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## **METHODS OF TEACHING THE TOPIC: THE REPRESSION OF THE ISHAN MULLAHS IN THE SOUTHERN REGION OF KAZAKHSTAN IN THE 1920s AND 1950s (ON THE SUBJECT OF "HISTORY")**

### *Abstract*

The article examines the process of the repression of ishan-mullahs in Southern Kazakhstan during the period from 1920 to 1950, carried out by the Soviet government. The atheistic ideology of the Soviet regime was aimed at weakening Islam and dismantling traditional religious institutions. As a result, ishan-mullahs were accused of being "remnants of the old society," their religious activities were restricted, and they were subjected to persecution, imprisonment, exile, or execution. This policy brought significant changes to the spiritual and cultural life of Kazakh society and contributed to the weakening of the religious consciousness of the people. The article also explores methods for teaching this historical period in history classes. For a deeper and more accurate explanation of the topic, various methodological approaches are suggested for educators, such as the use of archival documents, the study of the biographies of repressed religious figures, the application of oral history methods, and conducting informative lessons through interviews and documentary films. The article also discusses modern and interactive methods of teaching historical events, such as role-playing, debates, chronological analysis, comparative studies, and project work, which help increase students' interest. The research utilizes new materials based on historical data and provides methodological recommendations for teachers. Through these materials, students will be able to understand the essence of the complex historical period of the first half of the 20th century and assess the consequences of political repression. The article aims to contribute to the restoration of historical justice concerning the religious figures of Southern Kazakhstan.

**Keywords:** Southern Kazakhstan, ishan-mullahs, repression, Soviet government, religious figures, atheistic policy, political repression, history teaching, archival data, interactive methods, historical justice

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## **МЕТОДИКА ПРЕПОДАВАНИЯ ТЕМЫ: РЕПРЕССИИ ИШАН-МУЛЛ ПО ЮЖНОМУ РЕГИОНУ КАЗАХСТАНА В 1920-1950-х ГОДАХ (По предмету «история»)**

### *Аннотация*

В статье рассматривается процесс репрессий ишан-мулл в Южном Казахстане в период с 1920 по 1950 годы, осуществлявшихся советской властью. Атеистическая идеология советского правительства была направлена на ослабление ислама и ликвидацию традиционных религиозных

институтов. В связи с этим ишан-муллы были обвинены как «пережитки старого общества», их религиозная деятельность была ограничена, они подвергались преследованиям, лишению свободы, ссылке или смертной казни. Эта политика принесла большие изменения в духовно-культурную жизнь казахского общества и способствовала ослаблению религиозного сознания народа. В статье также рассматриваются методы преподавания этого исторического периода на занятиях истории. Для более глубокого и достоверного объяснения темы преподавателям предлагаются различные методические подходы, такие как использование архивных документов, исследование биографий репрессированных религиозных деятелей, применение метода устной истории, проведение познавательных уроков через интервью и документальные фильмы. Также рассматриваются современные и интерактивные методы преподавания исторических событий, такие как ролевые игры, дискуссии, хронологический анализ, сравнительные исследования и проектная работа, которые способствуют повышению интереса учащихся. В ходе исследования используются новые материалы, основанные на исторических данных, и предоставляются методические рекомендации для преподавателей. С помощью этих материалов учащиеся смогут понять сущность сложного исторического периода первой половины XX века и оценить последствия политических репрессий. Статья направлена на вклад в восстановление исторической справедливости в отношении религиозных деятелей Южного Казахстана.

**Ключевые слова:** Южный Казахстан, ишан-муллы, репрессии, советская власть, религиозные деятели, атеистическая политика, политические репрессии, преподавание истории, архивные данные, интерактивные методы, историческая справедливость

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## ОҢТҮСТІК ӨңІРІ БОЙЫНША ИШАН МОЛДАЛАРДЫҢ ҚУҒЫН-СҮРГІНГЕ ҰШЫРАУЫН ТАРИХ ПӘНІНДЕ ОҚЫТУ ӘДІСТЕМЕСІ (1920-1950 жж.)

### Аңдатпа

Мақалада 1920-1950 жылдар аралығында Оңтүстік Қазақстан өңірінде ишан-молдалардың Кеңес билігі тарапынан қуғын-сүргінге ұшырау үдерісі қарастырылады. Кеңес өкіметінің атеистік идеологиясы ислам дінін әлсірету және дәстүрлі діни институттарды жою мақсатында жүргізілді. Осыған байланысты ишандар мен молдалар «ескі қоғамның қалдығы» ретінде айыпталып, олардың діни қызметтері шектелді, қудалауға ұшырап, бас бостандығынан айырылды, жер аударылды немесе өлім жазасына кесілді. Бұл саясат қазақ қоғамының рухани-мәдени өміріне үлкен өзгерістер әкеліп, халықтың діни санасының әлсіреуіне ықпал етті. Мақалада осы тарихи кезеңді тарих пәнінде оқыту әдістері жан-жақты талданады. Оқушыларға тақырыпты терең әрі шынайы түрде түсіндіру үшін мұғалімдерге түрлі әдістемелік тәсілдер ұсынылады. Атап айтқанда, архив құжаттарын пайдалану, қуғын-сүргінге ұшыраған діни қайраткерлердің өмірбаяндарын зерттеу, ауызша тарих (oral history) әдісін қолдану, сұхбаттар мен деректі фильмдер арқылы танымдық сабақтар өткізу секілді тәсілдер қарастырылады. Сонымен қатар, тарихи оқиғаларды оқытудың заманауи және интерактивті әдістері – рөлдік ойындар, пікірталастар, хронологиялық талдаулар, салыстырмалы зерттеулер және жобалық жұмыстар арқылы оқушылардың қызығушылығын арттыру жолдары көрсетіледі. Зерттеу барысында тарихи деректерге негізделген тың материалдар пайдаланылады және мұғалімдерге әдістемелік ұсыныстар беріледі. Бұл материалдар арқылы оқушылар XX ғасырдың алғашқы жартысындағы күрделі тарихи кезеңнің мәнін түсініп, саяси қуғын-сүргіннің салдарын бағамдай алады. Мақала Оңтүстік өңіріндегі діни қайраткерлерге қатысты тарихи әділеттілікті қалпына келтіру ісіне үлес қосуға бағытталған.

**Кілт сөздер.** Оңтүстік Қазақстан, ишан-молдалар, қуғын-сүргін, Кеңес үкіметі, діни қайраткерлер, атеистік саясат, саяси репрессия, тарихты оқыту, архив деректері, интерактивті әдістер, тарихи әділеттілік

**Introduction.** The causes behind the persecution of Ishan mullahs during the Soviet era: The Soviet authorities conducted a campaign against religion, categorising it as an element of the "apparatus system". This attitude resulted in the persecution of religious practitioners, perceiving them as antagonistic to socialist principles. Ishans exerted significant influence on the populace, particularly in rural regions. The Mullahs and Ishans provided religious instruction and spiritual guidance to the people, which the Soviet authorities regarded as a hindrance to independence and administration. The Soviet authorities closed churches and mosques, harassed religious leaders, and enforced stringent regulations concerning religion. Between the 1930s and the 1950s, the Soviet authorities persecuted the Ishan-mullahs in South Kazakhstan. Throughout this time period, the activities of religious leaders and Islamic clerics were curtailed, resulting in the detention and punishment of numerous mullahs. A significant number of Ishan-mullahs were apprehended, incarcerated, or dispatched to labour camps. Included were individuals of significant societal influence and appreciation among the populace. The persecution of clerics significantly affected the spiritual life of the population, resulting in the erosion of traditional religious knowledge and culture.

The plight of the Ishans in South Kazakhstan and their resistance to the cruelty of the tsarist regime are significant occurrences that epitomise the Kazakh people's aspiration for autonomy at that period. On August 8, 1927, the Organisational Bureau of the Central Committee of the CPSU (b) enacted a resolution titled "On Measures to Combat the Muslim Religious Movement." [1]. The Kazakh Regional Bureau, in accordance with the Soviet authorities' policy of submitting an end to religion, launched a large-scale direct attack on religion and adopted a decision that encompassed 20 directions in order to impede the development of religion in Kazakh society, particularly in light of the activities of the Muslim movement. This action was taken in response to the aforementioned resolution [2]. Consequently, throughout the 1930s, the political conflict about religion in Kazakhstan escalated. Religious leaders, such as ishans, hazrats, mullahs, Sufis, and other religious practitioners (including Christians and Buddhists), faced persecution, and were deprived of their voting rights, and those who opposed the Soviets politically were blacklisted as "enemies of the people," resulting in their execution by firing squad or prolonged incarceration in labour camps. The Soviet authorities generally accused innocent clerics under Articles 58 and 59 of the Criminal Code.

The commissions' verdicts reveal that the government has begun employing the most severe tactics in its campaign against religion, particularly through the activities of law enforcement bodies such as the OGPU and the NKVD. It is unequivocal that the subject of teaching the prerequisites, course, and fate of the ishan-mullahs, in relation to the policy aimed at eradicating such spiritual consciousness, necessitates extensive contemplation in the sphere of education for the younger generation.

**Relevance.** The suppression of ishan-mullahs during the Soviet era is a major and tragic chapter in Kazakhstan's history. The Southern region, covering Turkestan, Shymkent, Taraz, and Kyzylorda, was characterised by the strong involvement of religious leaders and mullahs. During the initial decades of the Soviet regime, from 1920 to 1950, the atheistic policies implemented by the Bolsheviks and the actions conducted against religious institutions, particularly the suppression of ishan-mullahs, profoundly influenced the evolution of history.

Prior to the October Revolution, it is estimated that there were over 240 mosques in Southern Kazakhstan. Archival documents indicate that in the 1920s, around 204 mosques were registered, alongside 88 Orthodox churches and 109 other houses of worship [3].

During a meeting of the State Commission for the Full Rehabilitation of Victims of Political Repression in Nur-Sultan (Astana) in October 2021, it was reported that 198 mosques and churches were closed in Kazakhstan between 1928 to 1933. Furthermore, by 1929, 2,469 ishan-mullahs had been apprehended and committed to compulsory labour. Between 1931 and 1932, 19,800 religious figures were apprehended in our country and subjected to criminal prosecution. In 1940, 355 ishan-mullahs endured imprisonment in the Karlag labour camp, and regular mosque workers also suffered repression with them.

The educational methodology regarding the repression of ishan-mullahs in southern Kazakhstan during the Soviet era, who were victims of Stalinist purges and played a role in the advancement of public education and culture, assists the younger generation in acknowledging the sombre chapters of history and comprehending the challenging and intricate periods of the past. The persecution of ishan-mullahs, particularly as an expression of the Soviet government's anti-religious policies, fosters the development of historical consciousness among the youth. It enables them to derive lessons from prior errors and occurrences.

**Materials and methods.** The investigation of the suppression of ishan-mullahs in Southern Kazakhstan unequivocally offers a chance to elucidate the nature of the mass repressions of the 1920s-1930s and to disclose the harsh chapters of history. Domestic researchers have undertaken several investigations on this matter. Professor Mambet Koigeldiev, a historian, investigated the opposition to Muslim education during the October Revolution, along with the persecution and enquiries involving Muslim leaders, such as imams, mullahs, and ishan-mullahs. During that period, those possessing even a minimal amount of education were regarded as Muslim religious authorities [4]. Furthermore, the notions of "qoja" and "ishan" arose within the community, indicating the roles of teacher and mentor. Scholars and researchers are among the authors who have investigated the suppression of ishan-mullahs in Southern Kazakhstan between 1920 and 1950. For instance, Seydakhon Ualieievich Bakhtorazov's research on Kazakhstan's political repression history is noteworthy among researchers. His work entitled "The Tragedy of Political Repression in the Southern Region of Kazakhstan," is focused on this subject. This research gathers data on the outcomes of notable individuals from the Alash movement and religious leaders in the region. [5] Sabyr Kasymov, in his capacity as a member of the state committee, conducted research to identify individuals and leaders of socio-political groupings who had experienced repression. [6] From 2021 to 2023, on the initiative of President K.K. Tokayev, a program-targeted funding project was executed focussing on "Mass Political Repressions in Kazakhstan from the 1920s to the 1950s and the Rehabilitation Process: Establishing a Unified Document Database." The project resulted in the completion of numerous works: a collective monograph of 52 volumes, a reminiscence book (a compilation of experiences and interviews), a website with a national electronic database of political repression victims, and more.

Numerous research studies have examined the suppression of ishan-mullahs and religious leaders in the Southern Kazakhstan area during 1920 and 1950. The State Commission provided data on 1,001 religious individuals, including 894 Muslim religious leaders, who experienced persecution. The results have been validated by specialised research groups, and the comprehensive rehabilitation process is under progress. The 33-volume collection compiled by the Chokan Valikhanov Institute of History and Ethnology assembles extensive documentation evidence about individuals who had experienced political persecution [7]. Numerous dissertations and scholarly papers on this subject demonstrate that it has been the subject of substantial investigation in Kazakhstan's academic community, notably via the application of archive data and the adoption of contemporary views. [8]

**Research Methods.** The paper used conventional scientific methodologies, including analysis and synthesis, as well as a contextual investigation of Soviet religious policy in the 1920s and 1930s. The application of these methods facilitated the identification of both similarities and specificities in the evaluation of the topic under consideration. In addressing the research topic, the use of the comparative-historical or comparative method enabled the evaluation and comparison of the Soviet government's measures concerning religion. The article's methodological foundation is grounded on the principles of historicism, objectivity, and systematicity. A systematic framework for teaching the issue within the history curriculum was established.

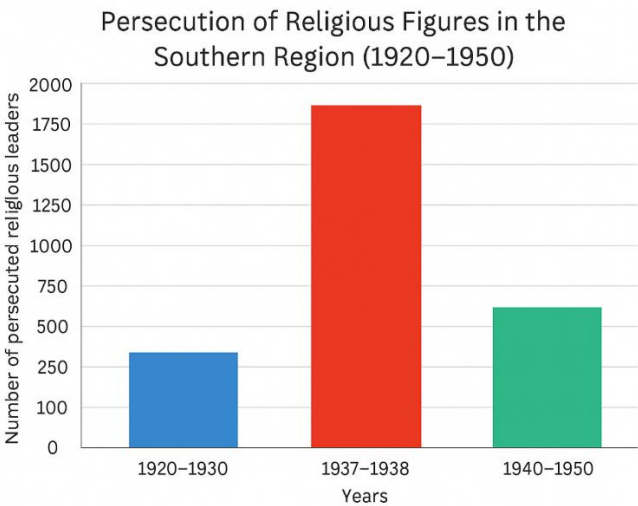
**Discussion.** The South Kazakhstan area housed numerous ishan-mullahs and religious leaders who faced political persecution throughout the Soviet period, especially from 1920 to 1950. In analysing this issue about the approach of teaching history, numerous critical factors must be considered. During that period, the Soviet authorities enacted plenty of political actions designed to undermine religious organisations. Prior to commencing the discussion on the issue, let us consider the chronological table. The table presents a chronological summary of the suppression of ishan-mullahs by year.

Table 1. A Timeline of the Persecution of Ishan-Mullahs in the Southern Region from 1920 to 1950

Timeline (in the form of a diagram)	
Stage	Key Events
1920-1925	Formation of Soviet Authority, Escalation of Religious Suppression, and Removal of Mosques and Madrasahs
1926-1930	Anti-religious propaganda, extensive closure of religious institutions, and the accusation of religious leaders as 'enemies of the people.'
1931-1938	The era of the Great Terror, extensive famine, widespread repression, and the incarceration and execution of ishans.
1939-1945	The Second World War, a brief alleviation of religious oppression, and the enlistment of religious leaders into military duty
1946-1950	Post-war resurgence of anti-religious efforts, greater official oversight of religious organisations, and the clandestine activities of ishans

The time period was a significant ordeal for religious leaders in the southern area. Numerous ishans and mullahs faced persecution and endangered their lives. The Soviet government's approach severely undermined the populace's religious convictions, although it could not entirely eradicate religion and spirituality. A percentage-based year breakdown is included below as a clarifying comment to the table.

Diagram 1



A Comparative Analysis of the Persecution of Ishans and Mullahs in the Southern Region (1920–1950) describes the characteristics, objectives, and consequences of the anti-religious policies implemented during various periods of the Soviet government.

Criteria	1920-1930s (Initial Persecution)	1937-1938 (Great Terror)	1940-1950s (Post-War Surveillance)
Objective of the Policy	Weakening of Religion, Introduction of Atheistic Ideology	Complete Eradication of Islam, Persecution of Religious Figures	Establishment of Control Over Religion, Shaping the Population towards Atheistic Ideology
Methods of Persecution	Closure of Madrasahs and Mosques, Ban on Religious Education	Mass Arrests, Execution, Exile	KGB Surveillance, Monitoring of Religious Leaders
Pressure on Ishans and Mullahs	Exclusion of Religious Leaders from Public Life	Accusation of Religious Leaders as	Forced Participation in Secret Religious Activities, Imprisonment



		"Enemies of the People", Persecution	
Impact on the Population	Weakening of Religious Attitudes, Secret Religious Rituals	Fear in Society, Weakening of Religious Beliefs	Complete Acceptance of Soviet Ideology, Weakening of Religion
Impact on Spiritual Heritage	Destruction of Religious Books, Decline in Religious Education	Destruction of National-Spiritual Values, Elimination of the Devout	Strengthening of Soviet Atheism, Religion Remaining Only on a Domestic Level

The aforementioned research indicates that anti-religious measures between 1920 and 1950 worsened, notably impacting mullahs and ishans in rural regions. It is essential to clarify to students the political, social, and religious importance of this period in history. It is crucial to provide detailed information about the actions undertaken by the Soviet authorities to suppress religious ideas. When considering the persecution of religious leaders during this era, it is essential to provide particular details about their arrest, conviction, exile, or execution. In the Turkestan area, several ishans and mullahs faced persecution throughout the 1920s and 1930s, resulting in the cessation of their operations. Providing students with regional statistics and archive papers pertaining to these persons would be both intriguing and significant. In history teaching, it is essential to provide students the chance to review historical documents, pictures, and letters, enabling them to comprehend the political context of the era and acquire newest information and insights. Moreover, facilitating a discussion on this topic during group work, enabling students to critically analyse the consequences of the Soviet government's anti-religious policies, and including role-playing exercises to depict specific historical events constitutes an innovative approach. This enables students to realistically encounter the challenging circumstances of that era and participate in analysis. By directing students to investigate the lives and endeavours of notable ishans and mullahs throughout history, they may provide essays about these individuals and demonstrate their own findings. When educating on persecution and historical events pertaining to religion, it is essential to cultivate an emotional comprehension and a profound reverence for history among students. To achieve this, it is essential to elucidate to student the function of mullahs and the populace's disposition towards religion throughout that era. The persecution of ishans and mullahs in the Southern area during the Soviet period constituted a pivotal event, impacting political, social, religious, and cultural spheres. Teaching this period enables students to develop critical thinking abilities and offers a chance for a more profound comprehension of the historical context.

Diverse methodologies might be used in instructing this topic in History course. For instance, using historical records about the persecution of ishans and mullahs throughout the Soviet period [9]. These sources should not only underscore the persecution of mullahs but also accentuate their societal function, their impact on the populace, and the religious-educational initiatives they undertook. The subsequent method entails the examination of papers, highlighting the decrees and directives promulgated by the Soviet authorities, alongside specialised archives and commemorative materials. In this context, correspondence relating to 'Red Terror,' urgent communications, and official decrees are all of paramount importance. Furthermore, when discussing the importance of the topic and presenting key figures, it is essential to analyse historical personalities, such as notable ishans—specifically, Khazret Khoja (the ishan of the Shayan Mosque), Qosym Ishan (Zhambyl region), Seidakhmet Ishan (Saryagash region), Abdirakhman Ishan (Turkistan region), and Musirali Ishan (Kyzylorda region), among others—and to investigate their significant contributions to public and social life. They were not merely religious leaders but also individuals who played a crucial role in safeguarding their people's culture and heritage. Their persecution provides students insights into historical injustices and the effects of such repression on the spiritual lives of the populace. Moreover, the examination of causes and effects is a crucial scientific approach. Examining the reasons for the persecution of Ishan intellectuals entails investigating the Soviet regime's atheistic policies, anti-religious activities, and attempts to eliminate nationalism. It is essential to delineate the ramifications of this repression: its effects on society and culture, the deterioration of

religious convictions, spiritual turmoil, and the heightened intricacy of the quest for independence. It therefore becomes necessary to compare the trajectory of historical events with analogous operations against religious personalities executed by the Soviet authorities in other areas, such as Russia. This comparison method allows pupils to see that religious persecution under Soviet governance was not exclusive to Kazakhstan but was emblematic of the whole Soviet Union. Applying the gathered resources, debates and discussions may be arranged to promote open conversation on the subject. This approach promotes the development of students' critical thinking abilities by urging them to analyse and assess historical events from many viewpoints. A classroom discussion may be centred on the question: "To what extent was the persecution of Ishan scholars justified?" The use of visual elements in lessons—such as historical images, video content, historical maps, and archival documents—significantly enriches students' comprehension of the subject by offering greater context and engaging them with real sources [10]. This approach improves students visual comprehension and aids their overall grasp of historical processes. Documentary videos or clips from historical events may be used to effectively illustrate and engage with the issue, hence reinforcing this knowledge. Documentaries and archive video illustrating the oppressive years of the Soviet era enable students to connect with the content emotionally and get a more profound comprehension of the events. Diverse methodologies exist for instructing the history of the persecution of ishan intellectuals in southern Kazakhstan. The major purpose is to communicate the historical relevance and ramifications of that time, enhance students' critical thinking abilities, and promote an understanding of historical justice. Utilising historical materials is a useful pedagogical approach in this situation. Students must analyse historical records and materials from the 1930s to 1950s, including information sourced from Soviet archives and publications. This may also include eyewitness testimonies and writings pertaining to the persecution of Ishan academics. Utilising this gathered information, students might be paired for collaborative endeavours. Each team is given material on a particular ishan scholar and is responsible for examining the motivations for that individual's persecution and the wider implications for society and the local populace. Furthermore, the following discussion questions may serve to facilitate classroom analysis: In what ways did Ishan scholars protest Soviet policies? What were the adverse effects of the harsh measures used by the Soviet government? What was the importance of religious beliefs and the spiritual function of religious leaders for society? What is your interpretation of the connection between religion and the state in modern society? These enquiries inspire students to engage in critical reflection on historical and contemporary matters, establishing links between previous occurrences and current reality. Subsequent to the discussion, historical role-playing activities may be used. Students are organised into groups, with each group designated a particular historical figure—an ishan—accompanied with a contextual narrative. From the viewpoint of that person, students examine and articulate the causes and effects of repression throughout that historical era. The session finishes with a comprehensive discussion on the historical importance of the persecution of Ishan intellectuals within Kazakh culture. The examination highlights students' comprehension of the interplay between religion and the state, along with the overarching influence of national concerns on social values. Assessment methodologies are also included. Students may be required to compose a written assignment—either a report or an essay—analyzing the persecution of Ishan academics. This facilitates the assessment of their comprehension and capacity to interact critically with historical events. Oral responses: The discussion evaluates students' comprehension of the material by the level of their verbal contributions. Students' comprehension of historical individuals and their ability to convey ideas from those viewpoints are assessed via group activities and role-playing exercises. Educational materials: Historical records and memoirs; presentations or interactive whiteboards; internet-based resources (if required). These approaches are efficacious for instruction in both secondary schools and higher education institutions, as they cultivate a profound comprehension of the subject and enhance students' capacity for critical analysis of historical events. To successfully instruct on the persecution of Ishan religious intellectuals in southern Kazakhstan during history lectures, many pedagogical approaches might be used. In teaching this topic, it is advisable to use a variety of approaches and procedures designed to enhance students' historical awareness, cultivate a profound comprehension of historical events, and elucidate the political, social, and

religious viewpoints of the last century. The objective is to assist pupils in critically analysing the intricacies of the historical background.

Presented below are some lesson types that might be used to teach this topic effectively:

*Lecture-oriented lesson.* Lesson objective: To provide knowledge to students on the persecution of Ishan religious intellectuals, their lives and accomplishments, alongside the anti-religious policies of the 1920s and 1930s. In the course, the instructor elucidates the political environment of the era, the particular actions implemented against local ishan personalities, their societal roles, and the influence of religion on politics. Concrete instances are shown via archival papers and historical images. Discussion-based lesson [11].

*Discussion-based lesson* Lesson objective: To include students in a discussion, facilitating their comprehension of the importance of a historical event. The teacher poses enquiries to pupils about the persecution of Ishan religious academics, examining its origins and repercussions. Students are urged to contemplate other perspectives. The class is split into two groups: one advocates for the historical justification of the persecution of religious intellectuals, while the other contends its inequity.

*Project-based lesson.* Lesson objective: To enhance students' abilities in autonomous research and augment their comprehension of the subject matter. Students will gather historical facts and provide a comprehensive analysis of the persecution of Ishan religious academics and their societal contributions. They will examine local archives, newspaper articles, and statistics on terrible occurrences, deriving conclusions from their research results as part of the project.

*Role-playing lesson.* Lesson objective: To emotionally connect students with historical events and accurately depict the experiences of historical characters. Students are tasked with depicting the responsibilities of Ishan religious professors and other oppressed persons. They shall delineate the major events of the era from the viewpoint of their designated duties. In the role-playing exercise, students will articulate their perspectives as if engaging directly with historical characters, so providing a more profound, personal comprehension of the events.

Creating a historical chronology [12]. Lesson objective: To categorise historical events into distinct periods and provide students with specific facts and information. Students are tasked with constructing a historical timeline that emphasises significant events of the era. They will gather pertinent material, arrange it chronologically, and explain the relevance of events within each time.

Analysis and Evaluation Lesson. Lesson objective: To guide students in analyzing key documents and data from a specific historical period and demonstrating their findings. The teacher provides students with official documents and statistics related to ishan religious scholars during the 1920s–1930s. Students analyze these documents and data to understand how events unfolded and evaluate their significance.

#### A Lesson for Future Generations

Lesson Objective: To examine the ramifications of the persecution of Ishan religious leaders on modern society and future generations. In this session, the teacher facilitates students' examination of the contemporary interplay between religion and politics. This discussion prompts students to contemplate the significance of historical events, particularly the repression of Ishans during the Soviet era, and to evaluate the insights that can be gleaned from this experience for fostering civic awareness, interfaith dialogue, and social responsibility in contemporary society.

#### Teaching Resources for the Lesson:

Historical Documents and Memoirs: Archival materials from the 1920s–1930s, including local official documents, newspaper articles, specialized historical research, and personal memoirs.

Photographs and Audiovisual Content: Historical photographs and visual materials depicting ishan mullahs from the southern regions of Kazakhstan and the periods during which they were subjected to political repression. [ 13].

Interactive Whiteboards and Multimedia Tools [14]: The use of multimedia resources in the classroom allows educators to effectively illustrate historical epochs and significant occurrences. Such lessons enhance students' comprehension of history, foster the formation of personal perspectives, and facilitate the application of historical methodology. The political persecution of Ishan mullahs in southern Kazakhstan signifies a crucial moment in the nation's history. When discussing this subject in history



curriculum, several pedagogical approaches and forms may be used. The following methodologies are advised: It is crucial to elucidate the socio-political shifts in Kazakhstan throughout the 1920s and 1930s, emphasising the role of ishan mullahs and the factors that precipitated their persecution. The lecturer must contextualise the ideological dynamics of the period and demonstrate how religious personalities faced political persecution owing to their beliefs.

Content:

The enactment of anti-religious laws in the first years of Soviet governance. Initiatives to dismiss religious doctrines included the closing of mosques and madrasas, with the persecution of religious leaders. The historical significance of Ishan Mullahs in Southern Kazakhstan and their societal roles. 2. Engaging with sources: It is essential to provide students with archive material, historical records, or research studies. For instance, illustrating the persecution of ishan mullahs in Southern Kazakhstan during the 1920s and 1930s using empirical data.

Examples: Үлгілер: Documents pertaining to the 1927 campaign for the secularisation of local communities. Recording of the trial and incarceration of Ishan Mullahs. Historical articles about the religious beliefs of the populace in the Southern area.

3. Тарихи кейіпкерлерді талдау [15]. Оқушыларға белгілі бір ишан немесе молдалардың өмірін және олардың қуғын-сүргінге ұшырау тарихын зерттеуді тапсырыңыз. Әрбір кейіпкердің қоғамдық рөлін, қайраткерлік қызметін, мемлекеттік органның оларды қалай қудалағанын, жалпы саяси жағдайларды тереңірек қарастыруды ұсыныңыз.

Analysis of Historical Figures [15]. Assign students with researching the biography of a particular ishan or mullah and the historical context of their persecution. Propose an analysis of each individual's social function, leadership endeavours, the state's persecution of them, and an examination of the wider political backdrop.

Example:

Investigating Notable Individuals of Ishan and Mullahs in Southern Kazakhstan (e.g., Seyitqali Ishan, Musabek Ishan): Analyse their social status within the community, the means by which they earned respect, and their approaches to dispute resolution and resistance tactics throughout their persecution.

4. Dialogical Method (Advanced Questions and Discussions) Encourage students to analyse the causes behind the persecution of Ishan mullahs. The educator stimulates students' engagement in history by presenting enquiries that enable them to articulate their perspectives and findings.

**Example Questions:** What were the main reasons behind the persecution of Ishan mullahs? What challenges did the people face when the Soviet government pursued anti-religious policies? How did the persecution of Ishan mullahs in the southern region impact the development of society?

5. Using Visuals and Illustrations: Supply students with historical pictures, photographs, or video resources illustrating the eras of mullah persecution. This visual method will enhance students' engagement with the subject by facilitating a more personal and emotional connection to the information.

Example: Photos or film footage depicting the moment of the arrest of the mullahs in South Kazakhstan, or maps and graphs illustrating the "social control" measures carried out by the Soviet government.

6. Literature and Research Work: Motivate students to explore supplementary reading on the subject, facilitating more profound investigation. This method seeks to cultivate autonomous learning and enhance critical thinking abilities in students. Example: Instruct students to study historical texts, journals, or scholarly research, thereafter summarising and analysing the content in their own terminology. Urge them to correlate these historical events with subsequent developments. Examine the influence of the purges and persecutions in Southern Kazakhstan on present-day challenges, including the current political and religious landscape in Kazakhstan. Conclusion. Teaching the topic in history classes enables students to see it not just as an instance of governmental oppression and legal inequity, but also as an integral component of the wider conflict between religion and society. It enables students to extract insights from history and acknowledge the significance of religious liberty in modern society.

The use of Historical Source. Archival materials and data: Students should be presented with tangible proof and historical papers related to the persecution of ishan and mullah leaders in Southern Kazakhstan

from the 1920s to the 1950s. This method aids students in comprehending the genuine historical realities of the time.

**Eyewitness Accounts:** Recent compilations of testimonies and recollections from persons who experienced that era have been gathered. Integrating these elements into the educational process allows pupils to cultivate a profound emotional connection and comprehension of historical events.

**2. Considering the Historical Context:** In the educational process, it is essential to not only present students with historical facts but also to assist them in comprehending these facts within their historical framework. This entails elucidating the core of the policies enacted from the 1920s to the 1950s, emphasising the interplay between religion and the state, and examining the impact of ideology throughout that era.

**3. Discussions and Debates:** Facilitate enquiries and debates to promote students' articulation of their perspectives on the subject matter. For instance, examining enquiries such as “What were the causes of the repression?” or “What was the social role of the ishan and mullah figures?” might facilitate students' comprehension of historical events.

#### 4. Visual Aids and Multimedia Content:

**Historical Films and Documentary Materials [16]:** By showcasing films and video footage pertinent to that era, students may expand their perspectives on the events and attain a more profound comprehension of the historical context.

For example :[https://youtu.be/sl5H3Ixxg\\_Wc?si=9IKLqbgV\\_SA\\_7OjQ](https://youtu.be/sl5H3Ixxg_Wc?si=9IKLqbgV_SA_7OjQ), Films about political repressions against religious figures can be shown.

Applying interactive maps and infographics to depict the suppressed mullahs and ishans is exceedingly effective.

#### 5. Group work

Dividing students into groups and designating each group to investigate the life of a certain ishan or mullah and their persecution facilitates a more profound examination of the subject. This approach enhances students' research abilities and allows for deeper engagement with the subject matter.

#### 6. Final Essays and Creative Works

Delegating essay assignments to foster students creativity may be a useful strategy. They may articulate the importance of this historical era and its influence on modern society.

#### 7. Creative tasks

Constructing a historical scene in which students assume the roles of specific Ishan or Mullah figures. This approach enhances engagement with history and uncovers students' creative talents.

#### 8. Pedagogical approaches [17]

Teach students to study history not only relying on documents and official sources but also by comparing different perspectives and critically analyzing them.

Concentrate on examining diverse religious communities and their living circumstances. An exhaustive examination of the function of Ishan-mullahs within society and the factors contributing to their suppression. These methods will facilitate students in developing a comprehensive and profound knowledge of the historical events occurring in South Kazakhstan throughout the 1920s to 1950s. The subsequent elements may be incorporated into the creative pedagogical approach:

**Interactive use of historical data:**

Studying historical material concerning the persecuted Ishans and mullahs with students, analysing specific archive papers and photos to cultivate critical thinking abilities.

Facilitate student access to genuine archival data using Internet resources, such as open archives and online databases [18].

**Using the case study methodology:** Analysing the life and endeavours of a particular ishan, while considering the distinct attributes of each location. Clarifying to pupils the stances of the ishan mullahs on religion, their societal roles, and examining the causes that contributed to their persecution. Conducting independent study on the psychological characteristics of mullahs and their societal impact [19].

Use of multimedia resources: Leveraging several multimedia tools (films, animations, infographics) to furnish students with an in-depth comprehension of this historical era. Exhibiting certain documentary films and historical programs to vividly illustrate the past through the events and data they provide.

Simulation and role-playing games: Involving students in simulated historical contexts and designating them as religious figures or community members from that era to enhance their comprehension. In role-play scenarios, students may, for instance, examine the behaviour of religious leaders opposing the government and the associated concerns of their persecution.

Taking into account the legal dimension: Educate pupils about the legal entitlements of religious leaders and the challenges associated with safeguarding their civil liberties. Examine the societal and legal ramifications of the persecution. Group work and discussions: Organise students into groups, designating each group to investigate the life of a certain 'ishan' or 'molda and evaluate their societal impact during that period. Promote students' articulation of their perspectives through structured debates and discussions.

The use of visual aids: Coordinate field trips to educational museums or historical locations, present documentary films, or facilitate virtual museum visits.. (<https://adyrna.kz/post/199459>, <https://repressia.kz/kz/>

Using visual aids and maps to depict the social and political circumstances of that period. The persecution of religious leaders (ishan-mullahs) in the southern area represents a pivotal era in Kazakhstan's history. Instructing this subject may encompass several methodologies and viewpoints. History education should extend beyond textbooks to cultivate students' critical thinking abilities. Students need to be motivated to establish connections with contemporary issues by comprehending the viewpoints and behaviours of individuals from that historical era.

During the 1920s and 1930s, the Soviet authorities extensively implemented political repressions and punitive measures in Kazakhstan. Throughout that period, numerous individuals—particularly members of the national intelligentsia, agrarians, and leaders—were labelled as "class enemies" and faced persecution. Using these methods, students acquire historical information while also cultivating a profound comprehension of the intricate social challenges of that period [20].

The persecution of ishan and mullah religious figures in Southern Kazakhstan from 1920 to 1950 is an important and intricate subject for educational methods and discourse. When examining the historical events of this age and the ideological disputes around religion, several critical factors must be considered. Interactive online platforms may successfully provide compelling digital information, allowing students and learners to examine historical topics in a more dynamic and interactive way.

The content may encompass historical images, archive documents, movies, and animations, enabling students to vividly see past events.

An further efficacious approach is the establishment of digital archives developing online repositories for historical documents and photos pertinent to the history of Southern Kazakhstan from 1920 to 1950. This method allows students to examine historical documents and attain a more profound comprehension of the era through autonomous inquiry. VR/AR technology provide interactive visualisations that enable students to see the lifestyles of rural populations or the actions of religious personalities throughout specific historical periods. Digital maps and infographics may apply these technologies to supply students with geographical insights about the lives and endeavours of religious personalities. A map would effectively transmit information about locations impacted by persecution and the socio-political environment of the era, facilitating a more visual and compelling presentation of these historical elements [21]. Using digital tools and platforms offers a means to convey historical knowledge through a contemporary approach that satisfies current demands, thereby cultivating historical consciousness in youth and improving their capacity to comprehend and evaluate the past. The oppression of ishans and mullahs in Southern Kazakhstan exemplifies the political repression and religious persecution characteristic of the Soviet rule. The utilisation of digital tools in history education is crucial in modern pedagogical practices, providing innovative approaches to engage students with historical material. These methods augment students' engagement with history and supply them with a more profound comprehension of this topic. For instance, with VR/AR technology, students may vividly envision the

conditions of the 1920s to 1950s, so facilitating a personal engagement with history. Moreover, instructing by connecting particular locations and events via digital maps and interactive platforms would be both captivating and beneficial. The application of these creative techniques enables pupils to comprehend historical events with greater accuracy and depth. The proposed techniques are successful, as they increase educational quality and foster the development of young people's historical consciousness. Incorporating digital data on persecution into the school curriculum might significantly enhance students' comprehension of historical events and their ramifications on contemporary society. Methods to integrate digital data on persecution into the curriculum for schools encompass:

1. Using interactive web resources, like as virtual museums and exhibits, allows students to examine authentic documents, images, and other items pertinent to repression, proving to be a successful approach. These materials can facilitate the visualisation of the issue and provide a foundation for scientific efforts. For instance, first-year students may be divided into two groups, with each group designated a certain webpage.

Group 1 <https://www.memo.ru/ru-ru/>. Students will find the names of ten persons on the Memorial website and thereafter research their places of birth, as well as the circumstances and locations of their persecution.

Group 2 [https://bessmertnybarak.ru/article/bessmertnyy\\_barak\\_-\\_proekt/](https://bessmertnybarak.ru/article/bessmertnyy_barak_-_proekt/). Students will identify the names of ten persons on the Immortal Regiment website and examine the rationale for their persecution. Consequently, they will have access to the informational resources of these websites, enabling pupils to work autonomously and, if required, furnish supplementary information on their own ancestors.

2. Using video clips, online lectures, and infographics about repression can enhance students' comprehension of the historical context, causes, and ramifications of these occurrences. These materials may also serve to address the issue and promote class discussions, fostering critical thinking and enhanced engagement with the topic.

3. Studying with historical materials, including diaries, letters, and memoirs of repression victims, can enhance students' comprehension of the human dimension of these events and their repercussions. This content is applicable for research and essay composition [22].

4. Facilitating debates on historical repression in history classes will enable students to articulate their views and insights on past occurrences, while also examining their present and future ramifications. This can provide a basis for imparting critical thinking, autonomous work, and the significance of safeguarding human rights.

5. These topics may be regarded as supplementary optional courses, and we propose implementing each session as a distinct form of game. The objective is for students to collaborate in small groups on certain issues concerning repression and thereafter submit their results. This method would enhance students collaborative and critical thinking skills.

Lesson 1 - The historical context, underlying factors, and ramifications of political repression. "Jockey and Horse" Technique. Students are divided into two groups: "Jockeys" and "Horses." The initial group is provided with cards containing questions, whilst the subsequent group possesses cards with the accurate answers. Each "jockey" must identify the associated "horse" that provides the proper answer. This approach can also be employed in instructional sessions for the acquisition of new content. Illustration: In response to the inquiry "Who experienced political repression?" students should identify the accurate answer, which includes "ordinary individuals, authors, scholars, biologists, chemists, and military personnel."

Lesson 2 - Using archive data to investigate information. Accessing archival record sources. Interconnected texts and records, such as notebooks, diaries, and correspondence, are appropriate for this purpose. Students may independently locate these documents from archives or libraries. Engaging with such materials frequently becomes into a captivating historical endeavour.

In 1937, the number of people arrested in Kazakhstan reached 100,000. (False)

In the mid-1937, the composition of the Kazakhstan Communist Party Central Committee included 85 members, 35 candidates, and 11 members of the Revolutionary Committee. (True)



On December 2, 1952, the Supreme Court of the Kazakh SSR sentenced Bakhytzhan Bekmakhanov to 20 years in prison. (False)

Lesson 5 - Reasons for the establishment of camps in the Kazakh steppe. "Name, Date, Event" Method.

Description: This task develops logical thinking and the ability to see the connections between historical phenomena, encourages attention development, and helps students work with factual material. It also reinforces the chronological foundation for understanding history. **Example: Name:** Karlag **Date:** 1930-1959 **Event:** The largest labor correction camp during this period

Lesson 6-7 - The reasons and consequences of the persecution of teachers. Their place in history. The "Doubting Thomas" method.

**Description:** The student takes on the role of a skeptical learner and participates in managing the learning process. As soon as something is said that raises doubt among the students, Thomas raises his hand and says, "I don't believe it! Prove it..." For example, students would need to prove the reasons for Bakhytzhan Bekmakhanov's conviction.

Lesson 8 - Examination of data of Kazakhs from the consolidated database of those subjected to political repression in the USSR. "Historical Alphabet" Technique. Students collaborate in pairs or groups of four to use the website <https://bessmertnybarak.ru/books/person/513431/> to compile a list of terms (namely, names of individuals) pertinent to the topic matter under examination for a designated historical era. The competitive aspect is crucial: the individual or team who produces the most extensive and precise list prevails.

In conclusion, the subsequent table was created to elucidate the methods for instructing on the persecution of Ishan-Mullahs in the South Kazakhstan region during the Soviet period. The table delineates the principal elements and methodological instruments to be employed in the instructional process.

Table -1

№	Topic	Content	Methodological Tools	Suggestions
1.	The policy towards religion in the early years of the Soviet government	General description of the Soviet government's policy towards religion in the early years, the beginning of the persecution of religious people.	Texts, documents, archival data, video content.	Have students analyze various data to explain the political situation.
2.	Ishan Mullahs: Their social role and activities	The place of the Ishan Mullahs in Kazakh society, their religious and social activities.	Diagrams, socio-cultural contexts, textbooks.	Explain their social roles and show their impact on history.
3.	The persecution of Ishan Mullahs	The persecution of Ishan Mullahs as a result of the Soviet government's anti-religion repressions: arrests, exile, death sentences.	Archival data, memoirs of witnesses, documents.	Educate students on the hardships of this historical period.
4.	The consequences of repression	The long-term social, cultural, and religious consequences of the Soviet government's repressions.	Historical data, comparative analysis, group work.	Show the impact of repression on society.
5.	Discussion and debate on the topic	Discuss the repression against Ishan Mullahs, listen to students' opinions on historical justice and human rights.	Group discussion, debates, discussions.	Develop students' critical thinking skills.

This table aims to educate pupils with the Soviet government's early policies on religion and the persecution of Ishan-Mullahs. It is advisable to apply several methodological techniques to assist students in analysing and comprehending historical events from their own viewpoints.

Outcome: The instructional approach utilising newly discovered archival material enables pupils to objectively comprehend the anti-religious policies of the Soviet administration. Engaging with archive materials facilitates the examination of historical facts and enhances students' historical research competencies. From the 1920s to the 1950s, the Soviet government's political persecution of religious figures was especially severe in the South Kazakhstan area. Nearly 100,000 religious leaders reportedly faced persecution by the Soviet government. Approximately 30,000 were executed, while another 30,000 were banished, imprisoned, or had their assets seized. The remaining 40,000 were compelled to seek refuge overseas. A mere 10% were formally rehabilitated [23]. Among the oppressed Ishans in South Kazakhstan, Appaq Seydakhmetuly Maqsum emerges as a prominent individual. He vigorously opposed the communist administration from 1920 until 1931 and endured political persecution. His family followed Sufi traditions, founded madrasas and mosques, and participated in religious education and enlightenment initiatives [24]. Nonetheless, the Soviet authorities imposed widespread persecution on him and several other religious leaders, categorising their actions as "counter-revolutionary." Furthermore, several imams and ishans, including Isatai, Ukhatai, Aitbai, and Aizharkyn Khan, also fell prey to different oppressive methods.

Outcome: The primary objective of this persecution was to diminish the role of religion in society and to reinforce Soviet ideological dominance. To successfully instruct this historical topic, it is advisable to utilise archive data and the biographies of particular persons as exemplars. This may be substantiated via documentary videos, cartographic materials, and historical records. Furthermore, investigating the history of local mosques and madrasahs, along with applying eyewitness accounts, would be very important.

### **Conclusion.**

The repressions of the 1920s and 1930s persist as an unresolved trauma in our nation's history. The confidentiality of judicial proceedings during that period, coupled with the intentional destruction or concealing of records throughout the years, regrettably obscured the truth and resulted in several historical gaps. As of now, not all innocent victims of persecution have been completely rehabilitated [25]. The present generation is obligated to completely rehabilitate the innocent victims of Soviet actions. We are unable to alter the past or revive the destinies of those who endured oppression, nor can we resurrect them. Our primary duty to future generations is to maintain the authentic representation of those innocent individuals, to rectify historical injustices, and to guarantee their full rehabilitation. Throughout the Soviet period, particularly from the 1920s to the 1950s, religious leaders, notably ishan and mullahs, faced repression. During this era, the Soviet government escalated its endeavours to dissociate religion from the state and to exert control over it. In this context, numerous ishan and mullahs experienced varying degrees of persecution, with the majority facing punishment, imprisonment, or exile.

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