governorate, Tsarist educational policies, religious institutions, educational modernization.

#### RESUMEN

El siglo XIX marca un período crucial en la historia del pensamiento pedagógico y la educación pública de Azerbaiyán, en particular en la gobernación de Ireván, que fue una importante unidad administrativo-territorial del norte de Azerbaiyán durante la Rusia zarista (1850-1917). A pesar de la importancia histórica del desarrollo educativo de esta región, todavía existen lagunas en la investigación, principalmente desde el punto de vista histórico. En consecuencia, este estudio examina la evolución del sistema educativo en la gobernación de Ireván, centrándose en la transición de las instituciones religiosas tradicionales a los establecimientos educativos modernos. La investigación revela que, si bien la década de 1830 vio condiciones relativamente favorables para el desarrollo educativo en el Cáucaso Sur, incluido Azerbaiyán y sus gobernaciones, las políticas de la administración zarista a menudo hicieron caso omiso de las condiciones locales y los factores nacionales. El establecimiento de direcciones escolares locales facilitó la expansión de las redes educativas, lo que lleva al desarrollo progresivo de escuelas de uyezds, instituciones urbanas, pro-gimnasios y gimnasios, principalmente en las ciudades de Ireván, Nakhchivan y Alexandropol. Sin embargo, las políticas educativas imperiales crean deliberadamente divisiones entre los grupos étnicos y religiosos, priorizando los intereses de la Iglesia ortodoxa rusa sobre los de las poblaciones locales. Estos hallazgos, basados en fuentes en ruso que no habían sido examinadas anteriormente, brindan información crucial sobre el complejo desarrollo educativo de

un territorio y contribuyen a nuestra comprensión de la historia educativa regional.

**Palabras clave:** Educación en Azerbaiyán, Gobernación de Ireván, Políticas educativas zaristas, Instituciones religiosas, Modernización educativa.

## INTRODUCTION

Throughout history, education has been shaped by various influential forces that continue to resonate in contemporary educational practices. Ancient civilizations laid the groundwork with systematic approaches to knowledge transfer, exemplified by Egypt's focus on practical skills and Greece's introduction of philosophical inquiry and critical thinking. On the other hand, religious institutions played a pivotal role by controlling education and emphasizing moral teachings alongside basic literacy, an influence that persists in modern values-based education. The Enlightenment period marked a revolutionary shift, transforming education from mere knowledge transmission to the development of rational, independent thinkers. These historical roots manifest in modern education through various aspects: classroom structure has evolved from traditional teacher-centered approaches (reflecting Greek and Roman models) to more progressive student-centered learning; curriculum design maintains core subjects from classical education while integrating modern technology; and educational purposes continue to pursue historical goals of societal improvement, individual development, economic advancement, and cultural preservation. In contemporary education, we observe a blend of historical heritage and modern adaptation through approaches that combine traditional and digital methods, maintain the Greek emphasis on critical thinking alongside practical skills, and balance character development with academic achievement. This rich historical foundation not only helps us understand current educational practices but also guides future improvements in teaching and learning methodologies, demonstrating how education continuously evolves while maintaining its fundamental historical influences, even as it adapts to address contemporary challenges and opportunities (Cruz, 2023; Geiss & Westberg, 2024; Snelson, 2024).

### On the other hand,

On the other hand, the Irevan Governorate was an administrative and territorial unit within the Russian Empire, highly influential in the geopolitical and cultural dynamics of the Caucasus. It was created as part of the Caucasus Viceroyalty, and before that, it was part of the Persian Khanate of Yerevan. It occupied a strategic position, as it bordered the Tbilisi Governorate to the north, the

Elizavetpol Governorate to the east, the Kars Oblast to the west, and Persia and the Ottoman Empire to the south. The governorate was subdivided into seven uyezds or districts (Alexandropol, Erivan, Nor Bayazet, Sharur-Daralayaz, Etchmiadzin, Nakhichevan, and Surmalu), which until a reform in 1872 were known by the Persian designation "mahal" (Tsutsiev, 2014).

This division of Azerbaijani lands into two parts according to the Treaty of Turkmenchay (signed between the Qajars and Russia on February 10th, 1828) left a deep mark on its subsequent historical development. Azerbaijani territories north of the Araz River came under the control of the Russian colonial regime. The colonial regime intensified with regular reforms in land, tax, court, and administrative-territorial systems in Northern Azerbaijan. The Northern Azerbaijan khanates, whose previous status was liquidated, were first united into districts and areas, then transformed into new administrative-territorial units called uyezds and provinces. The Irevan Governorate was established in the territory of the former Irevan and Nakhchivan Khanates in 1849. The Irevan Governorate began operations on January 1st, 1850, and continued until 1917. During this period, many educational institutions were established in the territory of the Irevan Governorate, such as uyezd schools, city schools, pro-gymnasiums, gymnasiums, and the Irevan Teachers' Seminary.

As previously stated, education represents more than just formal schooling - it is a complex social mechanism for transmitting knowledge, values, and skills across generations. Since humanity's earliest days, education has been fundamental to societal development and individual growth. Given this relationship between past and present, it is important to study the historical evolution of education in our countries. Although previous studies have been conducted regarding the evolution of education in the region, there are still gaps in knowledge (Hasanov, 2023; Mamadaliev et al., 2021, 2022a, 2022b), and some approaches show bias. In light of these considerations, the objective of this work is to analyze the historical development of educational institutions in the Irevan Governorate during the period 1850-1917, with particular emphasis on examining the establishment, operation, and social impact of various educational institutions, while providing an objective, evidence-based assessment of their role in the region's educational landscape.

## DEVELOPMENT

### Uyezd schools

By the Statute of the South Caucasus Schools of August 2nd, 1829, uyezd schools were established in the South

Caucasus, including Azerbaijan. According to the regulations, 11 uyezd schools were established in the South Caucasus: Telavi, Gori, Kutaisi, Shusha, Signakh, Akhalsikh, Irevan, Baku, Nukha, Yelizavetpol, and Mingreli (Berje, 1881, p. 97). The purpose of the uyezd schools was to spread literacy and the Russian language in these locations. The curriculum of uyezd schools, which consisted of two classes, included sharia, recitation, calligraphy, arithmetic, and local languages (including Tatar and Azerbaijani). However, the opening of other uyezd schools provided for in the Regulation was postponed due to various reasons. This is clearly shown by the information reflected in the archival documents. In this regard, the chief judge of Transcaucasia, Baron Rosen, wrote in one of his reports to the central government:

Since the population of Ordubad city is small, it is not profitable to open a school there at the moment. And the Kazakh distance is nothing but an area inhabited by Tatars, most of whom lead a nomadic life in the summer. There are no cities or particularly important villages in this district, and in general, it is impossible to find a building to establish a school there. (Ahmadov, 1985, p. 11).

Regarding the delay in opening a school in Nakhchivan, the director of Transcaucasia schools wrote that Nakhchivan was a city with a large population and, certainly, there was a need for a school there. However, the lack of qualified teachers among local residents delayed the opening of the school. Noting with regret the lack of teachers who knew the local language, the Tatar language, the director of Transcaucasia schools later wrote: "As experience has proven, teachers must know the local Tatar language for primary education in these educational institutions, and only after great difficulty could I find such teachers for Baku and Yelizavetpol schools..." (Ahmadov, 1985, p. 11).

The first uyezd school in Azerbaijan opened in Shusha on December 30th, 1830 (Ahmadov, 1985, p. 10). Subsequently, uyezd schools opened in Irevan on January 11th, 1831, in Nukha in the same year, in Baku on January 17th, 1832, and in Ganja on February 8th, 1833 (*Caucasian Calendar for 1846*, 1845, p. 145). Studies show that the local population had great sympathy for these schools. In some places, they set aside suitable land for school buildings or for constructing new buildings, and in other places, they collected money to rent buildings. For the Shusha uyezd school, 5,235 manats and 16 kopecks were collected, as well as 4,613 manats and 44 kopecks (Ahmadov, 1985, p. 10). While the uyezd schools were still in their infancy, several important defects became apparent. First of all, these were due to the limited curriculum and program, and the superficiality of the educational content. Thus, a new project for educational institutions

was created, and on May 12th, 1835, a proposal for a new charter of Transcaucasian schools, the second of its kind, was introduced.

According to the charter of 1835, it was proposed to improve the four uyezd schools already existing in Azerbaijan and to open new ones. On March 25th, 1837, a new uyezd school was opened in Nakhchivan based on the 1835 charter (*Caucasian Calendar for 1846*, 1845, p. 145). Initially, about 20 children enrolled in the school. The Nakhchivan uyezd school was located in the private house of Ehsan Khan's sons, who provided the building free of charge for 12 years (Ahmadov, 1985, p. 13). Thus, as evidenced by preliminary data, uyezd schools were established in the cities of Irevan and Nakhchivan in the province before the establishment of the Irevan governorate.

In the 1840s, proposals were made to modify the content of the uyezd schools, improve their operations, and fully align them with Russian policy (Ahmadov, 1985, p. 23). For this purpose, on December 18, 1848, the Caucasian Educational District was established (Alexander II, 1849, p. 96). In its early period, the Caucasian Educational District was divided into five school directorates: Tbilisi, Kutais, Shamakhi-Darbend, Stavropol, and Black Sea military land directorates. The directorate of education was led by a headmaster (popechitel), who was also a member of the Council of the General Administration of Transcaucasia. The district managed five gymnasiums and 21 emergency schools (Alexander II, 1849, p. 97).

According to Clause 4 of the Caucasian Educational District statute, the Irevan, Nakhchivan, and Alexandropol educational schools were subordinate to the Tbilisi directorate. However, a note to Paragraph 4 of the Charter specified that the Muslim schools in the Yelizavetpol, Irevan, and Nakhchivan districts of Transcaucasia were under the jurisdiction of the Shamakhi-Darband directorate (Alexander II, 1849, p. 97). The uyezd schools aimed to prepare children from lower institutions for public service. Where necessary, neighborhood (prikhod) schools were also established, and private schools were permitted to open. Two Muslim schools, where Russian was taught, remained outside the general system. These schools were subject to both a special director appointed by the viceroy (namestnik) and spiritual administration (Agamaliyev, 2013, p. 5).

After Irevan and Nakhchivan, another uyezd school opened in Alexandropol on January 21, 1843, in the territory of the governorate (*Caucasian Calendar for 1846*, 1845, p. 145). By 1853, the number of uyezd schools in the Irevan governorate had reached three, located in the cities of Irevan, Nakhchivan, and Alexandropol. Russian was the

main subject taught. The Irevan uyezd school had three classes: one prikhod class and two upper classes. The curriculum included the Bible for Armenian students, the Quran for Muslim students, the Russian language, the Armenian language, the Tatar language, the Persian language, arithmetic, general geography, Russian geography, and calligraphy. The upper two classes had four teachers, while the lower class had one. The total enrollment was 101 students (Bartold, 1853, p. 252).

In Table 1, the ethnic composition and number of students can be clearly seen in the Irevan district school from 1850 to 1868 when it was changed into a pro-gymnasium (Zelinsky, 1881, p. 48):

Table 1. Ethnic composition in the Irevan district school from 1850 to 1868.

Years	Russians	Armenians	Tatars (Azerbaijani Turks)	Others	Total
1850	9	72	15	-	96
1851	9	111	16	-	136
1852	6	127	20	-	153
1853	5	124	14	-	143
1854	5	102	8	-	116
1855	8	99	8	-	115
1856	7	60	10	-	77
1857	8	75	9	-	92
1858	8	83	6	-	97
1859	6	81	5	-	92
1860	9	97	18	-	124
1861	20	129	22	-	171
1862	9	118	24	-	151
1863	8	145	28	-	181
1864	7	174	30	-	211
1865	7	142	27	-	176
1866	10	131	22	-	163
1867	12	129	20	-	161
1868	16	134	17	7	174

Source: own elaboration.

In accordance with tsarist colonial policy, Armenians comprised the largest ethnic group among students at the Irevan uyezd school, followed by Tatars (Azerbaijani Turks) and Russians. The establishment of governorate administrative-territorial units in the South Caucasus and changes in distribution led to modifications in both state institutions and educational establishments. On October 29th, 1853, a new charter governing educational institutions in the Caucasian district was approved. This charter aimed to align the structure of educational institutions in the Caucasian district with those in the internal governorates, thus gradually extending the public education system from the Caucasus and Transcaucasia to other parts of the Russian Empire (Alexander II, 1854, p. 498).

According to Article 3 of the Charter, the Caucasian Educational District was reorganized from five directorates to four. The educational institutions of Shamakhi and Darbend governorates were placed under the Tbilisi directorate, while those of the Irevan governorate were transferred to the Kutaisi directorate (Alexander II, 1854, p. 428). This demonstrates that after the establishment of the Caucasian Educational District, the educational institutions of the Irevan governorate were initially assigned to the Tbilisi directorate (with its Muslim schools under the Shamakhi-Darbend directorate), and then transferred to the Kutaisi directorate following the new statute of October 29th, 1853. In education, as in other fields, tsarist Russia either disregarded local conditions and national factors or deliberately created divisions that disrupted national harmony in administration.

The educational system in Irevan governorate advanced further with the new charter of Caucasian schools, approved on July 2nd, 1860. This charter abolished the Caucasian Education District and placed school management under the authority of governors and provincial heads (Ahmadov, 1985, p. 57). The teaching process in uyezd schools throughout the Caucasus, including Northern Azerbaijan and its governorates, underwent changes following Russia's "Abolition of Serfdom" regulation of February 19th, 1861. Due to a shortage of teaching staff and inadequate material and technical resources, several Azerbaijani schools ceased operations. Consequently, after the February 19th, 1861 decree, "the government was compelled to reform all aspects of the imperfect school education system due to strong social-pedagogical pressure" (Ahmadov, 1985, p. 59).

On June 25th, 1867, the final charter for Caucasian schools was approved. Its primary purpose was to further align all educational work with imperial policy while acknowledging certain local characteristics. The 1867 charter expanded all educational institutions and boarding houses. The boarding houses introduced new classes in drawing, gymnastics, crafts, gardening, horticulture, singing, games, and music. This charter also introduced tuition fees for the first time and reinstated the Caucasian Educational Circle (Ahmadov, 1985, p. 61). The innovations resulting from the new charter were also reflected in Irevan governorate schools. In a short period, school libraries were established in the Irevan, Nakhchivan, and Ordubad districts of the Irevan governorate, and painting, gymnastics, agriculture, art classes, and Latin language lessons were started (Hajiyev, 2014, p. 176).

### City schools

The reforms carried out in the Russian Empire in the 1860s, which marked the entry into a new phase of teaching in terms of content and quality, had a significant impact on the existing schools. From 1868, the existing uyezd schools were transformed into schools with two and three primary classes. Latin and European languages were included in the curriculum. With the reconstruction of the previous uyezd schools, the Irevan uyezd school, in particular, became a pro-gymnasium. Nakhchivan and Alexandropol uyezd schools were transformed into three-class city schools. The establishment of urban schools, which were new in form and content, was an important step forward.

On May 15th, 1872, charters for "Realny schools and city schools" were adopted (Ahmadov, 1985, p. 63). According to the special statute approved by the tsarist government on May 31st, 1872, city schools could be opened at the

expense of the state, the zemstvo, the urban community, and classes, or private individuals. City schools were designed with one, two, three, or four classes. If necessary, city schools with 5th and 6th grades could be established. The duration of education in city schools was 6 years. However, depending on the level, the duration of education in individual classes varied. For example, in one-class city schools, students were divided into three appropriate departments according to their abilities. The duration of education in each department was 2 years. In two-class city schools, the duration of education in the first class was 4 years, while in the second grade, it was 2 years. The duration of education in each class of three-class city schools was set at 2 years (Ahmadov, 1985, p. 72). As evidenced by the data, in the 1870s, relatively favorable conditions for the development of education and schools were created in Azerbaijan and its governorates, including the Irevan governorate, as in the entire South Caucasus. The organization of local school directorates made an important contribution to the expansion of the school network in the region and the provision of schools with teachers and personnel. Charters were adopted for both real schools and city schools.

One such school was opened in Alexandropol in the Irevan governorate. According to the "Caucasian Calendar" in 1877, the director of the three-class Alexandropol city school was A.O. Mirakov, and the teachers were S.G. Potapov and L.D. Grigorashvili (Roborovsky, 1876, p. 79). In the process of teaching various subjects in the Nakhchivan city school, the focus on historical and geographical knowledge, information about Russia, European and Western countries, the study of Eastern history and culture, local studies, and attention to moral issues indicated both the secular tendencies of this educational center and laid the foundation for instilling scientific knowledge about Azerbaijan's national history and culture (Hajiyev, 2014, p. 177). After the administrative center of the public school's directorate of Irevan-Yelizavetpol governorates was moved to Ganja city in 1877, the three-class city schools of Irevan governorate remained in Alexandropol and Nakhchivan cities, while primary schools were located in Novo-Bayazid and Ordubad cities and Irevan uyezd (Shavrov, 1879, p. 83).

In the city of Irevan, the three-grade Pushkin school had Konstantin Nikitch Semyonov as its inspector, Alexey Vasilievich Bychkov as the law instructor, G.A. Sukiasov as the Armenian-Gregorian sect teacher, Mirza Huseyn Akhundov as the Sharia teacher, and other teachers including Galust Nikitch Tumanov, G.D. Melikidze, and doctor Bronislav Ivanovich Russo. The Ashtarak four-grade city school had Feodor Ivanovich Petrosyanch as its inspector

and Raat Setrakovich Nazaryanch as the Armenian-Gregorian sect teacher. The Novo-Bayazid four-grade city school had A.M. Abramianch as its inspector, Chuchulov as the Orthodox sect teacher, T.S. Azaryanch as the Armenian-Gregorian sect teacher, Molla Mirza Ali Seyid Huseyn oglu as the Muslim Sharia teacher, P.E. Pogojev among other teachers, Kazaryanch as the reading teacher, and Z.I. Zakharov as the school doctor (Volchanin, 1914, p. 57).

### **Pro-gymnasium and gymnasiums**

Pro-gymnasiums and gymnasiums were among the main educational institutions in Irevan governorate. On November 19th, 1864, the tsarist government approved the "Regulations of Gymnasiums and Pro-gymnasiums" in Russia. In accordance with the requirements of this charter, like many schools, the Irevan uyezd school was transformed into a pro-gymnasium after its reconstruction in 1868 and opened in 1869. It had a boarding house for 20 people (Zelinsky, 1881, p. 46). There, M.Kh. Bekhterov served as the tutor, P.K. Georgizon as his assistant, and L. Daniyalbeyov as the doctor (Roborovsky, 1876, p. 79). From Zelinski's information, it is clear that the pro-gymnasium operated on the basis of rent and paid 1,420 manats for rent. There was a wide variety of textbooks in the pro-gymnasium. Its fundamental library had 953 titles in 2,248 volumes. Of these, 69 volumes were on theology, 217 on pedagogy, 360 on literature, 298 on history, 114 on geography and statistics, 168 on natural history and mathematics, 179 on linguistics, and 843 were periodicals. The student library contained 316 titles in 509 volumes of various school textbooks, maps, atlases, and pictures of various subjects and objects. Since 1870, Irevan city society had been paying 700 manats annually for the pro-gymnasium. This payment continued from 1873, when the second preparatory class of the pro-gymnasium was organized, until June 1879 (Zelinsky, 1881, pp. 46–47).

On March 31st, 1881, Irevan pro-gymnasium was converted into an eight-class gymnasium. After that, it became known as the Irevan male gymnasium (Mustafa, 2015, p. 125). According to data from January 1st, 1883, 37 of the 237 students studying in the Irevan gymnasium were Tatars (Azerbaijani Turks). According to the "Caucasian Calendar" in 1883, the staff included V.O. Brajnikov as the director, protoierey Gambarov as the Orthodox sect teacher, Gevond Atanasyanch of the Armenian-Gregorian sect, Mirza Elkhanov as the teacher of Muslim Sharia and Tatar language, N.S. Sazonov as the Russian language teacher, P.I. Tverdiy for ancient languages, Adolf Osipovich Reiteman of Austrian origin as the French teacher, S.I. Klyuchevsky for German (who also served as the secretary of the gymnasium), P.K. Georgizen for drawing

and calligraphy, Stepan Pavlovich Zelinsky as the preparatory class teacher, Mirza Elkhanov as assistant to classroom teachers, and boarding school teachers (position vacant), with P.K. Georgizen, F.A. Alkhov, and V.I. Germut as assistants, and G.S. Kuznechov as doctor (Shavrov, 1883, p. 87).

Graduates of the Azerbaijan branch of the Gori Teachers' Seminary also played an important role in enriching the Irevan Gymnasium's teaching staff. The 1886 data from the "Caucasian Calendar" shows that one of the greatest contributions in this field was made by the great Azerbaijani thinker Firudin Bey Kocherli (Shavrov, 1886, p. 77). From 1885 to 1896, he taught the Tatar language and calligraphy at the Irevan Gymnasium and held the position of assistant to the boarding school teacher (Mahmudov, 2005, p. 84).

### **Irevan Teachers' Seminary**

In 1870, the tsarist government approved the "Regulation on Teachers' Seminary." The statute stated that the purpose of the teachers' seminary was to provide pedagogical education to young people from all denominations belonging to the Orthodox religion who wished to dedicate their lives to teaching in primary schools. Shortly after the adoption of the statute, on September 12th, 1876, the Transcaucasian (Gori) Teachers' Seminary was founded. This marked another step forward in the development of the education system throughout Russia, including Azerbaijan. Teachers' seminaries remained the most typical pedagogical schools for elementary education until the October Revolution of 1917 (Ahmadov, 1985, p. 90). The data shows that the tsarist government gave political meaning to these schools. The policy that "only those belonging to the Orthodox religion, and not those belonging to other religions and nationalities, could attend primary school" was a clear example of this approach.

However, since the 1870s, the local population's increasing need for general education schools forced the government to address more closely the issue of training teachers for these schools. This can be seen in the report of the governor of Irevan. In his report, the governor considered it necessary to open new schools to raise the educational level of the Tatars (Azerbaijani Turks) living in the territory of the governorate, to prepare teaching materials that met pedagogical requirements, and to train teachers for Muslim village schools. For these purposes, he proposed establishing a teachers' seminary (Ahmadov, 1985, p. 90).

On October 20th, 1880, the Russian State Council adopted a decision "On the organization of teachers' seminaries in Kutaisi and Irevan governorates." The plan

allocated 27,800 rubles for the Kutaisi Teachers' Seminary and 28,350 rubles for the Irevan Teachers' Seminary, with these funds to be paid from the local budget (Rustamov, 2022, p. 76).

On November 3, 1881, the first class of the Irevan Teachers' Seminary opened with two classes. Thanks to the efforts of its first director, Jacob Stepanovich Sushevsky, the seminary enrolled 9 teachers and 42 students in its first year (Shavrov, 1882, p. 105). In 1882, the second class was added to the seminary, and in 1883, the third class. Like all teachers' seminaries in the Caucasus, the Irevan Teachers' Seminary eventually consisted of 4 classes (Shavrov, 1883, p. 91).

According to the "Caucasian Calendar" of 1883, the leadership and teaching staff of the Irevan Teachers' Seminary included: Y.S. Sushevsky as director; law teachers including proto-priest Grigory Gambarov for the Orthodox sect, Atanasyach for the Armenian-Gregorian sect, and Akhund Mammad Bagir Gazizadeh for Muslim laws and the Tatar language; A. Karamosko as a teacher; S.A. Beknazaryan for Armenian language; Adolf O. Rayteman for gymnastics; Bazilevitch (who also served as secretary) for reading; Emily K. Bayor as music teacher; and M.A. Porchinsky as doctor (Shavrov, 1883, p. 91).

According to data from 1891, 66 pupils studied at the Irevan Teachers' Seminary, distributed across classes as follows: 27 students in the preparatory class, 19 in the first class, 16 in the second class, and 4 in the third class. The national composition consisted of 6 Russians, 3 Georgians, 39 Armenians, 11 Tatars, 2 Assyrians, and 5 Greeks (Nazorov, 1891, p. 89).

By 1894, 52 students were enrolled at the Irevan Teachers' Seminary: 14 in the preparatory department, 14 in the first grade, 8 in the second grade, and 16 in the third grade. The national distribution was: 9 Russians, 4 Georgians, 21 Armenians, 7 Tatars, 7 Greeks, 3 Assyrians, and 1 Ossetian. The religious distribution showed 24 Orthodox, 21 Armenian-Gregorians, and 7 Muslims, while the class composition included 10 nobles, 11 clergy members, 9 urbanites, and 22 peasants (Shavrov, 1895, p. 195).

In 1901, the Seminary's pedagogical council decided to construct a separate building for the educational institution. An area surrounded by trees in the upper part of the city (on Stone Street) was reserved for the school building. Construction was completed in 1905, and the Irevan Teachers' Seminary operated there for ten years (1905-1915). As of January 1st, 1909, the Seminary had 85 students: 38 Orthodox, 24 Armenian-Gregorians, 20 Tatars, and 3 representatives of other nationalities (Stratonov, 1909, p. 597). By 1910, enrollment had increased to 120

students: 36 Russians, 2 Georgians, 36 Armenians, 30 Tatars, 9 mountaineers, and 7 from other nationalities (Stratonov, 1911, p. 317).

According to the "Memory Book" of the Irevan governorate from 1914, the seminary's staff included: Valentin Vasilievich Dobrotin as director, A. Razdolski for the Orthodox sect, V. Markaryanch for the Armenian-Gregorian sect, and Akhund Gazizade as the Muslim Sharia teacher (Volchanin, 1914, p. 53). Other staff members included: Konstantin Ivanovich Cenarov (Russian language and history), R.K. Ohajanov (Armenian language), Mirza Jabbar Mammadov (Tatar language), B.P. Kasparyanch (mathematics), M.V. Karagichev (natural sciences and geography), V.S. Markin (labor training), T.N. Kolcha (drawing and fine arts), S.N. Kasradze (reading), D.F. Savluchinsky (preparatory teacher), and I.B. Ter-Mikaelyanch (doctor) (Volchanin, 1914, p. 54).

As of January 1st, 1916, the Seminary had 117 students: 36 Russians, 4 Georgians, 35 Armenians, 22 Tatars, 3 mountain peoples, and 17 from other nationalities (Stelmashchuk, 1916, p. 290). According to the 1917 "Caucasian Calendar," the staff included V.V. Dobrotin as director, V. Makharadze as Orthodox sect teacher, Akhund Gazizade as Muslim Sharia teacher, and other teachers including K.I. Jenanov, K.F. Parkhomenko, and Mirza Jabbar Mammadov (Stelmashchuk, 1916, p. 396).

## CONCLUSIONS

The Irevan Governorate, which was one of the main administrative-territorial units of Northern Azerbaijan during the Tsarist Russian period, played a significant role in the development of Azerbaijan's education and science through the establishment of new types of schools. Educational development in the governorate began with the opening of the first uyezd school in Irevan, followed by similar institutions in Nakhchivan and Alexandropol. The educational system subsequently evolved with the transformation of uyezd schools into more advanced institutions, including city schools, pro-gymnasiums, gymnasiums, and notably the Irevan Teachers' Seminary. However, the tsarist administration's approach to education, as in other spheres of governance, showed a notable disregard for local conditions and national factors. The government's policies appeared to deliberately create divisions among different ethnic and religious groups, undermining national harmony within the educational system. This systematic approach reflected the broader imperial strategy of maintaining control through educational policies that often prioritized Russian Orthodox interests over those of local populations.

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