



## Problems of Education in the Third State Duma, as a Reflection of the Spiritual Condition of Society

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**ABSTRACT** The significance of this study is that the issues of cross-cultural communications between the Russian people, which were relevant in the early XX century, will remain relevant in the XXI century. Therefore, this paper described the issues related to the establishment of the mutual understanding and tolerance to “aliens”/non-Russians using an example of education the issues discussed by the 3<sup>rd</sup> State Duma. In fact, the Russian history proves that the state evolution is only possible with inter-ethnic peace. In addition, ethnic and religious peace is impossible without a dialog between cultures and religions because the cross-civilization exchange is the best way to harmonize the cross-ethnic and cross-religious relations. Thus, results obtained from the paper may be used for teaching, digests, and meta-studies in the Russian history for creating specialized courses and educational programs, educating children and youth, and management decision-making in the social and cultural spheres.

### INTRODUCTION

According to the studies, social and cultural changes of the late XX and early XXI century demonstrated that no country and no people can live in isolation, with closer cross-cultural contacts and stronger mutual influence and interaction between national cultures. As noted by Lotman, the culture “is always connected with history and it always implies the continuity of moral, intellectual, and spiritual life of an individual, society, and humanity” (Neuliep 2016; Lotman 2019).

From the late 1990s, the notion of “interaction between cultures” is changing. It now includes recognizing the actual diversity of cultural and historical systems and dialog-based interaction (Buber 1995). Martin Buber, who is one of the founders of the dialog theory, stated that “a person achieves their own identity only by absorbing the panhuman and relating themselves with other people” (Buber 2015; Geraci 2018). In addition, Ortega and Gasset emphasized that “panhuman values are formed only during a complex multi-layer dialog of cultures” (Ortega and Gasset 2012). Huntington’s positions are similar. In fact, he treated dialog as a true form of international communication (Huntington 2000).

Russia has centuries of experience in cross-ethnic and cross-religious dialog and lack thereof. The XXI century is characterized by an increased interest of the Western scholars in ethnic and religious relations in Russia. In his monograph on the issue of the relations between orthodoxy and “foreign faith”, Paul Werth noted that the people of the Russian Empire had a “conflictless existence, despite all the differences of their identities” (Werth 1994; Singer 2016). In addition, Robert Geraci viewed the interaction of the Empire and its “eastern subjects” through school education, missionaries, and so forth (Geraci 2018; Lotman 1997).

Therefore, this paper aimed to identify and investigate the problems of Education in Duma State- Russia as a Reflection of the Spiritual Condition of Society.

### Objectives

The primary purpose of this study was to study cross-cultural communications between the Russian people.

### METHODOLOGY

This paper is based on the principles of historicism and objectivity and a dialectical and

culture-civilization approach. Therefore, we used systematization and summarization of the factual material and a comparative (comparative-contrastive) analysis of the proceedings of the 3<sup>rd</sup> State Duma. Moreover, we employed an interdisciplinary approach.

In fact, the logical analysis method and a systematic procedure for the analysis of belief systems which seek to identify logically connected statements, was applied for identifying the features of historiographical facts and relationships established between them, trends, directions, and stages of the historical thought.

As well as theoretically was summarized the results of the study that is based on the assumptions or opinions that were mentioned in the study and was understood the context of the research, was identified the main argument or position of the study, and then was scanned the argument.

Finally, the paper used descriptive, chronological, and problem method of presenting the material and the items are arranged by their occurrence in the time that was observed, was understood, was analyzed, then was interpreted find solutions, and was performed applications that lead to a holistic understanding of the concept.

## RESULTS AND DISCUSSION

It is notable that the state of Russian education and the need for improvement and modernization of education have been often discussed and abundantly debated in the 3<sup>rd</sup> State Duma by deputies from different political groups and movements. The provided discussions involved not only the content of education, but also the languages permitted in education and the religion of those engaged in teaching, especially in the primary school and other educational institutions. These disputes revealed the ethnic and religious issues that existed in the Russian society in the early XX century.

When a public education bill was discussed in February 1911, an amendment regarding the language of instruction was proposed by Godnev, a State Duma deputy from Kazan Province. Godnev's speech reminded that on 18 June 1905, "the Royal Assent was granted to the opinion of the Committee of Ministers that the medium of primary education for each foreign people liv-

ing in Eastern Russia should be their native language. Thus, the Ministry of the Public Instruction provided a series of rules for foreign-language schools in the eastern part of Russia and in Kazan and Orenburg Province and the Caucasus. These rules, passed with the Royal Assent, ceased ... a policy that led ... to russification of non-Russians for 40 years" (Wildavsky 2018). The "russification" policy was being particularly actively implemented after the Governing Senate approved the "Rules for education of the non-Russians residing in Russia" on 26 March 1870. In this regard, Paper 243 from the "Collection of decrees of the Ministry of Public Instruction" of 1870 clearly defined the "goal of education of all non-Russians living within our country ... as russification and integration into the Russian people..., russification of Mohammedans must be carried out via schools". Consequently, "non-Russians flatly refused studying in a Russian school ... because they did not want to be Russified" (State Duma: Verbatim records 1911; Êîzhakhmetov 2015).

Therefore, we note that today, the attitude to missionary schools has changed, and more researchers, including Geraci agree that Ilminsky (1913) as the "chief" missionary of the second half of the XIX century, was for non-Russians more of an educator than a missionary, and Russian scholars of Eastern studies, including Ilminsky (1913), managed to avoid a "colonial arrogance" towards the eastern people and cultures by using local teachers". In addition, Ilminsky was a man of the day and treated russification of Christian peoples as a spiritual unification on the basis of the Orthodox unity and considered it as an inevitable and progressive process (Ilminsky 1913; Geraci 2018; Kappeler 2014). However, there are other opinions. Muslims of the Volga and Ural regions criticize the system established by Ilminsky (1913) for contributing to the split among the Tatars on the basis of religion. Moreover, the proponents of the traditional cultural beliefs accused Ilminsky (1913) and his associates of destruction of the traditional religion and national culture of the pagan people. Furthermore, the Russian patriots accuse Ilminsky (1913) of giving rise to separatism and anti-Russian nationalism.

Even Godnev notes that the national education policy changed after the Manifest of 17

October 1905. On 27 October 1906, the new Rules with the Royal Assent were published, they regulated the teaching of non-Russian languages; for example, in Votyak, Chuvash, and Cheremiss schools. Owing to this regulation, Godnev noted the inaccurate wording in Paper 17 of the National Education bill, and suggested replacing the term “medium of instruction statutes” with the “medium of instruction statutes and Rules published with a Royal Assent”, because it is the royal power that gave children the right to attend classes in their native language for the first two years, with Russian being used after that, while their native language would remain the medium of instruction and a “tool to facilitate classes in Russian”. However, under the bill, these rights could be taken away from the “non-Russians”. Von Anrep, who is the speaker of the national education commission, supported this amendment, and Paper 17 was revised and passed as suggested by Deputy Godnev.

There are numerous arguments that included personal attacks; for instance, Deputy Gulkin from Bessarabian Province, which doubted the religion of Von Anrep and that he, “with that surname”, could be allowed to speak about education in the Russian Empire occurred when Paper 31 was being discussed, particularly regarding the faith of primary school teachers. The Polish group in the Duma proposed an amendment to require teachers to be of Orthodox faith in the schools where most students are Orthodox, but the majority of deputies disagreed (Von Anrep 1912).

Deputy Andreychuk from Volhynian Province voiced a plainly chauvinist position. He said that the amendment proposed by the People’s Freedom Party to “permit teachers of any faith, ethnicity, and gender in the Russian schools” ... “would completely alienate us from schools” (he was especially concerned about permitting Jewish teachers in Russian schools). Moreover, Deputy Andreychuk surprised that this amendment on the equality of religions was defended by Mr. Gulkin, a Russian deputy in a Jew’s skin. Finally, Andreychuk’s speech was supported with applause from the right.

Then, a particular opinion was voiced by a deputy from Kazan Province, G. Enikeyev. He offered an amendment to replace “may be elected” with “shall be elected”. However, his speech

actually concerned much more than his amendment. In fact, when he spoke on the approach to the faith of primary teachers, he said that it must adhere to the “principle of full freedom based on equality, brotherhood, mutual trust, and respect to religious and ethnic features of each person, on broad freedom of education and upbringing”. He continued: “if we recognize that principle, we need to remove the words “Christian faith” from Paper 31; that is, we must not create any differences in terms of faith”. However, “if we do not accept this principle and still admit that primary school teachers may have a great religious and moral effect on children, we should use a faith-based perspective and rule that a teacher in a non-Orthodox school should belong to the faith of the students. However, objections that such regulation will force the Ministry into a hopeless situation because of the lack of teachers of the appropriate faith should be deemed unsound because the Christian teachers may not even be sufficient for Christian schools, and it is easier to educate new teachers for non-Russian schools by the non-Russians themselves than by the Russians who would need to learn the regular subjects and another language and the way of teaching it” (Tolz 2011; Kolsto 2016).

Here, it should be noted that the issue of teaching in “ethnic schools” arose before the XX century. Ilminsky (1913), the “missionary” who developed his system of education for non-Russian people, stated that the school must be the center of gravity that would attract the sympathy of non-Russian population towards Russian culture. Moreover, the school education in the native language of the students will contribute to spiritual uplift of non-Russian people and their closer relations with Russians. In addition, teachers in schools should be of the same ethnicity as the students (Semyonov 2010).

However, G. Enikeyev’s amendment was rejected. The wording “shall be elected” was kept in the bill exactly for the reason that G. Enikeyev considered “unsound”, which is the lack of teachers of a certain ethnicity. Nonetheless, the upper chamber received the bill from the State Duma in 1912, which allows native language to be the main medium of primary school instruction for nine ethnicities in Russia, including Tatars, but this bill was rejected by the State Council on 5 June 1912 and never became legal (Werth 1994; Hossienabadi 2016; Novikova et al. 2018).

The 3<sup>rd</sup> State Duma and its deputies were part of the Russian society with its ethnic and religious differences. According to the analysis of Duma's proceedings, deputies had no interest in the agreement on almost any issue. Being on different sides of the political spectrum, the right, the left, the monarchists, nationalists, liberals, and socialist democrats did not want to yield almost on any issues (for example, they could not agree on the introduction of the national primary education in Russia), often having diametrically opposed interpretations of the national interests in Russia. This case was reflected in the way the parties of the Duma considered the Russian society in general and particularly cross-ethnic relations, which ultimately interfered with hasty decision-making.

### CONCLUSION

It is concluded that our centuries of history prove that the only way to preserve the state and consolidate the society in Russia is the dialog of cultures that contributes to the reduction of social tensions because it is only the dialog of the equals that can preserve and develop cultural diversity. In fact, cross-cultural dialog is especially needed in the context of globalization. However, good will is insufficient for the dialog, general cultural literacy is also required, which involves not only the ability to understand differences in customs and cultural traditions, but also the ability to look at one's own culture through the eyes of other ethnic groups. Therefore, the only way to create inter-faith and inter-ethnic peace is to establish a continuous contact and education for the purpose of mutual understanding.

### RECOMMENDATIONS

Results obtained from this study can be used for teaching, and meta-studies in the Russian history for creating specialized courses and educational programs, and management decision-making in the social and cultural spheres.

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