SECTION VIII. PHILOSOPHY

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Religious education in the Republic of Tatarstan: history and modernity

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Abstract

The Republic of Tatarstan is a specific and unique region. Its distinctive features are multiconfessionalism and multiculturalism. The article is devoted to religious education in the Republic of Tatarstan.

Keywords: Tatarstan, Religious Education, Christianity, Orthodox Church, Islam.

The Republic of Tatarstan nowadays is a specific and unique region. Its distinctive features are multi-confessionalism and multiculturalism. In Tatarstan, traditions have developed in the field of interreligious and interfaith relations, the characteristic features of which are tolerance and openness to dialogue. For decades, representatives of various cultures have been lived in the Republic, but the majority are Tatars and Russians. Traditionally, Russians adhere to the Orthodox religion, and Tatars profess Islam, although there is an ethno-confessional group of baptized Tatars. In the Republic, and especially in its capital Kazan, mixed marriages between representatives of different nationalities, traditionally adhering to different religions, are common. All this palette of cultures creates a specific picture, in which religious education plays an important role. The subject of the research, the religious education in Tatarstan, is relevant due to the fact that right now interest in religion in post-secular society is especially high. Education in this area has its own traditions and innovations, which are important for study.

The purpose of this article is to study the modern situation in Tatarstan in the field of religious education.

The main methods of the research are comparative and historical methods, analysis of statistical data, as well as analysis of publications in the media on the studied topic.

As a research material the article uses the data of fundamental scientific works on the history of religious education, history and sociology of Tatarstan processed by us, as well as current publications in the mass media on our topic.

The socio-cultural space of Tatarstan was formed on the basis of two cultures: Orthodox-Russian and Turkic-Muslim [1, p.162]. The Republic of Tatarstan today is the epicenter of the Tatar nationality [2, c.9], and its name comes from the ethnonym «Tatars». Tatarstan is located in the central Volga region (800 km from Moscow to the East). This is a multicultural and multi-denominational region. Tatars are the second largest nation in the Russian Federation. They live compactly in the Volga region, the Urals region, Western Siberia and dispassionately not only in all regions of Russia, but also in countries near and far abroad.

According to the 2010 census, the population of the Republic of Tatarstan was 3 million 778 thousand 500 persons. The ratio of nationalities in the republic is changing. In 1989, the Tatars made up 48.5% of the population, Russians made up 43.3%, the representatives of other nationalities made up 8.2%/. In 2002, the number of Tatars increased to 52.9%, and the number of Russians became less to 39.5%, and the number of representatives of other ethnic groups decreased to 7.6%. The 2010 census gave the following results: 53.2% of Tatars and 39.7% of Russians lived in the Republic. As for representatives

of other peoples, 3.1% of Chuvash, 0.4% of Udmurts and 0.3% of Azerbaijanis (who settled in the republic in the last quarter of XX century) lived in Tatarstan,. There are also Jews, Volga Germans, Armenians in Tatarstan, who, despite their small numbers, play a significant role in the life of the republic [1, p.15-16]. According to the same 2010 census, three quarters of the republic's population are urban residents, namely, 2 million 335 thousand 200 persons live in cities. Over the past half century, the number of citizens has doubled. In 1959, the urban population was only 1 million 109 thousand . The rural population is one fourth of all residents of Tatarstan: 931 thousand.

As for migrations, the survey conducted in 2007 in the context of the study «Sociocultural Portrait of the Republic of Tatarstan» showed that more than half of the inhabitants of the Republic live where they were born. Less than 20% of residents came to Tatarstan from other regions of the Russian Federation, neighboring countries, about 30% of respondents moved from other cities and villages of the Republic of Tatarstan. In the last 25-30 years, ethnic Tatars have mainly migrated to the Republic. There are twice more than the Russians who moved to Tatarstan. The balance of migration flow to Tatarstan in 1990-2000 was positive, three quarters of the flow was migration from neighboring countries, and one quarter was interregional migration. At the same time, ethnic Tatars predominate among intra-republican migrants.

Tatars also actively migrate within the republic. Mainly intra-republican migration comes from rural to urban areas. This is due to the fact that the Russians at the end of the 20th century were more urbanized, and then the time came for the urbanization of the Tatar population. Nevertheless, Russians still remain a highly urbanized part of the population, significantly more than the Tatars. 85% of Russians and 66.5% of Tatars live in cities [1, p.15-19]. Thus, Tatars migrate more actively to the republic from other regions of Russia and other countries, and also migrate within the Republic of Tatarstan from rural to urban areas.

The specificity of Tatarstan, as a unique region of Russia, is that two world religions historically coexist peacefully here. This is Islam and Christianity (Orthodoxy). 36% of the population of Tatarstan identify themselves as Orthodox believers, 40% consider themselves Muslims [3]. Stability in the region is ensured by establishing a balance between the interests of these two main faiths, while equality before the law of all religions is strictly observed [p, c.194]. The majority of the Tatar population are Muslims. There is also a small proportion of Tatars baptized into Orthodoxy - "the Kryashens", According to the 2010 census, their numbers have increased from 18 thousand to 29 thousand since 2002. Representatives of the Kryashens advocate the separation of themselves into a separate ethnic group.

In addition to the religious organizations of the Orthodox Church (ROC MP) and Islam, as of January 1, 2013, other religious organizations were registered in the republic: five Old Believer communities, two organizations of the true Orthodox Church, three communities professing Orthodox Judaism, two parishes of the Roman Catholic Church and the Armenian Apostolic Church. With regard to Protestants, Tatarstan has 21 evangelical Christian communities and 6 Baptist evangelical Christians, 5 evangelical Christian communities, 17 Pentecostal evangelical Christian organizations, 5 Lutheran parishes, 10 Seventh-day Adventist communities, one reformed church and one New Apostolic church. In Tatarstan, the church of the last covenant and the church of Jesus Christ of Latter-day Saints (Mormons) are also registered. Other religious directions are represented in the republic: two organizations of the Krishna consciousness society, one organization of the Bahá'í faith and one of the Buddhists [4].

Muslim religious education in Tatarstan has its own history. Its role in shaping the worldview of the Tatar population, in the Tatars' assimilation of the values and religious norms of Islam cannot be overestimated [5]. In the XVIII century and the beginning of the XIX century social, cultural, economic changes took place in the Russian Empire, there was a transition to capitalist relations in society. At the same time, the Tatars still maintained traditional religious beliefs. Changes in the society of the empire could not but affect the life

of the Tatar population and their way of life. Duality arose: on the one hand there were representations of traditional Islam, on the other hand significant structural changes in society took place. This dualism was reflected in social and theological thought. The understanding of new concepts, views and norms took place in the context of the concepts and images of Islam familiar to the Tatars. Trends similar to the division in Russian society into Westerners and Slavophiles emerged and took shape. In the context of the theological and social life of Tatar society, this was also expressed in two movements: one sought the revival of traditional Islam, the other was aimed at the Islamic reformation. Supporters of the revival of Islam sought to return the Tatars to the "true" faith. Religious reformers, in turn, aimed to modernize ethical, value and religious and worldview issues, which is their main achievement [6].

For decades of Soviet power, Islam remained one of the important internal factors in the national identification of the Tatar people. It was preserved in the life of the Tatars in the form of rites and traditions. Muslim religious life began to revive actively from the late 80s of XX century, when society took course to affirm religious freedoms. The revival of Muslim religious education began with the opening of elementary schools at mosques. Several generations of Tatar believers were not able to learn the basics of their religion, and now schools began to teach the basic provisions of Islam for everyone. Gradually, secondary and higher level schools, madrasas, began to open in Tatarstan. The process continues to this day. In Tatarstan, the Spiritual Administration of Muslims (SAM RT) operates under the chairmanship of the Mufti of Tatarstan Kamil Hazrat Samigullin. The extensive structure of the SAM allows management to ensure the operation of local parishes throughout the republic. The Office maintains international contacts and is responsible for preaching and Muslim education [1, p.196]. The Office also provides media such as the magazine «Shura», the newspaper «Ummah» and «Radio Azan» [7].

Nevertheless, it should be said that the revival of Islam in Tatarstan has not reached its maximum. Before 1917, there were about 6,000 mosques in the Kazan province. Modern Tatarstan occupies a much smaller territory than the province had covered before the revolution, but now there are only 1,500 mosques in the republic, that is, four times less, and 50 of them do not have mullahs. Also, about 800 imams of Tatarstan work without special religious education, only after study at some courses. In Kazan today there are about 80 mosques, in Moscow there are 4, and in Ufa there are 20 ones [8].

Each mosque has courses on the basics of Islam. They belong to the field of religious education. The education system of the Russian Federation includes secondary and higher Muslim education. Currently, there are Kazan Islamic College, Kazan madrasah «Muhammadiyah», Kazan madrasah named after 1000 adoption of Islam. In Naberezhnye Chelny there is a madrasah «Ak Mosque», in Almetyevsk there is madrasah named after R. Fakhretdin, there are also madrasas in Mamadysh, Buinsk, Kukmor, the Urussin madrasah «Fanis». Secondary special educational institutions also include the Kazan Center for the Further Training of Workers of Religious Organizations and Teachers of Educational Institutions, and the Secondary School «Usmania». The fate of the Kazan madrasah «Muhammadiyah» is notable for the fact that it existed even before the revolution and was again opened in 1993 [9]. More than 1000 people are trained in the madrasah, both religious and secular disciplines are included in the curriculum.

There are also higher educational institutions of religious education in Tatarstan. On September 4, 2017, the Bulgarian Islamic Academy was opened, the Russian Islamic Institute (RII) and Kazan Islamic University, combined in one building, are in operation. They share the name «Russian Islamic University». Kazan Islamic University does not have accreditation. It teaches only teachers of primary religious schools at mosques. The Russian Islamic Institute is the first Islamic university to receive state accreditation in 2007. Rector of RII is Doctor of Politics, Professor R.M. Mukhametshin. The predominant religious and legal school in RII is the madhhab of Imam Abu Hanifa. The Russian Islamic Institute provides

training based on Russian educational standards in such disciplines as linguistics, journalism, economics, theology. There is bachelor's degree in all these fields and master's degree in linguistics and theology. More than 600 students from 30 regions of Russia and neighboring countries study at this higher educational institution. The main goal of the institute is to educate the modern Muslim intelligentsia. Graduates of the institute become imams, teach in Muslim educational institutions. Also, after graduating from RII, specialists work in the spiritual departments of Muslims, in scientific and expert organizations [10]. RII provides advanced training, retraining of teachers in educational programs. It is a methodological center for Islamic universities and secondary special educational institutions. Since 2009, the Russian Islamic Institute has been a member of the Federation of Universities of the Islamic World (FUIW) at the Educational, Scientific and Cultural Organization (ESCO) of the Organization of Islamic Cooperation (OIC). Thus, graduates of the institute on the basis of international treaties have the opportunity to study in Turkey, Malaysia and Indonesia in the most famous educational institutions of these countries.

The Tatarstan Metropolis of the Russian Orthodox Church currently covers 340 parishes, 481 religious sites, 10 monasteries (eight men's and two women's ones). Another 44 temples are under construction, 26 temples are under reconstruction [11]. In the Metropolis there are 45 Sunday schools at the churches. In Kazan, at the church of St. Seraphim of Sarov, there are catechism courses for Sunday school teachers at the department of religious education and catechesis of the Metropolis. In Naberezhnye Chelny there is a school of catechists at the Holy Ascension Cathedral. In this educational institution, the period of study is three years. They train missionary catechists, Sunday school teachers, psalmists, singers [12]. Kazan Theological Seminary currently provides two levels of higher education - undergraduate and master's degree. Both spiritual and secular disciplines are taught there. The seminary has five departments - theology and philosophy, biblical studies, general and church history, church-practical disciplines, philology. Every year, the Kazan Theological Seminary holds the All-Russian Scientific and Practical Conference «Theology and Secular Sciences: Traditions and New Relationships», the materials of which are published in the Orthodox Interlocutor almanac. The seminary also has information and publishing department, Sunday school, icon painting workshop, and optional course on icon painting [13].

In Kazan, there are a number of other religious educational institutions of primary and secondary education: Orthodox gymnasium named after St. Gurius, Protestant secondary private school, Jewish school No. 12 with in-depth study of the Jewish tradition. In the field of higher education, the Department of Religious Studies of the Volga (Kazan) Federal University has both secular specialties (bachelor's and master's degrees, postgraduate study in religious studies) and bachelor's degree in theology: «State-confessional relations» (Christian and Islamic groups), master's degree in theology: «Science and religion» (Christian profile) and «History and theology of Islam» [14].

In conclusion, it can be stated that religious education in the Republic of Tatarstan, having its own history and traditions both in Orthodox and Muslim culture, is developing. After a long break, religious educational structures, starting in the 90s, have been restoring their work in Tatarstan. At the same time, one can even express the opinion that the coexistence of Muslim and Christian communities with their educational structures is not tense. This is due to some secularization of society, the presence of mixed marriages and the policy of parity of religions, which is carried out by the leadership of the republic. In order to preserve stability in the republic, a balance was established between the interests of the main faiths, while maintaining the equality of all religions before the law. First of all, this applies to the Orthodox and Muslim communities. In the field of religious education, this is reflected in the fact that parity is observed when opening certain confessional educational institutions. So in 2017, the Muslim Theological Academy was opened in the city of Bulgaria, the medieval center of Tatar culture, which had existed in the 10th century [15]. It is planned to restore the Orthodox Kazan Theological Academy, closed by the Soviet government in 1921, and before

that it functioned since 1842. Now there is an Orthodox seminary. Religious education is also mastered by secular universities, so theology and religious studies are taught at Kazan Federal (Volga) University. It can be argued that the development of religious education in the Tatarstan region has good prospects.

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