

THE PHENOMENON OF HISTORICAL AND CONFESSIONAL STUDY OF THE PEOPLES IN THE MIDDLE VOLGA REGION, THE URALS AND SIBERIA IN KAZAN THEOLOGICAL ACADEMY (THE SECOND HALF OF THE XIX – THE BEGINNING OF THE XX CENTURIES)

Ramil M. Valeev¹, Mars Z. Khabibullin² and Guzel Z. Khabibullina³

The topical character of the theme under investigation is determined by aspiration of the local and foreign researchers for studying problems having great importance for the investigation of the origin of modern international and inter-confessional relations in the Republic of Tatarstan, Russian Federation and Europe as a whole. The object of the paper is to investigate a unique phenomenon of historical and confessional study of the peoples in the Middle Volga region, the Urals and Siberia in Kazan Theological Academy in the second half of the XIX-the beginning of the XX centuries. A leading approach of this research is to present the teachers-missionaries as scientists who had contributed much to the study of history, culture, ethnography and the language of the Turkic, Finno-Ugric, Mongolian peoples. The authors managed to reveal the scientific and educational activities of the missionary department of Kazan Theological Academy, the only one of its kind in Russia, to find out the contribution of its teachers to the study of the peoples in the Middle Volga region, the Urals and Siberia, to find out in the archives different documents (historical, linguistic, ethnographic) concerning the Tatars, the Mari, the Chuvash, the Bashkirs, the Udmurts, the Mordovians, and Siberians. The materials of the paper can be beneficial for anyone interested in the empire, nation, religion and Orthodox missionary policy phenomenon and modern ethno-political processes in the Russian Federation and Europe.

Keywords: Russia ; Peoples ; missionary divisions ; ethnography ; history ; culture.

INTRODUCTION

A complex historiographical and source study research of educational, scientific and social activities of the teachers of the missionary department of Kazan Theological Academy, their contribution to learning history, ethnography, language and culture of the Turkic, Finno-Ugric and Mongolian peoples in the Middle Volga region, the Urals and Siberia in Kazan in the second half of XIX-the beginning of XX centuries presents both academic and applied interest for modern scientists and practical workers.

Historical and cultural phenomenon of Islam and Christianity interaction appeared more distinctly in the Volga-Ural region. After the fall of Kazan Khanate

¹ Professor of the Institute of International Relations, History and Oriental studies, Kazan (Volga Region) Federal University, Kazan, Russia, *E-mail: valeev200655@mail.ru*

² Associate Professor, Scientific secretary, Institute Tatar encyclopedia and regional Academy of sciences of the Republic of Tatarstan, Kazan, Russia, *E-mail: kazanmars@rambler.ru*

³ Associate Professor the Institute of Physics, Kazan (Volga Region) Federal University, Kazan, Russia, *E-mail: hgz19@mail.ru*

in 1552, and the fall of Siberian Khanate in 1583, an active imperial missionary policy started in relation to ethnic groups and the peoples of the attached territories. The Orthodox educational and missionary policy of the Russian government in relation to non-Slavic peoples of Russia was reflected in materials of Russian (Dmitriev, 2002; Islaev, 1999; Taymasov, 2004); and foreign researchers (Batunsky, 1987; Bennigsen, 1967; Geraci, 2001; Payps, 1993; Werth, 1997; Hosking, 1997; Pelenskii, 1974).

Since the establishment of Moscow power over cosmopolitan population of Kazan and Siberian Territories and establishment of special eparchy (1555), the assertion of Orthodoxy became not only a missionary aim of the church, but also an important part of the state policy of Russian tsarism on the eastern outskirts of the Russian Empire (Taymasov, 2004).

The armed conquest by Moscow state of its old political and spiritual rival-the Kazan Khanate in 1552, and army-political and socio-cultural submission of the Volga-Ural region territory became a crucial starting point in the formation and development of new political, military, civilizational, communicative, informative unique space between the East-Russia-Europe. These important events in the history and culture of the Turkic, Finno-Ugric, Slavonian, Mongolian and other peoples of Eurasia in the middle of the XVI century were of exceptional importance in the world civilization development. In historical and cultural centers of the Volga region and the Urals is marked a new starting point of collision and search for inter-cultural collaboration of Christian (Orthodox) and Islam civilizations.

METHODOLOGICAL FRAMEWORK

Research methods are based on modern principles and ideas-world outlook,gnoseological, logical, which play an important role in learning the events, stages and directions of the formation of the missionary department in Kazan Theological Academy, including the works of its teachers in history, ethnography, language and culture of the Turkic, Finno-Ugric, Slavonian and Mongolian peoples in the Middle Volga region, the Urals and Siberia in the second half of XIX-the beginning of XX centuries.

General scientific methodological principles and methods employed in modern historical studies became the methodological bases of the research. The following principles of historical knowledge were taken as a basis:

- the principle of historicism, demanding to study any historical phenomenon in its development, revealing both specific peculiarities of each event and factors causing them;
- the principle of integrity, demanding to treat every event as a system of interrelated elements and the causes, determining them;

Methods of systematic and integral analysis allowed to create a complete picture of the formation and establishment of the missionary department in Kazan

Theological Academy, as well as to describe inter-ethnic and interfaith relations on the territory of this region. Taking into account the specificity of the object under study, statistical and sociological methods were involved.

The research is conducted in terms of socio-cultural approach which suggests consideration of history through interaction of social medium and culture, also systematic and comparative- historical approaches have been applied. Their use allowed us to reveal a complex of cause-and-effect relations and peculiarities in learning the interfaith interaction of the non-Russian peoples in the Middle Volga region, Urals and Siberia by the teachers in Kazan Theological Academy.

RESULTS

Different documents and, especially, archive records point to the fact that in the second half of the XIX century-at the beginning of the XX century fundamental and original researches on the study of history, ethnography, language and culture of the Turkic, Finno-Ugric and Mongolian peoples from the Middle Volga region, Urals and Siberia were held in Kazan Theological Academy. Historical-confessional and ethno-political study of the peoples and ethnic groups of Russia is connected with widespread missionary and socio-cultural policy of the Russian state regarding the peoples of Russia since the second half of the XVI century.

In the second half of the XVI-XVIII centuries the Czarist government undertook official measures with reference to territorial, legislative, tax, economical and cultural integration of the peoples of the Middle Volga Region and Urals into the socio-political system of the Russian government. The government quest for their religious unification uncouneted historical and religious traditions of the Finno-Ugric, Turkic and Mongolian peoples.

Kazan province became the center of religious and national conflicts, mass riots of ethnic groups and peoples, the Tatars being rather noticeable among them. Beginning from the middle of the XIX century the measures of nonviolent conversion of the peoples of the Volga region to Orthodoxy acquired paramount importance. Educational institutions and religious-Orthodox associations were established, their target being spreading of the Russian language and culture, levelling national and religious constituents, working out programs for theological seminaries and schools. The important religious-instructive and ethno-political centers in the Middle Volga Region, Urals and Siberia were Kazan Theological Academy and social-Orthodox organization St. Gury Brotherhood (Geraci, 2001).

In the second half the of XIX century-the beginning of the XX century Kazan Theological Academy was a significant religious-instructive center and one of the leading centers on study of history, ethnography, language and culture of the Turkic, Finno-Ugric and Mongolian peoples. Different unpublished documents written by the teachers of this academy describing culture, mode of life, customs and traditions of the peoples of the Russian state are kept in the National Archives of the Republic

of Tatarstan. These sources are of great scientific importance for modern researchers (the National Archives of the Republic of Tatarstan, fund 10 (fund of Kazan Theological Academy); (the National Archives of the Republic of Tatarstan, fund 967, list 1 (the M.A. Mashanov' fund - professor of Kazan Theological Academy); (the National Archive of the Republic of Tatarstan, fund 968, list 1 (the of N.I. Ilminskiy's fund-professor of Kazan Theological Academy).

It was supposed that having received historical and confessional education about the peoples of Russia the teachers and graduates of Kazan Theological Academy would be able to conduct active anti-Islamic polemic and propaganda, realize language and theological integration of the peoples and representatives of different confessions into a single Russian political and socio-cultural environment.

"A wish to highlight scientifically a difficult question of other nations in Russia and develop rational ways of bringing together a multimillion world of other nations and the native population of the empire based on religion and culture" became for the government and hierocracy one of the main factors for establishing Theological Academy in Kazan in 1842 (Missionary department in Kazan Theological Academy and the Inner Mission in Russia. Church and public life (1906). With this object in view, exclusive missionary departments in Russia were formed in Kazan Theological Academy in 1854. (the National Archives of the Republic of Tatarstan, fund 10, list 1, file 827, leaf 39; he National Archives of the Republic of Tatarstan, fund 10, list 1, file 1324, leaf 96-97). Four missionary departments were opened in the Academy: 1) the anti-schismatic, 2) the anti-Islamic, 3) the anti-Buddhist and 4) the Cheremiss-Chuvash.

Ethnography and the languages of the Tatar, Kirghiz, Bashkir, Chuvash, Mari, Udmurt, Mordva, Mongolian, Buryat, Kalmick and other peoples of Russia were taught at these departments.

The basics of confessional education and russification of the peoples of Russia, the forms, methods and ways of Orthodoxy advancement among the Turkic, Finno-Ugric and Mongolian peoples and nations were elaborated in the missionary departments of Kazan Theological Academy (Valeev, 1997; Khabibullin & Vagazova, 2012).

Among all other missionary departments of the Academy the anti-Islamic one was on the special position, it was due to the Islam phenomenon and the Tatar factor. The main objective of anti-Islamic department activity was in training experts for cultural-educational and religious-missionary work among the Tatars and other Islamic peoples. Among other problems of the anti-Islamic missionary department there was also confessional-scientific study of history, language, culture and religious beliefs of different peoples for the purpose of formation of special empire missionary system of education and upbringing.

The teachers and graduates of Kazan Theological Academy in the second half of the XIX - beginning of the XX century were able to organize a system of orthodox

religious education for a number of the ethnic groups and peoples from the Middle Volga Region, Cisurals (Maris, Mordva, Udmurts, Chuvashes) according to N.I. Ilminskiy's system (Znamenskiy, 1892). The main peculiarity of this system was the fact that it was based on the method (unique for that time) - the use of the native language not only in educational field but also in the process of cultural-religious education of "indigenous dwellers" of Russia.

The teachers of the anti-Islamic and Cheremiss-Chuvash divisions were deeply involved in studying history, culture, ethnography and language of the peoples of the Middle Volga Region, Cisurals and Siberia. N.I. Ilminskiy (1822–1891), G.S. Sablukov (1804–1880), E.A. Malov (1835–1918), V.T. Timofeev (1836–1895), N.P. Ostroumov (1846–1930), M.A. Mashanov (1852–1924), V.P. Vishnevskiy (1804–1885) made substantial contribution to the study of historical and cultural heritage of the peoples and ethnic groups of the Volga-Urals region.

In Russian historiography the history of the missionary departments of Kazan Theological Academy, the legacy of its teachers, as well as the problems of the peoples of the Middle Volga region, the Urals and Siberia are reflected in the works of Russian authors-R. M. Valeev (Valeev, 1997), R.M. Valeev & V.N. Tugazakov (2008-2009), A.A. Khabibullin (2005), R.M. Mukhametshin (2003), A.V. Zhuravsky (1999).

The works of Ilminsky contain interesting information about the folk literature, history, culture and language of the peoples of the Russian Empire (Ilminsky, 1883; Ilminsky, 1887). Active work on the study of history, ethnography and language of the Middle Volga region peoples was held by the teacher of the Kazan Theological Academy E. A. Malov. In the scientific library named after. N. I. Lobachevski in Kazan (Volga region) Federal University the works, as well as missionary diaries of this outstanding representative of the Kazan missionary school are stored. E. A. Malov's practical activity is reflected in the direction of his literary-scientific works, which are mainly polemical, anti-Muslim (Malov, 1885; Malov, 1891).

The nations of the Volga region and Central Asia became the study subject for N.P. Ostroumov, the teacher of Kazan Theological Academy. In Kazan he studied history, ethnography and the language of the Tatars, although a significant part of his creative heritage is connected with the study of history, ethnography and the language of the Muslim people of Central Asia (Ostroumov, 1876; Ostroumov, 1892). Original facts and materials on the history, culture and ethnography of the Middle Volga region people, see the works of M.A. Mashanov (1875, 1881). The report on the visit to the Nikiforovo village of Mamadyshsky district for the fallen away from Christianity remonstrance. October 27, 1881 (the national archives of the Republic of Tatarstan, Fund 967, list 1, case 8, 18 sheets) and other famous and forgotten representatives of various centers of Kazan.

The missionary departments' teachers of the Kazan Theological Academy paid close attention to the study of history, ethnography and language of the Russia nations and to the training of national teachers. In 1870 with active participation of N. I. Ilminsky, the Teacher's seminary was opened. In 1889 the biennial missionary courses at Kazan Theological Academy were opened (Considerations about the opening of the biennial missionary courses at the Kazan theological Academy (1889).

In the second half of the XIX – the beginning of the XX centuries Kazan Theological Academy was one of the largest scientific and educational institutions in Russia for the study of the history, culture, ethnography, language, religious beliefs of the Middle Volga region nations, the Urals and Siberia. The teachers of Kazan Theological Academy made a significant contribution to historical-confessional and ethno-political study of the Turkic, Finno-Ugric and Mongolian nations of Russia, to preservation and development of languages, contributed to the integration of the nations into the Imperial political, economic, cultural and educational space of the Russian state.

DISCUSSIONS

The problem touched upon in this study is discussed in historiography mostly in the context of the study of missionary policy of the Russian state towards non-Russian peoples of the Middle Volga and Ural regions, which unfolded after the fall of the Kazan Khanate in 1552. The Russian government sought to integrate non-Russian peoples into a single information space on the basis of Christian Orthodoxy and the Russian language. Russian and foreign experts were involved in this issue. In such a context, a theme was reflected in the work of A.V. Zhuravsky (1999), R. Geraci (2001), L.A. Taimasov (2004). However, in the author's view the problem of studying peoples in the mission offices of Kazan Theological Academy was considered for the first time. In general the paper presents original review material, which allows, to highlight the common and particular in the study of the heritage of the representatives of missionary orientalism and their contribution to the study of history, culture, ethnography and language of the Turkic, Finno-Ugric and Mongolian peoples in the Middle Volga region, the Urals and Siberia.

CONCLUSION

Modern geopolitical and civilization space of exceptional importance in the history of interstate relations of the Russian Empire with the states and societies of Asia and Europe was formed and developed in the region in the XVI – early XX centuries. The Volga region, the Urals and Siberia has become a border area (the frontier), at the intersection of various socio-cultural platforms and an unusually high degree of mixing of different cultures elements.

The relevance of research is determined by the increasing interest of state structures and the society as a whole to the problems of interethnic regulation and inter-confessional relations, to protect the indigenous peoples rights and to the conserve the national cultural diversity. Beginning from the second half of the XVI century the integration of the vast Volga and Ural territories, Caucasus and Siberia into Russian state became the starting point in the formation of the Russian multi-ethnic and multi-confessional space. Kazan Theological Academy was one of the largest in Russia scientific and educational institutions for the study of history, culture, ethnography, language, religious beliefs of the peoples of the Middle Volga region, the Urals and Siberia. The missionary departments teachers of the Academy (N. I. Ilminsky, G. S. Sablukov, E. A. Malov, N. P. Ostroumov, M. A. Mashanov, V. T. Timofeev, P. K. Zhuz, etc.) identified and collected a variety of materials (historical, linguistic, ethnographic ones) about the peoples of Russia, which are of great importance for the study of the modern interethnic origins and inter-confessional relations in the Republic of Tatarstan and the Russian Federation. G. S. Sablukov became the first translator of the Qur'an with the original canonical text in Russia. The article can be useful for all those interested in modern ethnopolitical processes in Russia and Europe, when writing a comprehensive research on the history of the peoples of Russia, when reading the courses on Russian and foreign history.

Recommendations

The article can be useful for those who are interested in the phenomena of Empire, nation, religion, and the Orthodox missionary policy and modern ethno-political processes in Russian Federation and Europe.

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