

## **POLICY OF THE RUSSIAN EMPIRE IN THE SPHERE OF ENLIGHTENMENT OF MOUNTAIN PEOPLES IN THE XIX CENTURY**

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### **Abstract**

This article describes the main aspects of the educational policy of the Russian Empire in the Caucasus in the XIX century. Relevance of the chosen research is explained by the ongoing debate in the Russian and foreign studies on the theme: can we consider the policy of Russia in the Caucasus in XIX century colonialist?

The main purpose of this work is to show the interest of Russian authorities not only in the conquest of the Caucasus by military means, but in the full integration of the region into the Russian Empire with the preservation of cultural and religious identity of mountain peoples. Authors on extensive historical, statistical and documentary materials investigate the problem of enlightenment of the Russian Caucasus mountain population, highlighting three main areas: the overall development of the network of educational institutions to the newly acquired territory, the development of mass education among mountaineers and special education policy to prepare for elite education and public service from the local population.

In the first part of the paper in chronological order stages of the network of educational institutions in the Caucasus throughout the XIX century are presented. The major educational institutions are listed, the characteristics of education levels are given, statistical information on the number of schools and students are presented. Characteristics of the establishment and development of a network of educational institutions is given on the background analysis of the role of cities as centers of education in the Caucasus.

In the second part attention is paid to mass enlightenment of Highlanders. The authors have drawn extensive archival material; legal documents regulated governing the activities of the mountain schools. A brief analysis of the purpose of their creation, training programs, funding sources and role in the upbringing and education of the local population is done. Separately, the characteristic of the Church's role in the cultural and educational work of the Russian authorities on the newly annexed territories is done.

The third part reveals such a thing as "Caucasian students" - a separate category of students who are preparing for the passage of the Civil Service in the Caucasus. In addition to detailing these concepts, the authors analyze the process of preparation of elite personnel for service in the region, the statistics on a caste composition of students in the provinces of the Caucasus and Transcaucasia, the content of

educational programs, financing and state support of future management and educational elite of the Caucasus, including immigrants from highland environment are given.

**Keywords:** Northern Caucasus, enlightenment, mountain citizens.

## 1. INTRODUCTION

Since the middle of the XIX century, the supreme Russian authorities clearly understood that purely military means of conquest of the Caucasus are not possible and it is necessary to develop the economy and the system of education. These ideas were voiced by a number of major public figures of the time. One of the first "principle of gradualism" and the idea of "change of manners" were expressed in 1805 in Georgia by supreme commander of P.D. Tsitsianov. Its essence was to "change education of Highlanders", in which he emphasized: "change of Asian manners and customs can be expected with a variable number of generations." The formula of integration of the Caucasus in a nationwide system for P.D. Tsitsianov is this: if we can raise several generations of mountaineers who are aware of the progressive role of Russia, the integration process will take much more effective and painless. The significance of the development of education of the mountaineers addressing the problem of joining Caucasus the national system found understanding in the higher echelons of power, and this was expressed in the following terms "education - there is the surest way to get closer to the Caucasus state." (Koshev M.A. From the history of enlightenment of highlanders of the Northern Caucasus in XIX - early XX century, 1991. p. 31). M.S. Vorontsov, the governor of the Caucasus, who did much for the development of mass education in the Caucasus, also expressed about the need to train personnel to manage the Caucasus from among the Caucasian peoples and demanded compulsory study in schools of new local language on a par with Russian. It is significant in this regard and the conclusion of Y.M. Neverov - Director of schools in Stavropol province in 1850-1860 years., that "the mountaineers should be given an education that would represent them the means to be productive citizens in a warlike, but mainly on peaceful pursuits."

### 2.1. The development of system of education in the North Caucasus

The first school in Stavropol appeared in 1804, but until then, measures were taken to educate the children of the mountain peoples. For example, at the beginning of the XIX century. Commander of the troops in the North Caucasus P.D. Tsitsianov recognized appropriate opening in Georgievsk and the village Ekaterinodarskaya of special schools. According to his plan, these schools were to prepare students for entry into the cadet corps. But, unfortunately, the project has failed to implement due to the complex political situation.

In the first half of the XIX century the state could not allocate sufficient funds for the organization of educational institutions, and many of them are open to donations from individuals. By decision of the noble meeting were open schools in Stavropol, Kizlyar, Georgievsk and Mozdok at the expense of local nobility: Isaiah Mishveleva and George Berzenidze. They volunteered to give up their own homes without any payment as long as the required amount will be allocated for the construction of buildings for educational institutions.

In 1837 Stavropol gymnasium was opened. The training system in it was democratic and conducted such figures as Y.M. Neverov, F.V. Yuhotnikov who made a significant contribution to the development of pedagogical practice in the North Caucasus. Stavropol classical gymnasium was the center of creation of not only a significant number of Russian, but also Highland intellectuals. From its walls were such figures as Adil-Giray Keshev, Costa Hetagurov, friend and collaborator of Karl Marx Herman Lopatin and one of the first advocates of Marxism in Russia, M.I. Brusnov.

At the end of 1849. the first in the North Caucasus school of St. Alexandra "for Noble Ladies and daughters of merchants and honorable citizens" (50 people) was opened.

In 1843 Caucasian spiritual consistory was opened in Stavropol, and in 1846 - a seminary, which provides training Ossetian, Tatar and Kalmyk languages, which were taken by representatives of the mountain tops. The purpose of the Russian government was the promotion of national policies and the revival of Christianity here.

Particularly turbulent period of development of education in the North Caucasus is a post-reform period. New historical conditions of the development of capitalist relations in the country demanded the formation of a broad stratum of educated people, and in particular in the North Caucasus. Stavropol, remaining the undisputed leader in the field of education and spiritual life of the entire North Caucasus, became the center of "the spread of public education." That was called the society, established here in the 70-s of XIX century.

K.L. Hetagurov wrote: "Stavropol was at that time one of the most cultural cities in the North Caucasus and the case was delivered to the school there is relatively good." (The edge of our Stavropol. Essays on the History, 1999, p. 156.) There were 2 male and 2 female high schools, Cossack cadet school, seminary, diocesan school, five elementary schools, three parish schools and one religious school in Stavropol.

Not only Stavropol, but other cities were centers of education. Rise of schools was widespread. Они были разного уровня и направлений. They were of different levels and areas. The predominant type of schools were primary schools: Parish and Parochial. For their content, except for rural communities, gave money the local parish church and the central agencies. In the parochial schools, except for general subjects - arithmetic, writing, history, geography foundations - paid great attention to singing. Girls were taught, moreover, sewing, knitting, embroidery. Boys are taught the basics of carpentry, shoemaking, agronomy. There was also a Sunday school for adults. Not surprisingly, as the literacy rate of the population in Stavropol was higher than in Russia: 43.7%, while in the center of 27%.

In 1859, according to the states of the Caucasus School District were: 2 gymnasium - Stavropol and Ekaterinodarskaya Branch; 5 district schools - Stavropol, Pyatigorsk, Mozdok, Kizlyar, Yeiskoe; 2 District schools with boarding houses - Poltava and Uman; 5 original schools - Ekaterinodarskoye, Tomanskoe, Temryuk, Brohovetskoe and Shcherbinovsky.

In 1886, the number of educational institutions subordinate to the management of the school district increases dramatically.

Table 1. Number of educational institutions subordinate to the management of the school district in 1886.

№	Area	Average	Inferior	Private	Primary	All
1.	Kuban region and the Black Sea Region	6	7	10	277	300
2.	Stavropol region	4	2	13	144	128
3.	Terek region	4	8	8	108	128
4.	In total	14	17	31	529	591

## 2.2. The enlightenment of mountain population

A lot of attention from the government was paid to the development of enlightenment among the Highlanders. The most complete objectives pursued in this direction before the Russian authorities, has formulated the chief inspector of public schools in the Caucasus Y.M. Neverov. "Having conquered the hostile tribes of weapons, we must conquer the strengthening of their moral and spiritual spread between education, without which it is impossible to achieve the civilization. This requires educated workers, and such must now be mainly teachers and educators of youth." (Socio-economic, political and cultural development of the peoples of Karachay-Cherkessia (1790-1917), 1985, p 103.).

In 1859, the Ministry of Education of Russia (MER) adopted the "Charter of Mountain schools." The purpose of these schools was declared as "state and the spread of education among the mountaineers will find peace." In a subsequent circulars MER (1867), this object is cleared up as follows: "Educate gradually foreigners, bring them closer to the Russian spirit and Russia - is the task of the greatest political importance."

It should be noted that, by introducing a new type of school, the administration did not close Muslim schools. In the middle of the XIX century. in the Caucasus, there were more than Russian. In the Caucasian school district one Russian school accounted for 5635 inhabitants and 1309 for the Muslim people. Mountain schools were divided into district and primary. County schools for level and human were equated to district schools. Students, who successfully complete the county school, could be accepted without testing in IV class of gymnasium. Teaching for them conducted the program of Russian schools in Russian. It is noteworthy that in addition to the Christian faith are taught and Islam.

At the mountain schools were open hostels. In hostels accepted children of the most noble and rich highlanders, as well as wards of the Company's recovery of Christianity in the Caucasus. Pupils being in a boarding house, enjoy free housing, food, wore uniforms. Contained Mountain School on funds allocated to the highest office, and they submitted to the administrative management of public schools.

Initially (in the 60s) in the North Caucasus were opened 5 mountain schools for 380 places. The first of them appeared in Vladikavkaz. In the same year began to operate the district school in Nalchik, in 1883 - in Maikop. In the curriculum were items such as the law of God and the Muslim Koran, the Russian language,

arithmetic, geometry, history and general Russian, geography, zoology, drawing, calligraphy, singing. In some schools there were mountain craft shops, department of agronomy.

Educational reform of 60s in XIX century in Russia markedly accelerated the process of formation of the Highlanders. In March 1870 the Ministry of Education of Russia adopted the "Rules on the steps in the formation of foreigners". They set non-Russian population subdivision into three categories: 1) very little Russified; 2) living in areas where a lot of Russian; 3) enough Russified. For the first category of the population were instructed to open schools with initial training in their native language, but books written in Russian letters. For the second category of the population should be established by the Russian school, which takes children of Russian and other nationalities are taught in Russian teacher who knows the national language. For the third category of training is conducted only in Russian. (Medinskiy E.H. History of Russian pedagogy, 1938. p 354-355.).

The development of industry and other sectors of the economy in the 70-80s led to the need for special training of the younger generation. In 1872 the Constitution was adopted by real schools, in which along with general knowledge the children can receive a specialty and can prepare for higher special education. This school was opened in Stavropol. In 1889 it had an enrollment of 163 pupils from which 12 mountaineers.

Along with the Ministry of National Education, education policy pursued Orthodox Church. Even in 1863, the North Caucasus has launched its activities Society of restoration of Orthodox Christianity. Members of the public have contributed to the study of Russian language and folklore of the highlanders.

In 1889, according to official statistics of the Holy Synod, the Caucasus (without Stavropol diocese) there were 572 church schools, with an enrollment of 22,576 children, including the Caucasian nationalities.

As archival materials show in the 80s of XIX century in the cities of the North Caucasus was established cultural and educational organizations, aims to improve the business of education of the people, to disseminate useful knowledge among the Highlanders. For example, in 1881 in Nalchik were established charity Adyg intellectuals in 1888 in Kislovodsk - "Society educated highlanders of the Northern Caucasus."

### **2.3. "Caucasian students": training of civil servants from the number of the mountain population**

Starting from 40s of XIX century a serious problem for further administrative consolidation of Russia in the Caucasus became a lack of capable and reliable officials in all organs and agencies. In addition to the development of the general education system and education of Highlanders in 1843 were instructed to teach at the expense of the state treasury in the Imperial College of Law, at the Moscow Institute of Oriental Languages and the Department of Oriental Languages of St. Petersburg University 5 boys from the mountain population. Applicants were selected from the most illustrious and honorable princes and nobility, as well as the names of the khans and bek. Education of students was controlled by the time of separation own HIH Office, the reports on the results of training were provided to Chief Governor of Transcaucasian region. At the annual examinations had to attend branch manager. By 1849 the number of such students has reached 58 people. They were trained not only in the central universities, but also at the Institute of Communications, Department of Medicine University of Moscow, St. Petersburg Institute of Technology and others.

A logical extension of the state policy in the field of training of educated personnel for the public service in the Caucasus and the Caucasus was the adoption of a new legal act: "The provisions of the upbringing of Caucasian and Transcaucasian natives by the Treasury, in higher and specialized secondary educational institutions of the Empire," in 1849. The author of the document acted Viceroy in the Caucasus, M.S. Vorontsov.

In the first paragraph it was determined "to have the account of the Treasury, in different higher and specialized secondary educational institutions of the Empire special students, both from natives of the Caucasus and the Transcaucasian region, as children of Russian officials, employees or blameless died in service in the region. Pupils of these are referred to as Caucasian inmates "(Complete Collection of Laws of the Russian Empire, Collection II, Volume 11, №23307).

The main purpose of introducing the concept of "Caucasian students" was the preparation of the inhabitants of the Caucasus and Transcaucasia to engage in a variety of positions in all sorts of public service in the Caucasus and Transcaucasia. In all educational institutions of the Empire were allocated 160 seats, of which 118 for highland population - for children of Russian officials - 42 seats.

According to the text of the "Regulations" all "Caucasian students" were under the special patronage of the President of the Committee of the Caucasus and all the expenses for their maintenance and training were given from the state treasury. The amount of content ranged from 300 to 350 rubles in silver per year, depending on the institution. Candidates for the "Caucasian students" personally selected by Governor. Every three months a report on how the candidates learned was prepared. Required exam students passed at full meetings of the council gymnasium in Tiflis and Stavropol, in the presence of the Custodian of the Caucasian school district.

The entrance exams to the University must also include a representative of the Office of the Caucasian Committee, which reports on the effects of entrance examinations Chairman of a committee for a further report to His Imperial Majesty.

Studying at the University pupils, except for the basic disciplines had to learn Georgian, Tatar, Circassian and Armenian languages. University leaders had to take care of the mental and moral education "Caucasian students" follow up study of the Russian language.

Special responsibility of "Caucasian students" was compulsory service in the Caucasus and Transcaucasia for over 6 years. Before sending to the service they have received substantial financial support.

Total for the period from 1848 to 1855 66 people from the "Caucasian students" were released at the service. It should be noted that these measures have contributed to personnel matters. In 1852, the governor of MS Vorontsov wrote that their numbers "Caucasian students" formed a substantial reserve managers. (Acts of the Caucasian Archaeological Commission, Tiflis, Vol.10. №53. P.55)

Thus, the policy of the Russian administration of spreading literacy, Russian language, initiation to the Russian humanistic and democratic culture, while simultaneously tolerance and preservation of cultural values Highlanders (collection, publication of works of folklore, the creation of writing, etc.) contributed to the spiritual and cultural development of the North Caucasus.

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