

International Communications, Jadidism and The Role of Tatar Women in Cultural Education (Late Xix-Early Xx Century)

By

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Abstract

Our society requires an objective study of many philosophical, cultural and educational problems that have had various interpretations throughout the rich history of Tatar people. We should look at the topic of the women's education (second half of XIX–beginning of XX centuries) in the Tatar society through the movement of cultural and religious reform led at that time by Tatar enlighteners and their role in international communication of the Turkic peoples. The history of Tatar secondary education for girls in post-reform Russia represents the history of confrontation between tsarist government and

the Tatar social forces. It had various degrees of pressure and various outcomes as well, during that particular period of time. Both positive and negative tendencies were observed in the activities of the tsarist government in opening Russian-Tatar schools, schools and colleges for Tatar girls. The women's movement for implementing the New Method in education (Jadid movement) had many positive features of the Tatar enlightenment and was reflected in the international communication of the Turkic peoples.

Keywords: culture, educational activities, Tatar, Muslims of Russia, Jadidism, international communications, women.

Introduction

The founders of educational conception among Tatar people were G. Kursavi, G. Utyz-Imyani, K. Nasyri, Sh. Margyani, R. Fakhretdin and many others, not only amongst Tatar people, but within entire part of Muslim East as well. The importance of that educational reform was high both for Russia and for entire Muslim world-wide community [1].

The Tatar education system had two levels: elementary and elitist. Those were determined traditionally within centuries, since adoption of Islam and up to beginning of XX century. Basic religious education was given at elementary schools of lower level (mekteb), located at mosques, where people could attend basic gramma classes. As for elitist education, it was allowable for gifted young Tatar people at schools of higher level – conservative (old method) schools (madrasah) [2].

The educational development of Tatar people in first half of XIX century can also be correlated with the opening of Kazan University, which was followed by opening of various elementary schools, public schools and high schools all around the area. The University had a great influence on social, political and cultural activities of local society, joining together social and intellectual forces [3].

Methods

Applied methods are historic and cultural approach; methods: descriptive method, systematization, comparative method, analysis of the tsarist government policy in terms of development of the Muslim education system.

Results And Discussion

Education of the men, due to their dominant role in social and economical life of society, was considered to be of major importance. Still, Tatar Muslim women had access for education despite certain obstacles.

In historical and ethnographic article, A. Speranskiy mentions: “The Tatar women are as well educated, and one can hardly meet the Tatar person, who is unable to read and write properly Beside grammar classes, they are taught sewing, silk and gold embroidery” [4].

The Tatar girls were taught by wives of the Muslim clergymen, the so-called “ostabike” or “abystay” (word “ostabike” consists of Arabic “ostaz” – “teacher” and tatar “bike” – “lady”. “Abystay” – woman of great wisdom and knowledge).

The female teachers mainly provided religious and moral education for future mothers of Muslim families – the followers of age-old traditions and moral principles of Islam in private life. Many of those female teachers were well educated. Besides the reading of the Koran, they cultivated such virtues as honesty, eagerness to perform mutual aid, compassion; they interpreted the Islam religion as the basis of moral principles.

Scientists, examining the history of development of Tatar educational system, conclude that the tsarist policy postponed the opening of Tatar secular schools. In period from 1818 to 1880 at least eight elaborated projects on establishment of Tatar secondary schools were sent to the higher authorities of the tsarist government. The researchers refer to projects of the mufti Jan-Gussein, the Chistopol merchant Muhutdin Seit-Burgan, the director of Kazan center public school Pyatagov. So were the projects of V.V. Radlov, Sh. Marganyani, H. Faizkhanov, R. Fakhрутdinov. The project of R. Fakhрутdinov suggested opening of school divided in two departments, one – for theological disciplines, the other – for secular subjects, i.e. mathematics, geometry, algebra, geography, philosophy, chemistry, astronomy, medicine, botany, history, logics, mechanics, law etc [5]. There was as well the project for establishment of Central Tatar College in Kazan, elaborated by P.S. Kondyrev. None of the projects was approved by higher authorities.

It is widely known, that the second half of XIX century was characterized by formation of national self-awareness of Tatar people, which gave birth to the national movement. Leading role of the movement belonged to Tatar bourgeoisie and rising national democratic intellectual forces. The forces were in search for ways of weakening the dependance on tsarist regime and establishing the culturally powerful Tatar nation. It is worth mentioning, that in the middle of XIX century Tatars began campaign on reformation of denominational schools. That cultural and educational movement is known as “Eusul – al – jadid”, which stands for new method, providing introduction of European cultural elements into the Tatar culture. The reformers assumed, that the reorganization of Tatar people way of life and the system of national education responded to “challenges” on the new time [7]. G.Galeev (Barudi) from Kazan, Z. Kamali from Ufa, G. and G. Bubi from the village of Izh-Bubi, the Khusainovs brothers from Orenburg and others introduced new method to Muslim schools, which gave secular character to the old method system.

New historical circumstances required considerable changes in the girls’ education as well. Secular education of the girls started from medrese Izh-Bubi (1857) and medrese of M. Gallieva (founded by medrese “Muhhamadia”, 1890). The movement became widely known in the beginning of XX century. A few schools were transformed into actual secular schools, preparing elementary school female teachers. Those were girl’s schools in villages of Kargaly in Orenburg province and of Izh-Bubi in Vyatsk province, the school of FatimaAdamova in Orenburg. Cultural and educational movement on education of Muslim girls was continued in Kazan schools of L. Khusainova and F. Aitova.

Burinskiy brothers, graduated from Beirut University, governed the Izh-Bubi girl’s school, teaching theological disciplines together with reading, writing, Tatar grammar, mathematics, geography, history. The school was well-equipped with desktops, boards, workbooks, visual devices. The Izh-Bubi school played essential role for that period, since it prepared teaching personnel for Tatar girl’s schools. By that time (1910) the school curriculum was introduced and tested.

In 1907 the school was allowed by Sarapul Techers Council to perform tests on Tatar

college teacher (from 1907 to 1910 nearly 300 certificates were given to teachers, both male and female) [5].

The period of the first Russian revolution is remarkable for establishment of the new-method girl's schools (mektebs) on the territory of Tatar people accommodation.

Such tendency in educational sphere was noticed by the authorities. For instance, inspector for public schools A.V. Goryachkin, being the curator of Muslim periodic press by request of the trustee of Kazan region, reported on October, 12, 1909 as follows: "The new-method direction develops amazingly fast among the feminine Muslim population as well! While we here have no ideas on education system for Muslim women, the Muslims themselves succeeded in establishing the strong system of new-method girl's schools, which makes it hard to struggle with in the interests of Russian case" [8].

The historical precondition for fast development of new-method girl's schools was the Revolution of 1905-1907, which started new history of the Tatar culture. The Revolution gave birth to the Tatar periodic press. The National Tatar theater was established as well. Various cultural and educational organizations were now appearing here and there: clubs, libraries, edit houses, bookstores etc. The number of newspapers and magazines were increasing as well. The newspapers "Fiker" ("Idea"), "Kazan mohbire" ("Kazan news"), "Vakyt" ("Times") establish particular columns: "The women pages", "The world of women", "The voice of women". The need for particular women's periodic press became quite obvious now.

The innovations in social life caused the feminine movements; the most daring of them started publications of articles in the newspapers. The most actual problems and topic issues are presented in essays of M. Muzzafarova and Z. Tagyrova (from Kazan), F. Alusheva (from Achinsk), Kh. Urmanova (Blagoveschensk) etc. "Nowadays the issue on women's education is of major importance, -says Z. Tagyrova. – And still, even in the big city like Kazan there are hardly few schools for girls, which gives poor opportunity for those, who want to study" [9].

F. Alusheva is far more determined in her opinion: "We cannot count on mercy of the State Duma, - says the author. – If we want to become the free citizens, we need to join together and make our demand clear" [10].

The female teacher M. Bakmieva via the newspaper "Al-islakh" addressed her colleagues (scientists) with preposition of meeting in order to discuss the most topic issues of women's schools [11]. In her opinion, the primary work was to perform the common curriculum for the new-method schools for girls.

The tendency for keeping traditions of Tatar people educational reform became another pre-condition to the fast development of new-method girl's schools. For instance, in the school of B. Mukminova (in Orenburg) the training personnel staff included such teachers as: F. Karimi, R. Fakhretdinov, K. Bakir, B. Sharaf, N. Bikbulatov, I. Teregulov, I. Bikchantaev, Sh. Manatov etc., who introduced the new vision on to the scientific achievements to their students. Almost all of them were translators of scientific researches and books in Arabic, Iranian, Turkish, French, English, German languages and were as well the authors of scientific and literature researches.

The leading role of Tatar schools, which had caused the new social vision on to women's education in the earlier times, became greater in new historical conditions. This trend was reflected in the international communications of the Turkic peoples: new conditions required considerable changes in women's educational system.

Yet, in the second half of XIX century the government gave preference to Russian-Tatar schools. The schools were established in 1870s as a result of the bourgeois reform of 1860-1870s, aiming not to allow a rise of national self-awareness among non-russian population.

The urgency of taking measures on education of "eastern foreigners" appeared in the Ministry of National Education in the beginning of 1860s. The experience of N.I. Ilminskiy and the activity of "foreign schools" underwent detailed examination. The "Magazine of Council of Minister of National Education of foreigners" dated February 2, 1870, became the main document, which gave directions for submission of educational process of non-russian population (the Tatars in particular) to the authorities. According to the document, the register of rules "Measures on education of foreign residents of Russia" was performed and approved by the Ministry on 26.03.1870 [12].

First, with application of the rules, the teaching process in schools were supposed to be conducted in Tatar language. Later on, as children started to comprehend the spoken Russian, it was intended to proceed the teaching process completely in Russian. As a matter of fact, Russian language was considered by the Government as the educational language. As for the non-russian languages, despite their religious affiliation, they were considered to be "tribal dialects", which served for "primary education to each particular tribe" [13].

The education of girls was specified as follows: "The cities and villages, which are provided with special elementary schools for Tatar children, should be as well provided with shifting teaching classes for girls; schools, provided with Russian classes instead of special elementary courses, should be provided with schools for girls at the expense of treasury" [14].

In order to break the will of Tatar people, the participants of the russification movement tried to persuade them in their moral and intellectual inferiority. To justify the necessity of that movement, professor of St.-Petersburg University V.V. Grigoriev wrote: "The first step in russification for the foreigners is the religion. The second one is the acknowledgment of the fact of moral superiority of Russian nationality" [15].

The majority of the Tatar people reacted distrustfully on the opening of Russian-Tatar schools at mektebe and medrese. The activity of such kind of schools was correlated by Tatar people with the spreading rumors on approaching christening. As a result of this, a part of Tatar population caused troubles to those landlords, who rented housing for schools, strictly forbidding the children to attend Russian-Tatar schools or Russian classes.

It is worth mentioning, that in conditions of developing capitalistic relations it was quite progressive and necessary to study official language, since people got many advantages by using properly the official language of the country. Speaking Russian language in multinational country was the strong basis in life and the effective result of education. However, the country itself received much more opportunities, since the authorities could easily influence the multinational population of the Empire by spoken and printed means, which seemed to make it easier to control the greatest territory.

The gender approach among the Tatar people is also worth mentioning: the first Russian-Tatar school, which was established in January 1873 in Kazan, was the women's school. The founder of that school was B.G. Absalyamova. Petition, submitted by Absalyamova, was approved by the trustee of Kazan educational county P.D. Shestakov. Due to the petition, the Ministry of National Education provided funding on January 1, 1873, and the school opened with 4 female students. Absalyamova recommended herself as a talented teacher. But there followed no assignments for the next 1874 year, and the school closed on January 1, 1874. After the closing, Absalyamova continued tutoring her students at her house. Besides the main disciplines, the teacher taught the girls "some sort of a craft for life": gave lessons on sewing, knitting, embroidery of Tatar traditional hats [5]. Russian-Tatar girl's schools were established as well at Admiralteyskaya Sloboda (in 1873 founded by Saifullina), at Porohovaya Sloboda in Kazan (1878). The activity was supported by Tatar intellectual forces, who claimed that the schools meet the requirement of the times and are playing positive role in educational process.

The next step of gender education was the establishment of Russian colleges and schools for Tatar girls in the beginning of XX century. In 1900, 20 years after the school of Gainullina was closed, the group of Tatar women – the widow of State Councilor Kh. Ahmerova, the wife of lieutenant colonel Abdrahmanova, the wife of lieutenant colonel G. Mansurova and the tutoress M.Akhmerova – submitted a petition to the Department of Kazan Educational region in order to establish the Russian girl's school in Kazan at the expense of the government. "Considering the importance of Russian language, - says the petition, - we conclude that it would be highly preferable to establish the Russian girl's school in Kazan – the center of Volga region Muslim community – to provide girls with Russian grammar and handicrafts, which is extremely necessary for domestic life" [16].

The initiated educational and cultural activity of the Tatar women was supported by the director of public schools of Kazan province A.S. Nikolskiy, who wrote to the trustee: "This very petition is a gratifying fact in the history of education of the Muslims of Kazan province, if not the entire Russia. There is not a single Russian-Tatar college and not a single Russian class at mektebe or medrese, which are financially supported by local funds or were established due to requires of Tatar people in Kazan itself and throughout entire Kazan province" [17]. "Establishment of Russian elementary school for Tatar girls" was permitted by the Ministry of National Education on June 6, 1901. Russian-Tatar girl's school of Kh. Ahmerova successfully operated up to 1917. It provided general elementary education, introducing students with Russian language, which gave the girls an opportunity for further education in state schools. As mentioned in "Suumbika" magazine in 1914: "More than 30 girls, graduated within this period, entered the girl's high schools" [18].

Following the experience of Kh. Ahmerova, a few more Russian-Tatar girl's schools were established in Kazan as well. Those are: the school, established at the expense of Tatar Charity Community (1903), the school of A.Kh. Faezkhanova (1904), the school of M.T. Mushtariev. Other four schools had numbers in its names: schools Nos. two, three, five and six [19]. Unfortunately, soon closed on various reasons. More successfully the Russian-Tatar schools operated in Orenburg, Troitsk, Ufa.

Development of Tatar girls' education system was highly influenced by special and compulsory charity institute "zakyat" – the beneficent tax. In 1917 the number of Tatar charity communities in the country was nearly one hundred. Cultural and educational activity

of Tatar women was as well deeply connected with charity communities, sometimes even headed by those women.

Summary

It is necessary to mention, that completely all Tatar schools had a strong conception of moral background, considering that the educational process should be based on cultivating moral principles. The education reformers looked at education with no moral background as crime against people, since, on their opinion, the highly educated person with no moral principles can do much more harm to humanity, than not educated one. According to that conception, the tutors contributed to harmonious cultivation of both the moral and intellectual aspects of their students.

At the turn of XIX-XX centuries the issue of emancipation of Tatar women was correlated with education sphere and opportunities for their further education so to achieve personal and social goals. Importance and acknowledgment of requirements of industrial development of the country in the field of international communications was obvious for the Tatar educational reformers as well. Now, the knowledge became a strong background, providing opportunities and opening the ways to highly qualified labor, as well as to prestigious and comfortable way of life in the international sphere. The educational movement of Tatar women is especially significant as an example for the international communication of the Turkic peoples.

Conclusions

Establishment and development of Russian feminine education at the turn of XIX-XX centuries was a result of cultural and educational movement of Muslim women, considerable changes in the social awareness, and, at last, the particular government policy, which reflected the tendency of positive or negative attitude of tsarist government towards the system of Muslim education.

Political value of cultural and educational movement of the Muslim Tatar women specifically increased when education began to determine the socio-economic role of women in the family and their and social status in international communications.

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