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## DEVELOPMENT OF SCHOOL EDUCATION IN THE MULTICULTURAL SPACE OF EASTERN RUSSIA IN THE 19<sup>TH</sup> CENTURY

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### ABSTRACT:

The article considers the historical experience of school education of non-Russians of eastern Russia in the XIX century. On the basis of a wide range of sources and literature, the issues of publication of literature, especially of a religious nature, the development of a network of non-Russian schools, the role of the native language and teachers in the process of education have been studied. The use of only Russian in the schooling of the non-Russians of eastern Russia in the 19th century excluded the possibility of forming an identity in the multicultural space of Russia, which led to an understanding of the need to use the native language in that process. In the 60th of the 19th century the ethno confessional conditions in the Volga region and Ural area formed extremely difficult - the multinational region including the territories inhabited by various Turkic and Finno-Ugric people belonging to different religious faiths. During that period for Chuvashs, Maris, Udmurts there was a threat of their otatarivaniye and assimilation. In such conditions new approach to education of "non-russians" was developed by the scientist-turcologist, the pedagogue N.I. Ilminsky. An important precondition for acceptance of a system of N.I. Ilminsky was also the need for knowledge of Russian, for growth of literacy of the population, including the non-russians caused by changed social and economic conditions of development of Russia in the 60-70th of the 19th century. Since the end of the 18th century to the 70th of the 19th century the accumulation of positive experience of missionary activity in the native language among the nations of the East, especially Middle Volga, also played an important role in the approval of the principles of N.I. Ilminsky for education of the non-russians of the East of Russia.

## INTRODUCTION

The problem of schooling as a resource for the formation of cultural, ethnic and civic identities attracts the special attention of modern researchers. This problem is due both to the scientific relevance of the topic and to its important practical importance. Analysis of historical experience allows to prevent errors in solving problems of education at present stage. In the modern period, the role of schooling in the formation of identity is of great importance, and the historical aspect of the problem remains little understood.

The purpose of the article is to study the topic of the development of school education of the non-Russians of eastern Russia in the 19th century. In this regard, the issues of publication of literature in native languages, development of the network of schools, the role of the native language and teachers in the process of education require study.

The problem is that the use of only Russian in the schooling of the non-Russians of eastern Russia in the 19th century excluded the possibility of identity formation in the multicultural space of Russia, which led to the understanding of the need to use the native language in this process.

On March 2, 2020, President of the Russian Federation Vladimir Putin, in his speech to the State Duma on amendments to the Constitution, proposed to include in its text a reference to the Russian people as a "state-forming" people, which caused disagreement in the scientific environment, which made a proposal to indicate as a "state-forming" people "the people of the Russian Federation" [8].

Attention of modern researchers is drawn to issues of school education, national school, experience of language policy, problems of multilingual communities, support of language diversity.

M.J. Martynova's works are devoted to studying the role of school education in the formation of identity at the modern stage [6]. The role of the modern national school has been studied by M.N. Kuzmin. The author believes that the national school should solve the problems of ensuring biculturalism and bimentality, further modernization of ethnic groups of Russia [5]. The modern language situation, experience of language policy in modern conditions is covered in the publication of the Institute of Ethnology and Anthropology of the Russian Academy of Sciences [2].

The problems of multilingual communities are highlighted by V.A. Tishkov, who formulated the conclusion on equality of languages, but their different prevalence [10]. V.V. Stepanov notes that at the present stage there is, on the one hand, linguistic unity in Russia and linguistic dominance of the Russian language, on the other, a great linguistic and cultural diversity [7]. Foreign studies on this subject include the work of A. Kappeler [3, 4] and Allos and Font [1].

The origins of the modern state of identity problem should be found in the historical experience of school education of non-Russian peoples of Russia.

Thus, in the first half of the XIX century the government made attempts to improve the economy of villagers including the regions inhabited by the non-russian people, by organization of schools and dissemination of necessary data for growth of economy and improvement of life. But success of these schools was limited as training was conducted in Russian which was unclear for the pupils, besides, in most of them cruel orders reigned in the relations between pupils of different nationalities, sometimes, severe forms of punishment of pupils from teachers practiced. Such severe conditions of training pushed away the non-russian population from schools.

The provision of school education began to change in the second half of the XIX century. Reforms of the 60-70th of the XIX century changed life of all society. The capitalist forms of relations got into all spheres of life – social, economic, political, cultural. Growth of the capitalist relations in Russia involved in the orbit regions inhabited by the non-russian people, subjecting economy of these regions to those general changes which were born by the developing capitalism. In such conditions there were two processes. First, the growth of consciousness of the people, the process of forming of the nations began; secondly, communication between the people which became wider and close increased. Reforms of the 60-70th led to sharp increase of request for schools and education, influencing the direction of education, gave to more democratic and humane character school. They caused high request for different educational institutions, starting from initial and finishing with higher educational institutions. Rates of development of network of schools, mainly rural, became very high. 648 elementary schools, in 1864-1868 – 766 schools annually opened in Russia in 1861-1863.

Except the changed economic conditions demanding a large number of specially prepared, qualified personnel, pedagogical knowledge developed and went deep. K.D. Ushinsky who became the founder of pedagogical science in Russia attached great value in the course of training to the native language. He wrote: "In language all people and all its homeland are spiritualized... The native word is those spiritual clothes in which any knowledge has to clothe to become the true property of human consciousness" [9, p. 24].

Reforms led to increase of requirements to school in the society. Except education, it had to give good breeding. The different approach to school which was urged to provide practical knowledge was outlined.

In the 60th of the XX century the attitude of society to the problems of education changed. Very many important problems concerning education were discussed on pages of pedagogical magazines. In May, 1867 the article "On Obligation of Primary National Education" in which conclusions concerning importance of general compulsory primary education – guarantee of high education level of the society promoting growth of power of the state are drawn was published in "The magazine of the Ministry of national education" which editor since 1866 was A.I. Georgiyevsky – the member of scientific committee of the Ministry of national education.

If rates of development of school network grew in general across Russia, then this process at least affected also the regions inhabited by non-russian. In 1867 in the Kazan educational district there were 81 district schools, with 5181 pupils of all estates; three educational institutions for training of teachers in national schools at which 68 pupils studied; one parish school, with 55 pupils, being on the maintenance of the government; 81 schools, with 6051 pupils – on the maintenance of city societies; eight, with 226 pupils – at the expense of rural societies; 42, with 2564 pupils – at the expense of individuals; 12 former specific schools which came to maintaining the Ministry of national education with 169 pupils. In Eastern Siberia in 1867 there were six district schools, worked with 469 pupils; one women's school, with 123 pupils; 61 parish schools and two preparatory classes, with 1411 pupils [9, p. 25]. In the Altai mountain district which in the second half of the XIX century entered the Tomsk province and covered the considerable territory of the South of Western Siberia: besides present Altai Krai and Altai Republic, a considerable part of the Novosibirsk, Kemerovo, East Kazakhstan, Semipalatinsk regions, there were no more than 400 educated inhabitants between 45000 people. The literacy of many of them was limited to ability to read in Church Slavonic language [9, p. 26]. The number of schools in the regions inhabited by the non-russian people was extremely insufficient as in general across Russia.

Schools in the mid-sixties of the XIX century experienced very big difficulties. For example, in Simbirsk uyezd there were 40 schools for boys, with 929 pupils, and 27 schools for girls, with 496 pupils; 1425 pupils studied altogether in 1866. From 40 schools sufficient maintenance was received only by 10 schools; eight schools received maintenance from 12 to 80 rub a year; at 11 schools "teaching was made gratuitously"; 11 schools "were unknown how existed". From 40 schools only 13 had enough manuals. Only in four of them there were good libraries, and in two were available up to 600 copies of books. Peasants willingly sent the children only to six schools; in "areas where there were other 34 schools, they did not show any willingness to literacy". In 1867 the number of schools reached 57, from them 33 schools were men's, with 848 pupils; 23 – women's, with 406 pupils; one – mixed. 1254 pupils in total studied at schools. School tutorials were received from the Simbirsk uchilishchny council. Financially most of schools were provided insufficiently and received funds from collecting from local country societies in the amount of 14 up to 20 rub a year which were hardly enough for purchase of tutorials. In three volosts of Simbirsk County there were no schools at all. According to the members of uchilishchny council who examined schools in 1867, the progress of pupils in all objects included in a course of initial schools was weak. Methods of teaching were recognized as unsatisfactory. When training in reading the exclusive attention was paid rather to "fast and unceasing reading and absolutely the understanding not only the whole phrases, but also separate words was overlooked". Pupils had difficulties in solution of simple arithmetic actions as with counting-frame, and orally. Children wrote only on flaky boards, but not on paper. The lack of an order was revealed in everything: "pupils neglected to visit classes, parents intentionally hold children at home". In the conclusion the following assessment of level of teaching at schools of the Simbirsk County was given: "teaching was conducting in extremely randomly and not successfully ways in very few

exceptions; shortcoming of books is very high; half of pupils (both girls and boys) did not visit schools".

In 1866 in the Ardatovsky uyezd of the Simbirsk province there were 37 men's schools, worked with 447 pupils, and 22 women's – with 157 pupils. There was a lot of mordva among those who were teachable. Peasants willingly sent children to schools. In 1867 there were 46 men's and 31 women's schools in the Ardatovsky uyezd. 765 boys, 261 girls, 1026 pupils in all went to those schools. Most of it did not receive any funds, teaching in many of them was conducted gratuitously.

Methods of teaching at schools remained the same. In 1867 in Buinsky uyezd of the Simbirsk province there were 43 elementary peoples schools with 24 women's schools included. 1123 boys and 493 girls went to those schools, included 708 Chuvash boys and 317 girls; 353 Russian boys, 148 girls; mordva – 56 boys, 28 girls; baptized Tatars – six. The composition of pupils in three schools was russian; Chuvashs studied at 13 schools; most of pupils was from Chuvashs at 16 schools, the others – different nationalities; three schools – with the mixed list of pupils. At the schools 45 secular teachers and 27 religious teachers worked, included only two priests and a secular teacher trained children in native language. That was the reason for bad attendance of schools by pupils and big departure pupils from schools. From 1863 to 1866 at parish schools of the Ufa province 451 boys and 153 girls went to schools. From them "were taught to everything" – 66 boys and 15 girls; only to read – 86 boys, 21 girls. The rest 178 boys, 84 girls "left schools nothing having learned to, for short visits of schools by them" [9, p. 27]. Such picture was typical for many rural schools where children of the non-russian people went for training was conducted in an unfamiliar Russian. In "News of activity and a state of elementary peoples schools" in "The magazine of the Ministry of peoples education" data for 1867 on the Mordovian school in the Lemdyay village of the Insarsky uyezd of the Penza province where the priest I. Tyulpanov worked as a teacher who founded the open school in his house were placed. The number of pupils at school reached 20. Construction of the house for school was planned, but "hunger and diseases suspended that plan". With assistance of zemstvo in the village Lemdyay the school from the neighboring village was transferred to, and 40 pupils studied at it in 1867. Pupils "read according to the abc-book, learned prayers, the account, got acquainted with St. history and a catechism". Training was conducted in Russian. After refusal of zemstvo to allocate funds for the school all running costs were shifted to local society from which it was also refused. But pupils continued to go to school, "though with the sad mood, and then in one day 15 people suddenly did not go to school. The business on that stopped" [9, p. 28]. At that period of time priests worked generally as teachers at schools. Training of teachers implemented in pedagogical courses at district schools and theological seminaries. Graduates of district schools, who were interested to receive a position as a teacher of rural school entered the courses. In the work teachers were guided by the following literature: "The guide of the baron Korf", manual "About ways of training in people schools" by N.N. Blinov, "The native word" by K.D. Ushinsky. So, in the 60th of the XIX century

school in which children of the non-Russian people studied demanded improvement both in the material provision, and in the process of teaching.

Along with schools at which training was conducted in Russian in the mid-sixties of the XIX century schools with training at the native language on an example of kreshchenotatarsky school in Kazan founded in 1863 by professor of the Kazan spiritual academy and the Kazan university N. I. Ilminsky began to open. The teacher from Chuvashs Efim Petrov worked in the village of Big Yalchiki of the Tetyushsky uyezd of the Kazan province. N.I. Zolotnitsky who was assigned to a position of the inspector of the Chuvash schools in January, 1867 acquainted E. Petrov with method of teaching by N.I. Ilminsky. In March, 1868 N.I. Zolotnitsky visited the school where 64 pupils and one schoolgirl from six to 22 years studied. N.I. Zolotnitsky noted the following progress in study: "Pupils read in Russian and in Chuvash without hurrying, freely and correctly; all of them write, combined and subtracted quite decently; only the senior pupils spoke Russian more or less correctly, others knew on some ordinary phrases and words". He wrote about the atmosphere of school: "The mutual treatment between pupils and teachers was quite on family: punishments did not take place, except reprimands, complaints to parents, and removals from school as a last resort, but that kind of punishment had not been implemented yet. Relations between pupils are fraternal". In the Buinsky uyezd of the Simbirsk province in 1868 six best schools worked in Burundukskoe, Shamkinskoe, Toysinskoe, Ubeevskoe, Pomayevskoe, Enbulatovskoe in which pupils, "prepared for graduation", could read correctly in Russian, translate and retell the texts in the native language; were able to write and count competently. Thus, the use of the native language at schools made clear the progress of pupils in training.

The Statute of national schools of July 14, 1864 founded provincial and uyezdnye uchilishchny councils. For example, in the Kazan province in February, 1867 uchilishchny council in the Laishevsky uyezd, in April, 1867 – in the Chistopolsky uyezd were created. In the mid-sixties of the XIX century the local bodies of national education set the following tasks for themselves: improvement of financial position of schools; construction of new rooms for schools; involvement of society in the process of training of teachers [9, p. 29].

Zemstva began to provide substantial assistance in material support of schools from the middle of the 60th of the XIX century. The address to territorial chairmen of justices with a request for support of 21420 parish schools with 413524 pupils in 1865 followed in 1866 from the Synod. Replies from 55 uyezd zemsky assemblies from 22 provinces, including Kazan, Samara, Simbirsk, Penza, Tambov in which it was reported about allocation of allowances, mostly constant, on national education were received. In 1867 the zemstvo in the Laishevsky uyezd of the Kazan province allocated 3600 rub for the maintenance of 35 rural schools, included 540 rub – for the maintenance of three kreshchenotatarsky schools, with the teachers receiving a salary from local society; 660 rub – on the maintenance of the Russian schools with the teachers receiving a salary from society; 2400 rub – on the maintenance of 26 Russian schools with teachers-priests. The Spassky assembly allocated 3000

rub in 1867 – for the organization of 25 schools and made the decision of remuneration of teachers-priests by the size of four rubles per each pupil who is well trained to read and write. The Mamadyshsky zemsky assembly allocated 450 rub in 1867, included 50 rub – for the maintenance of two parish schools and 400 rub – on a salary to teachers which was supposed to pay in the amount of two to five rubles per each pupil trained in reading. In a response of the Yadrinsky zemsky uprava it was reported about allocation of 1000 rub on the maintenance of schools and also that the population of the Yadrinsky uyezd consisting generally of Chuvashs "for extreme limitation of the means was not able to render to schools an essential grant"[9, p. 30].

## CONCLUSION

In the second half of the XIX century the local population had an opportunity to take an active part in organizing the schools, the society began to play an important role in people education. The non-russian people were in distress and often did not have enough means for the organization of schools although their requirement in literacy and education was growing. An important role in material support of schools for the non-russian people was played by zemstva. In spite of the fact that from 60th of the XIX century the network of elementary people schools extended, level of literacy of the population, especially among the non-russian people remained very low. Level of elementary people education in the European countries was much higher, than in Russia. In France in 1864 there was one pupil per 8,6 persons, in England in 1861 together with Wales, except for Scotland and Ireland, one pupil per eight people, in Prussia in 1861 one pupil per 6,3 persons. Whereas in 1860 in the central Russia there was one pupil per 50 people of the population.

In the 60th of the XIX century there were extremely difficult ethnoconfessional conditions in the Volga region and Ural area – the multinational region including the territories inhabited by various Turks and Finno-Ugric people belonging to different religious confessions. During that period for Chuvashs, Maris, Udmurts there was a threat of their otatarivaniye and assimilation. In such conditions new approach to education of "foreigners" was developed by the scientist-turcologist, the pedagog N.I. Ilminsky.

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