
RELIGIOUS AND SECULAR ASPECTS IN THE HISTORY OF TATAR NATIONAL EDUCATION FROM 8th TO EARLY 20th CENTURY

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Abstract

The article studies the genesis of national Tatar pedagogy and educational process beginning from the Bulgarian period (8th century). It was the time when the Tatar ethnic group originated. The article deals with the main aspects of Tatars' religious and secular pedagogical culture up to the early 20th century. The work illustrates that pedagogical ideas and practical experience of the most outstanding representatives of the Tatar pedagogy demonstrate a complicated combination and not infrequently a conflict of religious and secular tendencies. This acute dualism in the history of Tatar pedagogy is a reflection of the dramatic character of the national history of the Tatars, the influence of external geopolitical processes and internal ethno-cultural transformations. The Tatar public education has evolved and acquired its own special features at each historical period: Volga Bulgaria (8th - 13th centuries), the Golden Horde (13th - the middle of the 15th centuries), the Kazan Khanate (the middle of the 15th - the middle of the 16th centuries) and as a part of the Russian Empire (the middle of the 16th - beginning of 20th centuries). The investigation showed that despite the variety of conditions, changes in the course of history, vicissitudes of life, huge internal and external contradictions, tragic losses or significant gains of the Tatar people there had been preserved a successive development of national education. Both competition and combination of religious and secular elements in the theory and practice of national education resulted in continuous enriching of the Tatar pedagogy.

Keywords: maktab, madrassa, kadimism, jadidism

1. Introduction

The formation of the Tatar national culture has a long history and a retrospective view helps to understand the Tatar ethnic group modern identity. Tatars belong to a Turkic ethnic group, numbering about 8 million people in the world. At present more than 2 million Tatars live in the Republic of Tatarstan,

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which is a part of the Russian Federation and is located between the Volga and Kama rivers. In Russia live more than 5 million Tatars in total (the second largest nation after ethnic Russians).

The development of modern education is impossible without taking into account the historical and national context which is formed under the influence of the national culture, customs and traditions. National Education of the Tatar people is organically and deeply embedded in their history and it is included in the historical identity of the nation [1]. Moreover, it is education that has been one of the most important spheres of close cooperation between the Tatar and other nations and countries in every period of historical development, i.e. from Old Turkic one to the present day [2]. In addition, Tatar pedagogy and teaching practice in different historical periods should be regarded as one of the developed forms of ethno-pedagogy and its connection with pedagogical process of other nations can be a subject of cross-cultural investigations [3, 4].

Tatar national pedagogy should be studied in the context of the main periods of national history: 1) the pedagogy of the Volga Bulgaria period (8th - 13th centuries); 2) the Golden Horde pedagogy (13th - mid. 15th centuries); 3) the Kazan Khanate pedagogy (mid. 15th - mid 16th centuries); 4) the pedagogy of the Russian Empire time (mid. 16th - early 20th centuries). In every historical period pedagogy and national education evolutionarily developed and education became one of the most important social values. Karl Fuchs, an outstanding Russian ethnographer and historian (1776-1846) admitted that education was treated as great value within the Tatar society and the illiterate were not respected there. Therefore, parents were striving to give their children school education. Moreover, he considered the education of many Tatars to be very good even in accordance with European standards [5].

The origin of such an attitude to education as an absolute value, respect for the figure of a teacher should be sought in the historical depths. In the times of Volga Bulgaria the world values of Muslim culture became available due to the adoption of Islam (922). That resulted in significant raising the ethical and aesthetic standards in society. Innovations in teaching and learning were encouraged and educating became more regulated [6, 7]. A new religious environment was gradually developing over the centuries - when Tatars were a part of the Mongolian state (Golden Horde), when they were an independent state (Kazan Khanate) and when they belonged to the Russian Empire. It was the educational sphere that was profoundly transformed. Though conservative-religious tendencies were developed, they never completely dominated as Tatar society always remained a secular one.

2. The problem of sources

In each historical period Tatar pedagogy has its own characteristics that were recorded in various written sources. However, many of those sources referring to the Bulgar period were completely lost during the Mongol invasion (1241). Later many cultural objects were destroyed by fire during the conquest of

Kazan by Ivan the Terrible (1552). For this reason, written sources and material evidence of the spiritual culture of the Tatar people until the 18th century are relatively few.

Nevertheless, the writings of medieval writers and thinkers that have come down to us testify to the developed culture of the Bulgars and Tatars. There were written in Bulgarian such works as 'Nahjil Faradis' (The Open Road to Paradise), 'Nasikhat as-Salikhin', 'Badavam', 'Navruz' and, of course, the outstanding Kul Gali's poem 'Kyssai Yusuf'.

Besides there are also known original works with a philosophical and pedagogical character of the Kazan Khanate era such as 'Dastan Babakhan' (Takhir and Zukhra), 'Kyssai Saifulmulyuk', literary works by the thinkers and educators Seid-Emir Yadkar Kol-Ashraf, Mukhammed Amin (16th century), Kul Sharif (16th century) and the most outstanding poet of the Kazan Khanate Mahmoud Haji ugly Muhammedyar. In addition to two magnificent poems 'Tukhfai Mardan' (The Gift of Dzhigits) (1539) and 'Nury Sodur' (The Rays of the Soul) (1542), Muhamedyar wrote a scientific work - 'History of Kazan', which is the main source of the Volga Bulgaria history (13th - 16th century).

There were preserved works of Mevl Kulyi (17th century) and Yunus Ivanay (Yunys bine Ivanay el-Kazan) (1636-1689). Yunus Ivanay was the first compiler of the original Arabic language grammar in the Tatar language and the author of numerous pedagogical instructions addressed to the young generation. These instructions were permeated with the spirit of humanism, mutual respect, and mercy.

Besides, modern researchers rely in their studies on the preserved works written in the times of Volga Bulgaria and the Golden Horde (9th - 14th centuries), of the Khanate of Kazan (15th - 16th centuries) predominantly written by researchers and travellers from other countries. The works of Arab scholars of the 9th - 10th centuries are also important but they have not been thoroughly studied. The work of Ibn Fadlan, which is known under the title 'Journey to the Volga', is well worth studying. The works of Al Garnati, Ibn Rust and other scientists of Central Asia and Middle East are also of great importance for researchers. In a broad social context many Tatar and Russian scientists have studied Tatar pedagogy: S. Mardzhani, K. Nasyiri, A. Bayazitov, J. Validi, G. Barudi, V.V. Bartold, V.P. Tatishchev, A.P. Kovalevsky, K. Fuchs.

On the whole, compositions of Bulgarian and Tatar authors, as well as various testimonies and materials of researchers from other countries make up a large corpus (array) of texts, which makes it possible to adequately assess the level of the Bulgarian-Tatar spiritual culture. The analysis of these ancient written sources indicates that in the culture of the people, including pedagogical culture, up to the appearance in the 19th century of polar opposite currents of Cadimism (Islamic traditionalism) and Jadidism, which was striving for the modernization of the European type, religious and secular elements coexisted without conflict and quite harmoniously. Theologians wrote scientific works, and in education and upbringing secular knowledge was not opposed to religious values.

The scientific studies of the history of Tatar pedagogy are so serious that they can be considered as a separate research field which has its own theoretical and methodological grounds. The accumulated scientific potential has to be systematized [8].

3. National history and national education

The ancient Bulgars professed a peculiar religious world-view - Tengrianism. It combined ancient Turkic monotheism - worship of the Tenger deity, chthonic mythology (worship of the sky, Sun, lightning), as well as elements of totemism associated with the deification of animals - wolves, dogs, horses. Everyday life and holiday ceremonies accustomed not only to the cult of the supreme idol, but also to the exaltation of the forces of nature, fostered a love for the folk culture [9].

A number of artefacts that have survived till now indicate that the Volga Bulgaria had a fairly developed written culture, the basis of which was runic graphics, close to the Turkic-Orkhon. A system of writing, as it is known, is the basis of education and at the same time it develops itself thanks to the educational system. The prominent modern researcher of the Bulgarian culture G.M. Davletshin claims that the system of writing found in the Prikamyje region is similar to the Bulgarian-Khazar script or the Turkic runic script of the North Caucasus variant, relating to the Salt-Mayak culture [10].

With the adoption of Islam by Bulgars at the beginning of the 10th century (922) the runic script, connected with the pagan culture, was removed by the Arabic alphabet. Perhaps for some time the runic and Arabic scripts were parallelly used [11]. However, the historical and archaeological evidence, such as the inscriptions on different objects, showed that literacy had already been spread out and even steppe nomads and builders were able to read and write [12]. Nevertheless, the Arabic script allowed the Bulgars to overcome the shortcomings of the ancient Turkic runic alphabet, to look above their national culture, brought the developed Arab culture, knowledge and literacy to every layer of Bulgar society. Archaeological evidence shows that in that period of history Volga Bulgaria established links with the countries of the Middle East and Russia. Those links made it necessary for Bulgars to study the Arabic, Persian, Russian languages. This was also facilitated by economic growth, foundation of cities, construction of mosques, public buildings, the development of crafts and trade, which in its turn led to the development of Mathematics and technical knowledge. Bulgars witnessed a huge world of scientific and literary achievements of the Arab-Persian East, as well as many ideas in the field of education and upbringing. It is important to note that the adoption of Islam did not only lead to the clericalization of the public life, but contributed to educational growth and became a step towards scientific progress.

The ensuing almost three centuries (until the beginning of the 13th century) became a period of historical prosperity.

At that historical period (9th - beginning of 13th centuries) Volga Bulgaria included many nationalities: the Bashkir, Khazars, Veda (Chuvash), Kipchaks, Cheremis (Mari), Mordva, Ary (Udmurts) and others. Thus, the state became multi-ethnic, and the statehood was common for all the peoples inhabiting it. The main religion was Islam that came from the Arab-Persian world, but Christians and pagans were not oppressed. Ethno-cultural environment was developed due to outside influences and centuries-old traditions of the peoples. And an important feature of the Bulgar ethnic group was its spiritual culture. It was that culture that made it possible to preserve and strengthen the national identity over the next centuries, despite the rise and fall in history.

The opening maktabas (primary schools) and madrassas (secondary and higher education institutions) ensured education development. The rapid social and economic growth required the development of professional knowledge. Thus, in the Volga Bulgaria there was developed a three-level system of education: primary, secondary and higher.

At the initial stage, the children were taught the basics of literacy - reading and writing in the Arabic script. The students received the skills necessary for reading the Koran and hadith. As it was noted by the Arab geographer of the beginning of the 10th century Ibn Ruste (Rusta) in his famous work 'Al-Alak an-nafisa' (Great Values), even in Bulgarian villages there were mosques and elementary schools [13].

The broad advancing of literacy in all the layers of the population obtained through the first stage of education is evidenced by many archaeological data. There were found inscriptions on household items, products of artisans: women's copper and silver bracelets, rings, mirrors, etc. [14-16].

The next step in the Bulgarian education system was the capital's madrassas at cathedral mosques, where Theology was the main subject, but secular disciplines were also taught. Here were educated future theologians, government officials, administrators, Qadi (Muslim judges), mudarres (teachers and experts in Islamic ethics and law), doctors, merchants. It must be emphasized that although the mektebas and madrassas were created at mosques as Muslim theological educational institutions, they provided along with religious ideas scientific knowledge that was rather good for its time. In conditions when purely secular non-confessional educational institutions did not yet exist, they were a kind of symbiosis of religious and secular pedagogy. Therefore, there appeared specialists in various fields: lawyers, theologians, physicians, historians, astronomers. In the 11th century Burhan ad-Din al-Bulgari was famous for his works on Theology, Rhetoric, Pharmacology. The works of Suleiman Ibn Daud as-Saksini-Suvari, who was a Bulgar scientist, theologian and writer, were well-known in the East. He wrote his main didactic book 'Light of Rays – the Truthfulness of Mysteries' in Persian, and then translated it into Arabic under the title 'Pleasing Sick Souls'.

Bulgar scientists wrote scientific works and textbooks on Mathematics, Astronomy, Medicine, Chemistry, History, etc. Many scientists and teachers gained in popularity: the brothers Taj-ad-din ibn Yunus al-Bulgari and Hasan ibn

Yunus al-Bulgari, Hodja Hasan ibn Omar al-Bulgari, Jakub ibn Nugman al-Bulgari, Mahmud Kashgari. They wrote books on Pedagogy, History, Astronomy that were used by teachers in maktabs and madrassas. And graduates of those schools, as it was already mentioned, could continue their studies in other countries of the medieval East that were famous for their scientific and cultural centres: Baghdad, Nishapur, Ghazni, Samarkand, Merv, Bukhara, etc. Nevertheless, the educational system in Volga Bulgaria had already been so developed that people from Central Asia and Middle East came to get education there. Thus, Volga Bulgaria was incorporated into international interchange of intellectual, cultural and educational achievements. And within the prosperous country educational system included primary schools, vocational schools, madrassas, and finally, higher institutions.

In the first half of the 13th century (in 1236) the Mongols, despite the strong resistance, conquered Volga Bulgar. As a result of that invasion, the prosperous cities were destroyed, and the works of Bulgar scientists and writers were burnt. But that historical tragedy did not lead to the complete disappearance of the national culture. Moreover, the Bulgar culture gradually acquired significance for the Golden Horde culture. Volga Bulgaria became the Golden Horde ulus. It is especially important to remark that the Bulgar system of education and enlightenment was preserved and developed.

It was also possible to preserve the already familiar Arabic script. It should be noted that at the initial period of the Golden Horde, there appears a third type of writing - the Uyghur script. However, it did not find wide application, and the Arabian graphics gradually again gained domination.

Within the Golden Horde, a nomadic lifestyle was gradually replaced by a sedentary one. There were being built cities that were becoming cultural centres. The empire absorbed the spiritual values of the countries that joined it, and over time its rulers in addition to conquering goals also set themselves cultural and educational tasks.

Madrassas in the Golden Horde, as a rule, also functioned under the auspices of khans, representatives of the nobility and senior officials who built them and provided them with material support. So, the Arabian writer Ibn Khaldun wrote the following about the Golden Horde Khan Berke: "He [...] began to build mosques and schools in all his possessions, brought scientists and lawyers closer to himself and made friends with them" [17].

In the Golden Horde period Mahmud Bulgari wrote the ethical and pedagogical work 'Nahjel-faradis' (The Open Road to Paradise). Another famous work 'Saifelmelek' (15th century) was written by Majlesi. Both works are religious: they contain life teachings for young people based on moral code of Muhammad.

These and other works reflected the peculiarities of the socio-pedagogical problems of Turkic-Tatar literature within the Golden Horde. It should be considered in the context of two basic philosophical concepts of a human being (man) of the Muslim Middle Ages. The first of them contains secularly oriented ethical ideals, which emphasize the active basis of a human being, the role of

knowledge and labor, and the other stream of humanistic thought is the mystically painted Sufi ethics, which preaches asceticism and contemplative spirituality as the meaning and purpose of human life [18].

In the second half of the 14th century, the flourishing of the Golden Horde gradually began to be replaced by a period of its decline. The ongoing struggle for the Khan's throne, internal strife and feuds, external invasions lead to the collapse of a huge medieval empire. The Golden Horde ceased to exist as a single state, on its territory there were formed Kazan, Astrakhan, Crimean, Siberian Khanates, Nogai and Big Horde. A new independent state, the Khanate of Kazan, which withstood more than one hundred years, became their successor (1437-1552). It became a natural successor of all the traditions and culture of the Volga Bulgaria, including the pedagogical culture and the organization of education.

At this historical period, there terminates the ethno-genesis of the Tatar people. Tatar pedagogy and practice were reborn. The new humanistic pedagogy substantially influenced the national education and schooling. The lack of serfdom in the Kazan Khanate and personal independence of peasants contributed to the intensive growth of the economy, the development of crafts, cities, villages, domestic and foreign trade. And this, in its turn, increased the demand for education, training and scientific knowledge.

In the new state, there remains a three-tier education system inherited from Volga Bulgaria, a close relationship of religion and education, and pedagogical functions were also performed by representatives of the clergy. However, it is noteworthy that both mektebs and madrasahs were mainly supported by the state, which influence was also great.

Of course, teaching at schools of the Kazan Khanate, as well as in the Bulgarian state, was dominated by the principles of East Muslim scholasticism. But simultaneously with religious subjects, there were taught secular disciplines, for the training of which special textbooks were compiled. So, for example, there survived up to the present days a manuscript collection consisting of 243 pages and representing a textbook on Arithmetic, which was compiled in 1542 [19].

The Kazan Khanate actively interacted not only with the Muslim East, but also with Russia and European cultures, which at that time experienced the Renaissance and developed the ideas of humanism. Thanks to this, Tatar pedagogy was enriched, absorbing both its own national traditions and many positive influences from the outside. There starts a new upsurge of pedagogical thought and practice, arise ideas of a new humanistic pedagogy, many of which have had a decisive influence on enlightening thought, the processes of public education and upbringing.

This does not go unnoticed by some travellers. It is interesting that in his famous 'Notes on Muscovy' the Austrian ambassador Sigismund Herberstein, who travelled in March-November 1526 as an official of the Holy Roman Empire, noted that the Kazan Tatars were "more cultured than other peoples" [20].

Many historical sources of the Kazan Khanate period mentioned the new and existing maktabas and madrassas in the capital. The largest madrassa was established at the mosque where Col Sharif was the Imam. There was also a well-

known madrasa in the village of Adeevo where Sheikh Ishmuhammad taught. The famous scientist, teacher and writer Makhmud Hadji Ogly Mukhammedyar worked in that period and his humanistic works on didactics won great respect. He created an important scientific work - 'The History of Kazan', which is the main source on the history of the Volga Bulgaria of the 13th - 16th centuries.

In the 16th century, literary works of such thinkers and teachers as Seyd-Emir Yadkar Kol-Ashraf, Muhammad Amin, and Kul Sharif were very popular.

In the middle of the XVI century (1552) the Khanate of Kazan was conquered by Tsar Ivan the Terrible and ceased to exist. The fall of the Khanate changed the natural life course of Tatar society and there were attempts to ban any practice of Islam. The policy of forcible baptizing the Muslims and pagans was carried out. In 1593 Tsar Fyodor Ioannovich, Ivan the Terrible's son, issued the decree according to which all mosques had to be destroyed. However, he died 5 years later, and that decree was not executed. According to the decree of Peter I (1715) all those people, who were on public service, were obliged to adopt Orthodoxy. However, that policy gave contradictory results. The more Tatars were baptized, the more they respect their religious traditions and national values.

There was a serious turn in national and religious policy two hundred years after the fall of the Kazan Khanate - under the rule of Catherine II. Striving for the Europeanization of Russia, in 1773 she issued the decree that introduced the standards of religious tolerance towards other faiths that existed in the Russian Empire, including Islam. According to that decree, Home Office was to maintain "the principle of tolerance, as far as such tolerance can be consistent with the interests of public order" [21]. Catherine II made efforts to ensure the principle of mutual loyalty of the authorities and the population in the religious policy of the state. That policy was aimed at integrating the religious communities into the system of government. The reforms carried out by Catherine II led to significant changes both in public life, and in the living conditions of Tatars. Religious oppression stopped and Islamic education was legalized. Catherine II authorized the construction of mosques in the late 18th - mid. 19th centuries, and that resulted in the growth of mosques, maktabs, and madrassas. Therefore, by the 1860s there were already 6763 mosques compared with only 118 at the end of the 18th century [22].

Tatar national pedagogy and practice of public education were also developed within the Russian state, remaining mostly independent from the official structures. In the middle of the XVI century Arab-Muslim pedagogy with its peripatetic tradition lost its leading position. In the medieval period Aristotelian understanding of human problems was easily combined with Sufi interpretation of the mortal life. Sufi concept emphasizing the illusory nature of earthly life and the existence of afterlife happiness dominated for almost two hundred years after the fall of the Kazan Khanate.

The religious-ethical works of Mavlya Kolyi (17th century) and Yunus Ivanai (1636-1689) contained a lot of teachings for young people based on humanity and charity. However, social thought comprised both religious views and secular ideas. During that period many authors wrote textbooks on various

sciences taught. The best-known work was a history textbook titled 'Zhemig Et-Tavarikh' (Collection of Chronicles) that was written by Gali-bek, (17th century). The work was enthusiastically accepted by shakirds (students) as it both described historical events and praised the ideals of freedom, justice, and peace.

At the end of the XVIII century inside Tatar Islam there appeared new ideological trends, emerged religious reformism. Its founders were G. Utyz Imyani and A. Kursavi who formulated the principle of 'open doors' (ijtihad). The aim of the reformers was to introduce modern views and methods in solving the social problems, rationalizing in interpreting the religious ideas and social processes, including education. Mostly due to the new approaches Tatar pedagogy became more Europeanized and receptive to the ideas of Russian and Western culture. Thus, Tatar education with its national traditions noticeably moves away from eastern traditions gradually turning towards the ideas and principles of European education.

Due to the views of such scientists and educators as S. Mardzhani, K. Fayzkanov, K. Nasyiri, Z. Khadi, G. Barudi Tatar educators and philosophers discussed the ideas of the peripatetic (Aristotelian) philosophy that regarded mind, rational knowledge and education as the main priorities in human development. The works of those scientists, their social and pedagogical views were included in the intellectual context of the European Enlightenment. Their theoretical views and practical activities had a significant influence on the educational reforms in the Kazan region, and they were also well-known beyond its borders. Those scientists greatly contributed to the establishing of Kazan pedagogical school that provided national pedagogical staff with science-based training.

Another important feature of the national Tatar education of that period (18th - 19th centuries) was that it was divided into two branches: kadimism and jadidism. Madrassas teaching kadimism relied on the old methods and therefore they were regarded as 'old-method' schools. Jadid madrassas adopted new methods and they were called 'new-method' schools. They gradually forced out kadimist schools that still existed as late as the first decade of the XX century. Kadimism was also forced out due to certain historical events. After the Bolshevik revolution in 1917 all confessions, including Islam, were restricted and repressed in the Soviet atheistic state. However, the supporters of kadimism were persecuted for their religious beliefs more severely than the followers of jadidism.

There was a significant difference in educational programs and principles of training between those schools. Kadimist madrassas applied conservative standards in teaching. They taught students for 15-20 years focusing mostly on medieval scholastic knowledge and religious texts in Arabic. Kadimism was based on the principle: 'Everything that is old is holy'. So, any tradition breaking, including the education sphere, was regarded as a violation of Islam. Knowledge in sciences was considered in terms of the ethical and practical principles of Islam. Kadimists studied 'Faraiz' (Rules) - Islamic inheritance law, which combined both ethical elements and pragmatic aspects of the proper division and distribution of property, which came from the time of Bulgaria. That subject

included both basic knowledge in Mathematics and provisions of Sharia law on inheritance rights. In madrassas one could study Arithmetic and Arabic, Aristotelian philosophy and Logic of ancient Greek philosopher Porphyry, as well as gaining knowledge in family relations, property rights, etc. [23]. The supporters of kadimism opposed the destructive, in their opinion, Europeanization of Tatars and Tatar education. They were also opposed to any innovations in the educational sphere, even to having such facilities as school desks, blackboards, visual aids. They were opponents of teaching the Tatar and Russian languages.

The most striking supporter of kadimism and the most severe critic of jadidism was Ishmi-ishan - Ishmukhamed Dinmukhamedov (1842-1919). His numerous theological and pedagogical works, in which he urged to preserve age-old religious foundations and opposed jadid education, were published in various kadimist journals. His educational program was based on the Bukhara scholastic teaching: a course of training comprised six stages and included the study of the Koran and only a few special theological treatises. Religious education was to precede secular one in the madrassas.

Being an enthusiastic apologist for Muslim traditionalism, he regarded jadid views and their public activity as a violation of Sharia provisions, and even as an anti-Islamic course and conscious atheism. The life of I. Dinmukhamedov had a tragic end. In 1919 he was accused by the Bolsheviks of counter-revolutionary activities and was shot.

However, it should be noted that there were not only extremely conservative currents within kadimist pedagogy. In the first half of the XIX century some 'old-method' madrassas experienced new trends. The shakirds, who were trained at the 'Kasymiya' madrassa in Kazan, used various training devices: compasses, astrolabes, etc. Many kadimist madrassas used a textbook on Arithmetic and Algebra 'Faraiz' (Rules) written by Bulgarian scientist Yunus Oruvi (1639-1699). In many madrassas there were handwritten manuals containing scientific and philosophical works of Aristotle, Ibn Sina, Al-Farabi, Al-Biruni, Nizami, Navoi and other thinkers.

An outstanding Russian orientalist and ethnographer V.V. Radlov, who held the position of inspector of Tatar, Bashkir and Kirgiz Muslim schools in the Kazan district, in his report (1872) wrote that the training level of madrassa students was higher than that one of many teachers in Russia, "The cognitive development of shakirds is quite high. Though their knowledge is not comprehensive, they are much more mentally advanced than our school teachers." [Central State Archive of the Republic of Tatarstan, fund 92, file 58, list 15]

It should be emphasized that outstanding Tatar public figures, writers and teachers, who carried out educational reforms and followed Jadidism, were trained in kadimist madrassas. They were S. Mardzhani, K. Nasyri, H. Faizkhanov, S. Kultiyasi, S. Kuklyashev, M. Akmulla, G. Mahmudov, G. Ilyasi, R. Fakhrutdinov, F. Karimi, G. Barudi, R. Ibragimov, G. Tukay, G. Kamal, F. Amirkhan, G. Iskhaki.

'Jadidism' (new method - *Arab.*) is a public movement founded in opposition to kadimism in the 80s of the XIX century. One of its founders was

Ismail-bey (Ismagil) Gasprinsky, the famous Tatar public figure (1801-1914). He was a publisher of magazines and newspapers, including 'Tarjiman' (Translator), which was the only Tatar newspaper in Russia as late as 1905. Publishing activity greatly helped him for 30 years to popularize his ideas. Owing to that activity numerous jadid madrassas appeared in the Volga region and the Urals. Rashid Ibragimov, Khasangata Gabyashi, Salihzyan and Galimdzhhan Galeevs (Barudi), Ahmetkhadi Maksudi, Musa Bigeyev Musa, Yusuf Akchura significantly contributed to that process.

Engaged in school education reform the jadids actively introduced the new and progressive phonics method of teaching literacy instead of the ABC method. The positions of the jadids and kadimists were diametrically opposed to each other. Despite the fact that phonics method was widely used in European countries and in Russia, significantly accelerating literacy teaching and facilitating schooling, kadimists were against its introduction. Above mentioned Ishmukhamed Dinmukhamedov opposed that method as he believed that it was completely hostile to Islam.

However, many scientific disciplines were included in the educational programs of jadid madrassas ensuring their secular character. In other words, the new method-based approach combined religious education with scientific knowledge. That was the way of Europeanization of Tatar education. Thus, the curriculum of the famous Kazan madrassa 'Muhammadiyah' included a broad list of subjects: Tatar, Russian, Arabic, Persian, Mathematics (Arithmetic and Geometry), Physics, General History and History of Russia, Geography, Drawing, Accounting, Law, Ethics, Logic, Psychology, Basic Medicine (Hygiene), Pedagogy and other sciences. That institution developed a multi-stage system of education that included a preparatory course (1 year), primary education (5 years), secondary education (6 years), higher education and teacher training courses for qualified teachers (3 years). Due to the annual exams educational criteria were improved, and more capable shakirds could attend a higher level of education [24]. That coherent system provided different levels of education for a large number of students. Training at jadid schools was significantly shorter in comparison to kadimist madrassas where it could last up to 25 years.

After the reforms carried out by Alexander II in 1860-70s the system of public education in the Kazan region was quite heterogeneous. So, in Kazan were several types of primary schools: 27 three-year state-owned schools (12 male schools, 10 female schools and 5 mixed schools), 3 parish two-year schools, 1 four-year school, 3 district primary schools, 15 parochial schools, several schools within orphanages, 5 Russian-Tatar schools, Russian classes in the villages of New-Tatar Sloboda and Old-Tatar Sloboda, a number of Tatar maktab, madrassas and Jadid schools. In addition to those schools there were private primary schools that were aimed at preparing children for secondary schools and tutoring in the lower grades of secondary schools [25]. Most Tatar children went to religious maktab and madrassas.

In the 19th century educational system was so rapidly developed that there was a lack of trained teachers. It was obvious that there was a growing need for

educational institutions that could train teachers both for Russian schools and for other national schools. In 1870 the government accepted the Act 'Measures to Ensure Education for Different Nations Inhabiting Russia'.

The measures included establishing two teacher training schools for Tatars in Simferopol and Ufa. The first Tatar teacher training school opened in Kazan in 1876. It trained teachers for Russian-Tatar schools, so both Tatar and Russian scientists taught there. It was in Kazan-based Tatar teacher training school where academician V.V. Radlov, a prominent scientist and the founder of Russian Turkology, taught.

The four-year program of training at the school was the result of joint work of Russian and Tatar educators. Classes were given in both Russian and Tatar. The most prominent representatives of science and education of that period connected the idea of training in the native language with the democratic principle of national language equality and the equal rights for education and enlightenment.

The Bolshevik revolution of 1917 resulted in extremely radical changes in all spheres, including education. Most institutions were banned or destroyed. Many teachers, scientists and religious figures were repressed, and Soviet education came under the influence of the atheistic ideology of the state.

In the post-Soviet period reviving national values, both religious and secular ones, are of great importance again. Humanistic and democratic views should exclude both religious radicalism and nihilism of the national history and culture.

4. Conclusions

Our research has found a close connection between political, socio-economic, and cultural characteristics of Bulgar, Tatar society and the level and nature of educational thought, practices, training and education of Tatars from the 8th century to the beginning of the 20th century. This large period covers different stages of the national history of Bulgars and Tatars within Volga-Kama Bulgaria, the Golden Horde, the Khanate of Kazan and the Russian Empire.

Even in the pre-Mongol Volga Bulgaria there were taking place complex processes that significantly changed the culture of the society: Tengrism as a kind of pagan religion gave way to Islam, and runic writing was replaced by Arabic graphics. Artefacts that have survived to the present days can detect inscriptions on many objects and testify to literacy in all the layers of the society, including nomads and builders. Literary works that have come down to us, and above all, the poem of an outstanding Bulgarian thinker of the 12th century Kul Gali 'Kyssa-i Yusuf' (The Legend of Yusuf) speak of the high cultural and intellectual level of Bulgarian society. Here lived scientists who received education both in Bulgaria and in the countries of the East. They wrote not only theological books, but also works on Geography, Medicine, as well as Mathematics and History. This became possible only in conditions of rapid educational growth, which was provided by mektebs (primary schools) and madrassahs (secondary and higher

educational institutions). In them students received both religious and scientific knowledge.

As a result of the Mongol conquest and the emergence of the Golden Horde, Volga Bulgaria lost its political independence, but retained its traditional values and achievements in the field of education. It was possible to preserve the three-level education system, which allowed receiving religious education simultaneously with scientific knowledge. The Golden Horde itself was gradually becoming one of the important centres of education in the Muslim world and maintained close cultural ties with other countries. In different cities of the country there were large madrassahs. After graduating from educational institutions in their homeland, their graduates, including those from Volga Bulgaria, continued their education and taught themselves in other countries of the Muslim world.

In the Kazan Khanate, which arose on the ruins of the Golden Horde Empire, the educational system continued the traditions of upbringing and training that had developed in Volga Bulgaria and continued in the Golden Horde. But unlike previous periods, the new state not only interacted with the countries of the East, but also increasingly showed interest in European cultural processes related to the Renaissance and the values of humanism. Internal and external factors gave a new impetus to the development of pedagogical thought and practice; thanks to them, there appeared ideas of a new humanistic pedagogy. Moreover, these ideas quite harmoniously fit into both religious and secular elements of education.

Within the Russian state there continued a further development of the Tatar national pedagogical thought. This happened to a great extent independently from the official structures and had a diverse nature.

The Arab-Muslim pedagogical tradition, the core of which was eastern peripathetic philosophy, for a long time (from the middle of the 16th to the middle of the 18th century) had been inferior to the dominant role of the pessimistic Sufi mysticism in the interpretation of the meaning of being.

And in the second half of the 18th century in Tatar Islam there arise ideas of religious reformism with the goal of a certain rationalization and Europeanization of the worldview, modernization of methods for solving social problems. All this could not but affect the pedagogical views and educational principles. Tatar national education was divided into two opposing trends: Kadimism and Jadidism. If jadids tried to combine religious education with the study of modern sciences and modernize the learning process, kadimists adhered to conservative principles, according to which religious education should have had an unconditional advantage over the study of secular sciences. Against this contradictory background, in the second half of the 19th century there was a rapid increase in the educational level of the population.

The material studied helps to see a long retrospective of the formation and development of the Tatar national pedagogy, in which secular and religious elements were harmoniously or contradictory at different historical periods.

But with all the variety of historical conditions of life of the Tatar people in the second millennium of a new era the integral and continuous character of cultural and historical processes, of the development of national education and pedagogical thought are clearly traced. Since the time when Turkic nations of the Volga-Kama region joined the Muslim civilization and later on entered into the European world, socio-pedagogical thought has been greatly developed and combining religious and secular elements became the integrating basis of the ethno-cultural history of Tatars.

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