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INFLUENCE OF RELIGIOUS AND SECULAR EDUCATION IN THE FORMATION OF THE REPUBLIC OF KAZAKHSTAN AS A SECULAR STATE IN THE 19TH CENTURY

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ABSTRACT

Article is dedicated to the problem of religious and secular education in Kazakhstan in the 19th century and the interaction between institutions themselves. According to the comparative method studied religious and secular education. The research focuses on the study of historical significance of this period for the creation of the modern secular state. This article points out the factors that influenced on creating a secular education in Kazakhstan.

Keywords: religious education, secular education, education, secular schools, secular state, public education, Kazakhstan in the 19th century.

INTRODUCTION

Education is very important for every modern society. This article considers problems of history of interaction between religious and secular education in Kazakhstan. The relationship between the religious and the secular elements in a society also determines how education might develop.

Secular education is the system of public education in countries with a secular government or separation between religion and state. Today, secular may mean different things to different people. In secular usage, religious education is the teaching of a particular religion and its varied aspects: its beliefs, doctrines, rituals, customs, rites, and personal roles. In Western and secular culture, religious education implies a type of education which is largely separate from academia, and which regards religious belief as a fundamental tenet and operating modality, as well as a prerequisite for attendance.

The secular concept is substantially different from societies that adhere to religious law, wherein "religious education" connotes the dominant academic study, and in typically religious terms, teaches doctrines which define social customs as

"laws" and the violations thereof as "crimes", or else misdemeanors requiring punitive correction.

LITERATURE REVIEW

In the 19th century the territory of Kazakhstan was in structure of various administrative centers of the Russian Empire. New specialists, first of all translators and interpreters were necessary for development of the relations between Russia and Asia. Establishment of educational institutions was the call of the times.

In March, 1801 Alexander I comes to the throne, and among the most important actions of the government there was an educational reform. The integrated systems of general education, the higher and secondary schools were established in the country.

In the 19th century the education in Kazakhstan developed in two directions: religious and secular. The religious direction was generally represented by maktabs (schools) and madrasas financed by parents. Training was conducted on the basis of the Arabic alphabet. It was that period when interest in a problem of choosing the education mode has become aggravated. Educational institutions of secular character began to be established after joining of Kazakhstan to Russia. They prepared officials, translators, teachers and physicians for the imperial power.

The history of one of the attention getting educational institutions, belonged to the end of the 18th century was one of the first educational institutions of the Omsk city, named as Omsk Asian School. Omsk at that time was one of the large educational centers for all Kazakhstan. The idea about establishment of this educational institution belonged to the founder of the second Omsk fortress, the commander of the Siberian corps, the general lieutenant I.I. Shpringer, and the major general Shtandman has realized it in 18 years after I.I. Shpringer's death.

The main mission of school was training the Russian and Kyrgyz personnel for management and education of the Kyrgyz people. The school trained specialists of east languages, translators, interpreters and topographers. In the 17-18th centuries, translators called those who dealt with written translation, and tolmach (*tilmash*) – interpreters.

Originally the school was completed with children pupils only from of Kazakh families. And at the beginning of 19th century the Kazakh aristocracy has begun to send the children to this educational institution, and also educational institutions of Omsk. So, in 1827 the son of Uali khan, Chingis Sultan has come to school of the Siberian Military Kazakh Forces. In the Manifesto August 19, 1827 it was indicated that the subjects studying and teaching methods as possible were according to the future pupil's mission, and each pupil didn't try to overcome his estate [1, 204 p].

At this school except the Russian literacy and fundamentals of mathematics, Tatar, Turkish, Arab and Persian languages were taught. Over time at the same school the office has been opened for training of leaseholders and topographers.

This educational institution was granted the right to send the best pupils for education continuation to Kazan University.

Almost to the middle of the 19th century training Kazakh children were carried out in the madrasas and maktabs. The functions of teacher were carried out mainly by the mullah. Muslim maktabs and madrasas were generally visited by boys that became one of the reasons of high level of female illiteracy.

The first Kazakh secular school has begun to function since 1841 in the Bokei Horde on the Zhangir Khan's initiative. The seven-year school in case of the Border commission in Orenburg (Orynbor) became the following educational institution for the Kazakh children. In 1850 in case of the Orenburg Border commission other secular school has opened. In 19 years of existence 48 people graduated this place. In 1857 Ybyrai Altynsarin successfully graduated the school. In the last third of the 19th century city schools, parochial schools, pro-gymnasiums, the Russian-Kazakh specialized schools and schools, schools of primary literacy were opened. They were supported at the expense of the state and carried out a role of primary educational institutions. In the Bokei Horde rating schools were founded. The teachers of those schools were Kazakh graduated two-form school and passed examinations in teacher's seminary on titles of teacher. From 1898 to 1914 the number of elementary schools in Kazakhstan has grown with 730 to 1988, and the number of pupils in them — from 29,1 thousand to 101 thousand people. The Turkistan teacher's seminary founded in 1879 and the Orenburg Kazakh teacher's school (1883) was the first professional educaional institutions. Later teacher's seminaries have opened in Aktobe, Verny, Semipalatinsk, Uralsk. These educational institutions have prepared for all pre-October period of 300 Kazakh teachers. In the 19th century agricultural and medical assistant's schools have opened from where there were specialists with secondary education.

DISCUSSION

Officials of Imperial Russia were especially disturbed by Muslim educational institutions which more and more began to be shown as alternative system, with special ideology of training. In this regard it should be noted the largest and authoritative centers of new-method training. In 1891 merchant brothers Ahmed, Ghani and Makhmut Khusainovs have built the mosque in Orenburg and in case of it they based the maktabs and madrasas as "Husainiya" without religious scholasticism. In this educational institution of new type they have

invited the best teachers who studied the secular training program. The training program of madrasa of "Husainiya" had reformatory character. Children learnt Tatar, Russian, Arabic languages, studied history, mathematics, geography, physics, chemistry, pedagogics, civil jurisprudence, calligraphy, drawing. Teachers used education guidance and books of foreign editions [2, 12 p]. The madrasah of "Husainiya" had rich library with art, philosophical, pedagogical literature and periodic editions on Russian, Tatar, Arab, Persian and other languages. Learners of "Husainiya" madrasas founded "Society of studying of Kazakh" which purpose was studying of monuments of the Kazakh national literature, publishing textbooks for schools and madrasas in Kazakh, assistance to publishers of future newspapers".

Many graduates of this madrasa became eminent state and public figures, poets, writers, representatives of science and culture of Kazakhstan subsequently. Consequently, in a basis of ideology of "Husainiya" madrasa has put a possibility of expansion of an outlook, direct acquaintance to spiritual achievements, modern eras and development of ideas of free-thinking.

It is necessary to tell that each of people living in Kazakhstan during the considered period looked for the niche in welfare and economic life of edge. It aimed to keep the originality that caused difficulties during establishing the public schools for non-Russian children. We think that the problem of our research can represent scientific and practical interest for the people involved in education as on documentary material on history of education. It is possible to trace development of two various approaches of the Imperial government to creation of the state educational institutions network for the non-Russian people. Now, in connection with fundamental rethinking of all history of Kazakhstan, one of the most principles of national history is the objective studying the most essential moments of education development in Kazakhstan which was the integral link in all-Russian process of the education system formation.

RESULTS

To the period since the beginning of the 19th century there was a process of gradual creation of integrated educational space. N. Ilminsky supported by orthodox clergy was at the head of this idea. N. Ilminsky has offered the system to the organization of national schools which had to be embodied in national suburbs of Russia. According to this he provided for the following scheme:

1) Primary schools with the biennial term of training;

2) One-year schools with a four-year course;

3) Two-years schools with a six-year course with limited use of national languages.

N. I. Ilminsky's ideas, for full studying of system, have been analyzed by many researchers. His views of education are estimated ambiguously. Establishment of the Russian-Kazakh schools, certainly, was not a charity action of tsarism. It quite kept within a framework of the government policy directed to acceleration of economic and cultural integration of the nomadic population living in Steppes border included in the Russian Empire. At the same time statement of school case, undoubtedly, facilitated access to younger generation from Kazakh families for gaining the primary knowledge. In post-reform Russia the aspiration of people to literacy, plunge into the scientific knowledge, literature and art amplifies. In realization of this requirement advanced Russian intellectuals played the big role which established various educational organizations at Zemstvo (elective district council in pre-revolutionary Russia) and scientific organizations, and also new out-of-school forms of education. More capable graduates of Russian-Kazakh schools had an opportunity to continue education in secondary, and then and in higher educational institutions of Russia, forming a kernel of Kazakh intellectuals. Thereby development of the Russian education among the Kazakh population of Steppes are promoted cultural rapprochement of two nations.

In this regard we support the opinion of G. S. Sultangaliyeva who writes: “Historical development of the people of the Volga region, South Ural and the Western Kazakhstan at the end of 19th, the beginning of the 20th centuries was characterized by formation of new type of cultural interaction and their intellectual elite, formation of the general bases of ideology of national revival of Turkic communities of the region. Factors which favored and caused the movement in this direction are development on idea of revival of the people on the basis of their all-round education and enlightenment, coming the culture up in native language, establishments of equality and an equal share of the Turkic-Muslim and Slavic-Christian people in state political system of Russia" [3, 36 p]. During the period of modernization of the Russian Empire society religious education and secular education had undergone a significant evolution.

CONCLUSION

Finally, we need to look at how a country defines the nature and purpose of religious and secular education. We as certain that debates in modern Kazakhstan regarding the importance of religion education in the educational environment of secular society indicate that this problem has not been solved and demand historical

analysis of the experience of 19th century period which is characterized by the official functioning of the system of religious education in secular schools on the one hand, and by continuous discussions about this issue on the other. The Republic of Kazakhstan proclaims itself a democratic, secular, legal and social state whose highest values are an individual, his life, rights and freedoms. Kazakhstan is multiethnic, with a long tradition of tolerance and secularism. Kazakhstan will continue to remain a secular state which respects the rights of all faiths [4].

We can argue that the influence of religious and secular education in the XIX century was a very important historical moment in the formation of the Republic of Kazakhstan as secular state.

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