

Seducating of Non-Russian People in the Russian Empire

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Abstract: In the scientific article educating of the non-Russian people in the Russian empire has been considered. The unique experience of the Russian state during the second half of XIX-beginning of XX centuries in the Volga-Ural region and Orenburg educational district in particular has been shown. Due to its functioning, the unique models of educating the non-Russian people, which took into account their ethnical belonging, were developed. It promoted to the consolidation of the Russian statehood, provision of the national security, observance of the national interests, the integration of polyethnic people into a single civilization of mutual trust, friendship and good-neighborliness.

Key words: The Russian Empire • Russian Education • the Institution of Guardianship • Orenburg Educational District • Endowment Funds

INTRODUCTION

Nowadays the problem of preventing national conflicts, relaxation of social tension among the people of Russia taking into consideration their ethno-cultural diversity is very urgent. For solving this problem, joint actions of the state and the society on the basis of equal in rights partnership are necessary in such an extent as it has never been before. It is indispensable to consolidate social and cultural development in the regions for the purpose of steady rise and improvement of the people's conditions of life. This has been proved by the research of both Russian and foreign scientists: Raikhan Sadykova, Alan Ingram, Kanat Kaldybekovich Bazarbaev, Latika Chaudhary, Aldo Musakkyu, Steven Naffziger, Dmitry Shlapentokh [1-5].

Undoubtedly, the processes which are taking place in the society create certain prerequisites and conditions for the revival of national and cultural traditions and they show that in the course of joining Russia to the integrated educational space, scientific substantiation of the strategy and educational policy is needed. Today the revival of the institution of guardianship in the sphere of public education as one of the components of

consolidating peace, stability and national security on the wide space which unites people is a very topical issue.

The Russian state accumulated great experience in developing the institution of guardianship in the sphere of educating the non-Russian people of the Volga-Ural region, which is territorially a part of Orenburg educational district (OED) headed by the guardian, who takes middle geopolitical location between the West and the East. It included Orenburg, Perm, Ufa provinces, Turgay and Ural regions, which are called the Volga-Ural region. OED had its ethnoterritorial peculiarities: vast territory (1264 634 square versts) with multinational and polycultural population (10235 092 people).

During the period of functioning of OED during the second part of XIX-the beginning of XX centuries due to the institution of guardianship the unique models of educating the non-Russian people of Russia, which took into consideration their ethnic and confessional belonging, were developed. It promoted to consolidating of the Russian statehood, provision of national security and observance of the national interests, integration of polyethnic people into a single civilization, mutual trust, friendship and good-neighborliness.

The problem of guardianship is the meeting point of historical, sociological, pedagogical and economic sciences. There is still no unity of views concerning methodological approaches in defining the institution of guardianship as a social institution.

The institution of guardianship in the sphere of public education has great historical traditions. In respect of history and applying to the period under consideration the notion of guardianship was defined in different ways. In the Russian history it was assigned as a derivative from the word “opeka” [6, p. 4]. For the first time the notion “state guardianship”, which implies “place, position, rank, the guardian’s district, all the structure of the institution of guardianship” [7] was mentioned in the explanatory dictionary of Lively Great Russian language by V.I. Dal (1863-1866) and in the Russian encyclopedic dictionary (1876).

During the second part of XIX century the task of the state importance for the Russian empire was the inclusion of the territory of Orenburg educational district into the educational imperial space, joining of the non-Russian people of middle Asia to the Russian culture and written language on the basis of wide spreading of enlightenment. The process of reforming of the educational system among the non-Russian population, especially the Turkic one, in OED was conducted under the direct control of the guardian. For this purpose the guardian, depending on the concrete period of time, developed a general plan and a program of educating. New methods were introduced in schools for the non-Russian people and the Russian language and secular subjects started to be taught.

According to the rules of 1870 and on the decision of the Council of the minister of public education “the non-Russian people, who lived in Russia, were broken up into several tribes and groups, which differ from each other, on the one hand, by higher or lower degree of russification and on the other by their religion” [8]. The non-Russian people of the region were divided into two groups: the non-Russians-Christians and the Tatars-Mahometans (the Muslims).

The methods of educating for each of the groups differed, though the aim was the same-“their religious and moral educating and their consolidating into the Orthodox church” [8] for the Christians-the non-Russians and russification for the Tatars-Mahometans.

Educating of the christened Chuvashes, Maris, Tatars, Udmurts, Mordvins was fully based on the system

by N.I. Ilminskiy. For their “consolidation into the Orthodox church and acquaintance with the Russian language” the establishment of four schools with the initial teaching in “non-Russian dialects” in Russian letters was provided.

For opening and maintenance of the schools for non-Russian children and awarding of salary to the teachers the Ministry of public education delivered special “non-Russian credits” [9], which were given out after a detailed substantiation and estimates of the guardians of the educational districts and on providing full information by the inspectors concerning the district, the number of citizens, including non-Russian children.

As distinct from other educational districts, the guardian of Orenburg educational district had assistants: a special “Inspector of Tatar, Bashkir and Kirghiz schools”. This measure was directed at educating the non-Russians “the Mahometans” of the educational district. Besides, for “more vigilant and more frequent supervision of public specialized schools and their steady administrating” the guardian of the educational district obtained the increase in the number of inspectors up to 6 in Ufa province and up to 4-in Orenburg one. They worked in accordance with the instruction, adopted in 1878.

The activity of the special inspector presupposed organizing schools, observing that they work in the right for the empire direction, administrating of teachers’ schools, compiling and examining books for the Tatar-Mahometans schools as well as for public reading. In Orenburg educational region in 1875 this position was taken by V.V. Katarinskiy, who made a major contribution into the history of the natives’ educating. He took active part in joining the non-Russian people of the region to the Russian culture. He organized many Russian national schools, paid great attention to teachers’ training, compiled books and textbooks. For example, in 1878 V.V. Katarinskiy thoroughly interceded to the guardian of OED for delivering “the non-Russian credit” to Aznaevskaya and Makarovskaya schools of Sterlitamak uezd in Ufa province [9] for their maintaining as well as for maintaining and paying salary to the teachers of the Russian-Bashkir Safarovskaya school of Ufa uezd in Ufa province. As a result, after approving and request of the guardian of OED, the Ministry of public education delivered “the non-Russian credit” in sum 940 rubles annually on maintaining each of the schools and 120 rubles of salary to each of the teachers [9].

In 1885 V.V. Katarinskiy organized opening and headed the Russian-Bashkir school of Verhneuralskiy uезд in the village Sermenewa, for the initial acquisition of which the guardian of OED asked in the Ministry of public education for 200 rubles and 330 rubles annually for its maintenance. The school was located in the public house. There were 19 students (3 of the Russian nationality and 16 - of the Bashkir one) [9].

The guardian of OED appointed an assistant in maktabas and madrasas to each special school inspector. They were people who graduated from secondary school or higher educational establishment and who knew the Kirghiz and the Tatar languages, the way of life and the religion of these nations. Maktabas and madrasas provided instruction and education to a considerable number of the Bashkirs, the Tatars and the Kazakhs. So-called Muslim "general compulsory education", in accordance with which every boy from the age of 7 had to attend school, promoted to this. Public opinion condemned those parents, whose sons did not learn to read Koran.

Very often the non-Russian schools were opened on the means of entrepreneurs-Maecenas. For example, the Muslim merchants donated 40000 rubles for opening spiritual higher madrasa "Galiya", which afterwards was known all over the world. Suphiya Dgantyurina donated 11,000 rubles, Sadretdin Nazirov-25,000 rubles, Badretdin Nazirov-100 rubles, Abdullatif Khakimov (the founder of the 4th cathedral mosque)-100 rubles, Kutlumukhamet Alkin-2,000 rubles, Magiparva Sheihaliyeva-3,000 rubles, Fatkulla Yagudin-donated 50,000 bricks, Maryam Sultanova presented 1000 arshins of broad-cloth [10]. The merchant-entrepreneur of Krasnoufimskiy uезд in Perm province was the founder and the guardian of four mosques of the village and schools which were established under them. The owners of goldmines the Rameevs donated the first gold mining wholly on building Mullakaevskii medrese in Burzyan volost in Orenburg province. One of the most progressive forms of that time was creating of province boards of guardians and opening of targeted funds (nowadays endowment funds) The main factor which allowed the Muslim educational institutions to function efficiently was their bords of guardians, which promoted to drawing material funds and other resources(nowadays-Fundrising). For example, in 1899 on the means of brothers A. and M. Khusainivs madrasa "Husaniya" was built [11]. The board of guardians, headed by an outstanding Muslim enlightener and scientist Rizaitdin Fakhretdinov, functioned under it.

R. Fakhretdinov was the governor of the fund of these two brothers and the money of this fund was donated for development and maintenance of the school building as well as for the students' scholarships.

As it was said above, famous scientist-orientalist, talented teacher, missionary N.I. Ilminskiy (1822-1891) had great influence upon educating the non-Russian people of Orenburg educational district. His system arose in the Volga-Ural region in 1860-s, when the government and the Orthodox church's forcible administrative measures aimed at unity of ethnic minorities around the throne turned out to be unfit.

N.I. Ilminskiy was personally acquainted with the first guardian of the district P.F. Lavrovskiy, Ufa Bishop Nikanor, marshal of Belebey uезд nobility I.M. Bunin. He was in correspondence with them, gave advice, opened missionary schools in Ufa and Orenburg provinces, sent them textbooks in "the non-Russian languages".

As a result of close interaction of the guardian of Orenburg educational district with an outstanding scientist and teacher N.I. Ilinskiy only in 1878 in the district 13 non-Russian schools were established: on the 13th of January 1878-the Russian-Bashkir one-year school in the village Kazakulovo in Verhneuralsk province, on the 28th of January 1878-non-Russian one-year public school in the village Nazarovo of the second Orenburg province and uезд, on the same day-11 non-Russian schools for the non-Christians of Ufa province [12, p. 54-56].

In all during the period from 1877 to 1915 1,665 educational institutions for the non-Russian population were established. They had different names: maktabas, madrasahs, aul, Mahometan, non-Russian, travelling Russian-Kazakh schools.

For educating people, who lived in the steppe zone, "The society of guardianship on primary education in Kustanayskiy and Aktyubinskiy regions" was established (14 April 1891) [13, p. 48]. This society promoted to opening a special asylum for the non Russian and Russian children, who lived in auls. The newly baptized Kazakhs were accepted into it as well.

In 1906 "The regulations concerning primary school for the non-Russians, who live in the Eastern and South - Eastern Russia" were approved, on the basis of which the guardians of the educational districts were to establish public schools for the non-Russians with the aim of spreading the Russian language and their closer relations with the Russian people owning to love to the common Motherland.

In 1906 in Ufa madrasah “Galiya” was established, which became a famous center of education for the whole Muslim world. It was equated with higher educational institutions, which provided not only theological, but secular education. The madrasah had three preparatory and three basic classes, each of them lasted for one year.

The guardian regularly interceded to the minister of public education with delivering credits for opening national classes under the educational institutions of the district. However, not always these funds were allocated by the Ministry. Then the guardian took independent decisions and on his own means introduced in the educational institutions these or those subjects which had to do with the national and regional component. For example, on the 14th of January 1915 in the woman’s gymnasium of Komarova-Kalmakova the teaching of Mahometan religious doctrine for the students-Muslims was introduced [14, p. 41].

So, the following conclusions can be made. The institution of guardianship in Russia has the richest historic tradition.

The process of organizing the non-Russians educating in the Volga-Ural region by means of gradual learning the Russian language on the state level had purposeful and successive character and was based on respecting Orthodox and Muslim religions, did not exclude teaching in a native language and did not represent “forcible russification”.

The guardian of Orenburg educational district had an influence on the ethno-cultural educational policy of the Volga-Ural region: he realized interaction with the government bodies, the religious representatives, public institutions. Such approached to local life administrating helped to solve arising extremist and hostile sentiments, to prevent conflicts of ethnic, racial and religious character. The guardian of Orenburg educational district actively developed the system of state and private partnership in the region, as mainly all the non-Russian schools were maintained at the expense of the Treasury, local authorities and private donations.

By the end of XIX century in the way of organizing of internal life, makhtabs and madrasahs had the level which corresponded to the European standards of that time. Education in the non-Russian schools started to have secular character. Being the instrument of religious educating previously, they gradually started to become the institutions of dissemination of real knowledge and skills. Teachers became more humane to children. Parents started more willingly send their children to the non-Russian schools and all these caused the growth of literacy among the non-Russian population.

All these promoted assistance in developing ethno cultural diversity, prevention of international conflicts, lowering of social tension among the people of the Volga-Ural region, social and cultural development in the region by means of joint actions on the basis of equal in rights partnership with the aim of steady increase of the level and improvement of the people’s conditions of life.

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