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Великий просветитель средневолжских народов России Н. И. Ильминский

Введение. Просветительство является важной частью истории образования. Нетленные образцы выдающихся деятелей просвещения служат примером для новых поколений учителей. Цель статьи заключается в раскрытии деятельности и характеристике личности российского просветителя нерусских народов второй половины XIX в. Николая Ивановича Ильминского (1822-1891/1892).

Материалы и методы. Методами исследования выступают анализ научной и периодической литературы, биографический и исторический методы, региональный и аксиологический подходы, открывающие возможность для выявления самого ценного в предмете исследования.

Результаты. Н. И. Ильминский занимает особое место в истории образования нерусских, прежде всего, средневолжских народов России. Им была разработана и внедрена в практику работы многих школ для детей «малых» народов получившая его имя специальная система обучения, основными компонентами которой были обучение нерусских детей сначала на их родном языке с постепенным переходом на русский язык, открытие национальных школ, подготовка учителей из среды средневолжских народов и издание соответствующей методической литературы.

Обсуждение. Аксиологические и методические воззрения Ильминского получили различную, порой диаметрально противоположную оценку в последовавшие после его смерти десятилетия. Его педагогическое наследие активно используется в современной России, прежде всего, в полиэтнических регионах.

Заключение. Методическое наследие Ильминского нуждается в дальнейшем изучении с целью практического применения в современных условиях реформирования отечественной школьной системы, а сама личность великого просветителя и интернационалиста может служить аксиологическим примером для российской молодежи.

Ключевые слова: Российская империя, просвещение нерусских народов, Братство во имя Святителя Гурия, Ильминский, Тимофеев

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The great educator of the Middle Volga peoples of Russia N. I. Ilminsky

Introduction. Enlightenment is an important part of the history of education. Imperishable examples of outstanding enlightenment figures serve as an example for new generations of teachers. The purpose of the article is to comprehensively reveal the activities and personality characteristics of the great Russian educator of non-Russian peoples of the second half of the XIX century, Nikolai Ivanovich Ilminsky (1822-1891/1892).

Materials and methods. The leading research methods are the analysis of scientific and periodical literature, biographical and historical methods, as well as a regional and axiological approaches, which make it possible to identify the most valuable in the subject of research within a certain administrative and geographical framework.

Results. Ilminsky occupies a special place in the history of education of non-Russian, primarily Middle Volga, peoples of Russia. He developed and put into practice the work of many schools for children of "small" peoples, a special education system named after him, the main components of which were teaching non-Russian children first in their native language with a gradual transition to Russian, the opening of national schools, the training of teachers from among the Middle Volga peoples and the publication of appropriate methodological literature.

Discussion. Ilminsky's axiological and methodological views received a different, sometimes diametrically opposed assessment in the decades following his death. His pedagogical heritage is actively used in modern Russia, primarily in multiethnic regions. 2022 marks the 200th anniversary of his birth.

Conclusion. The methodological legacy of Ilminsky needs further study for practical application in modern conditions of reforming the national school system. The personality of the great educator and internationalist can serve as an axiological model and example for the younger generation of Russian youth.

Keywords: The Russian Empire, the enlightenment of non-Russian peoples, the Brotherhood in the name of St. Gurius, Ilminsky, Timofeev

For Reference:
Introduction

The reform efforts of the Russian Emperor Alexander II, manifested in the peasant and zemstvo reforms, which received the name of the great in history, brought to life powerful social forces that ensured the rapid development of capitalism. This, in turn, revealed the urgent need to receive at least primary education from a much larger part of the country's population than before, including residents of the so-called "national suburbs". (This expression, officially accepted in historiography, doesn't seem to us to be entirely accurate, because the territories of compact settlement of non-Russian peoples were and are located not only on the outskirts of the country, but also in the central regions of Russia).

It's in Russia, as a multiethnic country, that enlightenment has become a kind of pedagogical phenomenon, an integral part of the education system [1]. Since the second half of the 1860s, the idea of the need to educate non-Russian peoples has received significant development in Russian pedagogical thought, which, in many respects, was the result of fruitful work, including in this area, by outstanding Russian teachers, first of all, the founder of Russian pedagogy K. D. Ushinsky [2], the organizer of the first Russian pedagogical society P. G. Redkin [3], the nearest associates of Ushinsky V. I. Vodovozov [4] and D. D. Semenov [5], and their follower V. P. Vakhterov [6], etc., as well as their followers in the regions of Russia, such as A. A. Krasev from Vyatka [7], N. V. Chekhov from Tula [8], N. N. Blinov from Udmurtia [9], etc. The progressive idea of the education of non-Russian peoples found its embodiment in the theoretical and practical activities of leading representatives of national enlightenment, such as Ibrai Altynsarin, Gazaros Agayan, Nazar Ter-Gevondyan, etc. [10]. These, and many other, less well-known regional teachers, sought to effectively use the best achievements of Russian pedagogical thought, while taking into account the national specifics of the language and mentality of their peoples. In the Middle Volga region, which was a multiethnic region, the problem of education of children of non-Russian peoples was particularly acute [11]. By the time itself, an educator was in demand, embodying equally the qualities of a theorist and a practitioner, an administrator and a politician; a person capable of conducting a conversation and seeking the right solution with both a high-ranking official and a simple peasant. Such an outstanding versatile personality was Nikolai Ivanovich Ilminsky.

Materials and methods

The leading research methods are the analysis of scientific, journalistic literature, biographical and historical methods, as well as regional and axiological approach, which opens up the opportunity to identify the most valuable in the subject of research. Materials of leading scientific domestic and foreign publications were used; among them "Pedagogy", "Prospects of science and education", "Questions of pedagogy", "Pedagogy. Questions of theory and practice", "Primary School", "Yaroslavl Pedagogical Bulletin", "Bulletin of Vyatka State University", "Journal of Research in Rural Education", "The History of Education & Children's Literature", works of Russian and foreign researchers in the field of the history of
Results

The problem of studying the enlightenment of the Middle Volga peoples and ethnic groups of the population occupies a prominent place in international and domestic historical and pedagogical publications. The authors consider this problem from different perspectives. Particular attention is paid to such an aspect of this problem as introducing students to a different social, cultural and linguistic environment in a situation of voluntary or forced change of residence, as was the case, for example, with the children of Spanish Republicans displaced to the USSR in the 1930s [12]. The immigrant "motive" in the light of modern socio-political trends looks very relevant in comparative historical and pedagogical works. Foreign authors devote their research to such issues as the education of Italian emigrants in Brazil [13], a comparative analysis of the Turkish language teaching of Germans in Istanbul and Berlin [14], the education in Vienna in the 19th century of Croatian students [15] and clerics [16], as well as the offspring of noble families in boarding schools of the Jesuit Order in Polotsk in 1772-1820 [17], etc.

In all these, and in a number of other works, national enlightenment is recognized as an important component of education. Enlightenment is even called upon, according to some scientists, to contribute to the creation of a new Slavic world [18]. Researchers of enlightenment attach great importance to the disclosure of the personalities of outstanding enlighteners, such as Bishop of Vyatka Lavrenty Gorka [19], Stefan Permsky and Trifon Vyatsky [20], etc. Much attention is paid by foreign researchers to the characteristics of national enlightenment from the standpoint of today. Thus, K. J. Wenger, J. Dinsmore and A. Villagomes consider enlightenment through the prism of teacher identity formation in a multicultural rural school [21].

Researcher D. Minz considers the most important manifestation of ethnic enlightenment to support the vital aspirations of rural black and Latino high school students in the framework of community and youth leadership programs [22]. T. Huffman characterizes university graduates who plan to live in a reservation after college among American Indian students [23]. At the same time, American authors A. M. Campbell and G. K. R. Yates cite directly opposite examples when trained young professionals don’t want to work in a rural, and even more so, in a multiethnic school, stating that they are metrocentric [24].

However, this problem is global in nature. In the last two decades, a number of works of Russian researchers have been published that reveal various aspects of national enlightenment in the second half of the XIX century – early XX centuries in the Middle Volga region. I. A. Anokhina studied the problem of enlightenment of non-Russian peoples [25]. I. V. Almeteva explored the peculiarities of organization of primary school education in the Mari region [26]. A. S. Aizatullova investigated organization of state and religious education of the population of the Russian Empire [27]. I. I. Motyka studied the problems of religious education of the population of the Russian Empire [28]. K. P. Portnov focused on educational and pedagogical activity of the enlightener N. V. Nikolsky [29], etc.
In these and a number of other studies, the name of N. I. Ilminsky is mentioned as a great educator of the non-Russian peoples of Russia.

The outstanding orientalist scientist N. I. Ilminsky was born on April 23 (May 5), 1822 in Penza, in the family of a priest. He studied from the beginning at the Penza seminary, then, in 1842-1846, at the physics and mathematics department of the Kazan theological academy. He showed great linguistic abilities and upon graduation was left at the academy as a teacher of Arabic and Tatar languages. In 1851-1854 he studied Islam and Arabic while on a research trip to the Middle East (Egypt, Palestine, Syria) [30, p. 102]. Professor Ilminsky was the greatest scientist of his time, a corresponding member of the Russian Imperial Academy of Sciences (since 1870), a great polyglot (according to contemporaries, he knew 28 languages).

Since 1854, he taught Oriental languages at the missionary department of the Kazan theological academy, as well as natural science subjects, the history of philosophy, and the Hebrew language. Then, on the accusation of the Kazan Bishop Athanasius, allegedly in the partiality of N. I. Ilminsky's attitude to Islam and its propaganda he leaves the academy for the Orenburg Border Commission.

Here Nikolai Ivanovich gets acquainted with many languages of the peoples of the Russian Empire (Kyrgyz, Turkmen). In 1862, Ilminsky headed the Arabic-Turkish department at the Kazan University. Since 1872, he has held the position of director at the newly opened in Kazan, Russia's first alien teachers' seminary.

In the second half of the XIXth century, the missionary direction in Russian Orthodox pedagogy significantly strengthened, which was based on Christian doctrine, the policy of autocracy and pedagogy in its various components.

N. I. Ilminsky was one of the founders of the missionary Brotherhood in the name of St. Gurius, which opened in Kazan in 1867, and he headed the translation commission of the Brotherhood. He was a leading translator of books into Tatar, Chuvash, Mari and Udmurt languages. In the 1870s he translated the Psalter into the Kryashen language. When translating into Tatar, Ilminsky refused to use the Tatar book language with Arabic graphics, as completely incomprehensible to the villagers. He "translated" the books of Holy Scripture into the spoken Kryashen dialect, using the Russian alphabet. His assistant and collaborator in the development of this dialect was the Orthodox priest Vasily Timofeyevich Timofeyev (1836-1895), a baptized Tatar who sincerely wanted to help the cause of enlightenment of his native people.

In the first years of his scientific and teaching activity, Ilminsky actively participated in the discussion of the problems of missionary work, worked on translations of the Holy Scriptures into the Tatar language. He sought to study the Tatar language "firsthand". To do this, he even lived at one time in the Tatar settlement and attended classes at the madrasah.

On behalf of Archbishop Grigory of Kazan, he traveled to Tatar villages and learned a lot from such trips: he expanded his philological knowledge, learned valuable ethnographic information. During these trips, he was constantly confronted with the plight in which the enlightenment of the peoples of the Kazan province was located. His sociable nature, knowledge of languages and ability to attract people disposed even the villagers who were usually distrustful to strangers.

In the course of live communication, he had ideas about how it would be possible to most effectively ensure the enlightenment and Christianization of the Middle Volga peoples.
Just during the period of his activity, the missionary direction in the enlightenment, which had its foundations in the Christian doctrine and the policy of autocracy, significantly intensified. Enlightenment and Christianization — these two processes in the Middle Volga peoples actually merged together; thus, the promotion of Christianization contributed to the development of enlightenment. N. I. Ilminsky built his own system of education, largely focusing on this regional feature. He was becoming more and more convinced of the ineffectiveness of the method of education that existed at that time, which consisted in teaching novice students either in Russian (in Russian schools) or in Arabic (in Islamic mektebahs and madrasahs).

The apparent inattention of society to the school education of their children didn’t contribute to the establishment of the non-Russian population in Orthodoxy. For a Udmurt or Mari who wanted to get an elementary education, there was little choice, — between a Tatar Muslim school and a Russian parish school.

N. I. Ilminsky developed an original approach in the Christian education and enlightenment of the Middle Volga peoples using their native languages. This approach included initial instruction in the native language with simultaneous, or somewhat later, connection of the students’ native languages. He briefly formulated his pedagogical credo in a letter to the chief prosecutor of the Holy Synod, K. P. Pobedonostsev: "Our weapon is a native language, divine services in it, priests and teachers from representatives of "small" peoples [31, p. 562]. At the same time, he considered the primary task of the school to be education in the spirit of devotion to the throne, the church and adherence to "native roots", which fully corresponded to the well-known formula expressed by the Minister of Public Education Count S. S. Uvarov ("autocracy, Orthodoxy, nationality") back in the 1840s.

According to N. I. Ilminsky, the teaching of the Law of God and the study of fundamental prayers in elementary school should have been conducted in the native language of "aliens". In this regard, translation and publishing activities in foreign languages were assumed. The translation commission was established in Kazan. Publishing activities were also concentrated here. Kazan acted as a kind of outpost of the Middle Volga peoples education because of the deep enlightenment traditions that existed here, as well as due to the fact that this city was and remains to this day the center of the largest ethnic group in the Volga region, — the Tatar ethnic group.

N. I. Ilminsky formulated the main provisions of his system: organization of primary education in schools for children of non-Russian peoples in their native languages with the gradual introduction of a bilingual teaching method; creation and publication of textbooks in the native languages of the Middle Volga peoples; writing books in the languages of the Middle Volga peoples; preparation of national teachers; opening national, including professional, schools. The approach of N. I. Ilminsky received all-Russian approval on March 26, 1870, when the so-called "Rules on measures for the education of small peoples inhabiting Russia" were published. The most important direction in the implementation of state policy in the field of education of non-Russian peoples was the differentiated approach of the Government in the question of the nature of the implementation of education.

All non-Russian peoples were divided into three groups in their educational rights. "Quite Russified" peoples (Ukrainians, Belarusians) were supposed to study only in Russian. Russian language was offered to teach in schools intended for peoples living in
areas where there are many Russians, but by teachers who know the native language of the students. For the peoples "very few Russified", to which, in particular, Tatars, Udmurts and Mari were attributed, it was supposed to open schools in their native language according to textbooks printed in Russian letters.

The native language served as the basis in the first two years of study, and later it was changed into Russian [32, p. 128]. These rules, despite their obviously discriminatory nature, marked, nevertheless, a significant stage in the development of education among the peoples of the Volga region, since their introduction by the government, indicated the need to open "alien" schools in areas inhabited by "very few Russified" peoples; this task was set to the rank of the state, and in addition some semblance of educational standards was established.

The organization of education of indigenous nationalities in their native languages had to be especially actively solved in those regions where the peoples belonging to the third group lived, that is, in the Vyatka, Kazan, Nizhny Novgorod and other provinces of the Middle Volga region. This created prerequisites for the development of education of the Udmurts, Mari and Tatars, the opening of schools in the languages of these peoples, the formation of a national teaching intelligentsia, the publication of appropriate textbooks, and it opened up opportunities for the growth of national consciousness and the development of culture. At the same time, this differentiation acted as an additional obstacle to the development of education and national identity of the peoples assigned to the first and second groups.

Thus, the approach of N. I. Ilminsky turned out to be an alternative in relation to the so-called "Russification" direction of education of the Middle Volga population, whose supporters proposed using only the Russian language in teaching.

Ilminsky also spoke about "Russification", but he understood it not only as "knowledge of the Russian language, but above all as Orthodoxy". As his students noted, "he liked a good Russian word, but without the spirit of Orthodoxy and without the Orthodox idea, he didn′t like it". N. I. Ilminsky assumed that teachers and priests in non-native villages should be national cadres who have received appropriate education and are adherents of the Orthodox Church. Consequently, there was a problem of opening special educational institutions, both of a general educational type and of a professional orientation. However, in practice, it turned out that general education schools, such as the central Udmurt school in the village of Stary Karlygan, Urzhum district, Vyatka province, designed to train teachers and priests from the Udmurt population, was, first of all, a general education institution, since there were simply no other large Udmurt schools.

The first school that worked according to the Ilminsky system was the Kazan Baptismal Tatar School founded by him. In 1863, three Kryashen boys from his native village lived in Timofeev's apartment in Kazan. He taught them prayers in their native language and read with them the Kryashen primer compiled by Ilminsky. Next year, there were already two dozen such guys. This was the beginning of the school, which, through his efforts, received official status. The school became a model by which other similar educational institutions began to be created. The baptism of at least part of the Tatars, the training of enlightenment missionaries and their further successful work, according to the government, should have given a strong impetus to the spread of Christianity among other smaller ethnic groups of the Volga region, – Mari, Udmurts, Komi–Permyaks and Komi-Zyryans, Besermyns, Teptyars, Chuvash, Mordvins.
Encouraged by the success of his Baptismal Tatar school, where representatives of non-Russian peoples from all over Russia came to study, N.I. Ilminsky opened an Middle Volga teacher's seminary in Kazan and became its first director. But among its graduates from 1872 to 1904 there were only 40 Udmurts. Therefore, N.I. Ilminsky began to seek the opening of the first central Udmurt school.

Most of all Udmurts were in the Vyatka province, – 440,000 people. Vyatka Province has been one of the most multiethnic regions of the Russian Empire throughout its history. Up to 85% of all Udmurts, 20% Tatars, 40% Mari lived here [33, p. 34]. The most numerous ethnic group living on its territory was the Udmurt ethnic group, or Votyaks, as they were called until 1932. It’s not surprising that the missionaries of the Russian Orthodox Church showed great interest in this ethnic group. An important merit of N. I. Ilminsky was the opening of the central Udmurt school in the village of Stary Karlygan, Urzhum district, Vyatka province. It was called "central" as exemplary in methodological terms. And she really played an important role in the progress of the further introduction of the Udmurts to Christian civilization. The place for the school, chosen by the educator, was like a line between a solid "votyak mass" and "dangerous suburbs". By "dangerous suburbs" the missionaries meant the neighborhood with Muslim villages.

However, Ilminsky believed that the best, truly fertile ground for ecclesiastical and secular enlightenment was the backwoods, remote from industrial centers. Therefore, he rejected Sarapul, Yelabuga and other significant cities, famous for their factories and merchant trade, proposed for the central Udmurt school. The educator saw the danger for modest and quiet Udmurts of such "brisk" centers, and he insisted on opening a school in the remote Vyatka village of Old Karlygan. In a letter dated October 2nd, 1888 to K. P. Pobedonostsev, he wrote: "Providence itself has prepared the data for the implementation of this school. Therefore, I would most earnestly ask you to support this case in the ecclesiastical department and in the highest government spheres".

The Chief Prosecutor of the Holy Synod provided support. Therefore, it’s difficult to agree with the assessment of the modern Hungarian historian Peter Domokash, who characterized N. I. Ilminsky as "a friend and faithful executor of the plans of the famous Black Hundred Pobedonostsev" [34, p. 127]. Black Hundreds were members of the terrorist organization. Such a definition of the highly humane N. I. Ilminsky can be interpreted in two ways. Either P. Domokash didn’t understand who Black Hundreds in reality were, or he deliberately sought to defame the great Russian educator. Alas, vilification was and still are an usual practice of numerous foreign "researchers" in relation to truly outstanding Russian citizens and scientists.

**Discussion**

The activity of N. I. Ilminsky was objectively aimed at "a strong rapprochement of "small" peoples with the indigenous Russian population through education". He recognized their natural language as the most important and inevitable means of their education in the spirit of the Christian faith, noted Archpriest A.V. Smirnov in his report at the Kazan Missionary Congress in 1911. "This is understandable", continued A. V. Smirnov, "because a student of small people who doesn’t understand the Russian language at all can’t be taught even
the most elementary Christian truths in a language alien and incomprehensible to him. But at the same time, N. I. Ilminsky considered the languages of the Middle Volga peoples not even a goal, but primarily a means of education, and a temporary means. He saw the "last and highest" goal of educating small peoples, after all, in that all of them merged with the "natural Russian population into a single indivisible people, united by the unity of Christian faith, language, customs, spiritual culture" [31, p. 560].

N. I. Ilminsky was sincerely convinced that "small nationalities" "can′t embark on the path of general cultural development, using only the spiritual heritage of their nationality, which had neither science nor literature. Russian′s "small nationalities" should join the culture of the Russian people, and this was possible only through the assimilation of the Russian language, which alone could pave the way to all the treasures of Russian culture" and through it to the universal human culture, and, on the other hand, to make access to the Russian cultural values of other peoples of Russia more achievable [31, p. 560]. The approach of N. I. Ilminsky was based on the basis of a live spoken folk language. He considered the native language to be the foundation and instrument of school education, and assigned the primary school the main role in the education system. Teaching in primary school, in accordance with his views, was conducted exclusively in the native language for the first two years; Russian was studied as an academic subject.

Teaching in the native language of pupils was to continue until the time when children would be able to sufficiently master the Russian language. Teaching Russian began with conversational lessons. In grades 3-4, Russian became the language of instruction. The best teachers of non-Russian folk schools, according to Ilminsky are persons of the same nationality as the students. N. I. Ilminsky demanded knowledge of the native language of students from Russian teachers and its use in educational work. Textbooks, the teacher believed, should be printed in the native language of students using Russian graphics. He also sought to adapt the organizational structure of Russian schools, the forms and methods of their educational work to the national characteristics of the population, for which it was necessary to create mobile schools for nomadic peoples, boarding schools, exemplary specialized classrooms.

For the best clergymen, such as N. N. Blinov, I. A. Stefanov, and some others, well-known in their time in the Vyatka region also as wonderful teachers, the work in the field of education has always been filled with high spiritual significance. Ilminsky sought to direct priests who, in his opinion, had a penchant for pedagogical activity to work with pupils of small nationalities. He noted that there were many among them who rejected Christianity and returned to paganism, but most of them "had a precious treasure hidden in their souls: sincere faith in God, religious fear, an unspoiled heart, a humble consciousness of their spiritual poverty. The small nationality population was, one might say, a deposit, a good soil, over which it was worth working in the sure hope of abundant fruit" [35, p. 14]. Ilminsky convinced those priests-teachers who suggested starting the training of "small nationality" pupils directly from the Russian language. This point of view was held by the archpriest of the village of Chipmunks of the Buinsk district of the Simbirsk province, Alexey Ivanovich Baratynsky, who at the same time was chairman of the Buinsk branch of the provincial school council and took an active part in the "literary" (that was, scientific and methodological) development of the issue about the education of "small nationality" pupils. He expressed
his views in this issue, in particular, in the "Collection of documents and articles on the education of small nationalities" (Kazan, 1869). It took a lot of effort for N. I. Ilminsky to convince Baratynsky and other supporters of such a point of view. Baratynsky finally agreed with Ilminsky, having received a letter from him dated October 19-22, 1870, published in full in the material "Reports at the Kazan Missionary Congress" [36].

The basic principle of Ilminsky's pedagogical approach consisted, as already noted, in teaching "small nationality" pupils through their native language. At the same time, he rightly pointed out: "The only true guide of ideas to the very depths of consciousness, especially at first, is the native language. The Russian language for small nationality pupils, no matter how much you teach them and what long courses you assign for this, will always remain something external for them" [37, p. 192].

He suggested specific measures to achieve better learning outcomes. So, for "greater liveliness" children were offered "not to write first in Russian, and then translate, but immediately write in a native language" [38, p. 332].

N. I. Ilminsky bitterly noted the shortcomings in religious and secular education among the small nationalities of the Volga and the Kama region, the consequence of which was that, as a result, "the small nationality population, even baptized, doesn't know, doesn't understand the Christian faith, presenting it as a kind of shamanism, and in general its religious concepts were extremely scarce, limited to some superstitious rituals inherited from antiquity" [38, p. 334]. The transition to the Russian alphabet accelerated the process of these peoples' entry into the Russian cultural and educational environment. The use of spoken Tatar, Bashkir, Kazakh and other national languages in teaching contributed to the development of national literary languages and the creation of educational, children's and church literature in these languages. The noble undertakings of the great enlightener, his disciples and followers were aimed not only at missionary, but also at universal, secular goals. However, domestic historians of the Soviet period stigmatized Ilminsky's actions, describing them as "a policy of national oppression and Russification".

In "Essays on the History of the Udmurt ASSR" the following assessments of Ilminsky's activity are given: "In Udmurtia, the Russification policy of tsarism in the post-reform period was especially clearly manifested in the so-called "enlightenment" system of N. I. Ilminsky and in the "Multan case"; "the extreme monarchist Ilminsky developed and began to practically introduce a new method of Russification of the non-Russian population"; "The Russification system of Ilminsky's "enlightenment" was supported by the reactionary part of the national intelligentsia" [39, pp. 177-179].

And it was only at the end of the Soviet system that cautious positive assessments of the activities of the outstanding educator began to appear in the press. Thus, the authors of the History of Udmurt Soviet Literature [40, vol. 1, p. 23] noted that "Ilminsky's pedagogical system has brought a lot of benefits in the development of Udmurt culture", but immediately, "just in case," this system was branded for "reactionary aspiration".

The first escalation of attacks on the system of N. I. Ilminsky occurred yet in 1914. The Black Hundred newspaper "Kazan Telegraph" in the issue of February 2, 1914 wrote: "N. I. Ilminsky replaced Russian Orthodoxy with an alien one. Orthodoxy is unthinkable outside of Russian culture and civilization."
"The use of native languages as a means of rapprochement of small Turkic and Finnish tribes with the Russian people has opened the way to encouragement of Russophobic aspirations and of small nationalities separatism". Opponents of N. I. Ilminsky recognized the integrity, completeness of his school-educational system. As D. K. Zelenin noted in the article "Ilminsky and the Enlightenment" (1902), "his opponents (there are few of them in print, more in life) themselves have, in fact, absolutely no program and proceed only from the denial of some points of the Ilminsky system rejected by them" [41, p. 1]. The reason for the discussion was indeed, although the system had been successfully approved in different countries, including Russia. Ilminsky was a representative of the progressive Russian intelligentsia. He loved his "natives". But the black-hundred forces were gradually maturing in the Russian society. Since September 1903, the new leadership of the Kazan school district began to displace the "native" languages are out of use in subordinate schools, and two years later in some places there were already ads "It′s forbidden to speak in the Udmurt language," noted ethnographer S. V. Chicherina [42, p. 211].

K. P. Pobedonostsev left an accurate assessment of the activities of N. I. Ilminsky: "Not without a struggle Ilminsky achieved the realization of his thought. Many rebelled against him, objecting to his schooling and worshiping native languages. But Ilminsky stubbornly defended his idea, because it was consistent with the apostolic covenant to teach faith to each tribe in its language, and it was the only possible means for educating natives... Fortunately, in this thought he found support from the Minister of Public Education. More than once I happened to say to the deceased prince D. A. Tolstoy, Minister of public education in 1864-1880, that his most fruitful work and his most important merit to Russia is that he understood and supported Ilminsky... He was truly a teacher in the highest sense of the word, a lamp from which many lights lit up with a clear light. His disciples dispersed in great numbers, taught by him and directed to the Far East by teachers, priests, deacons of small native localities; from the depths of the deserts of Orenburg, Irkutsk, Altai, Yakut. They turned to him for advice and inspiration, – not eminent, not noble, not rich, but those "small and simple" who work in dark corners, shedding light in the midst of darkness, cold and ignorance... Real simple natives brought their everyday needs to him, and more than once in simple needs, which another would have passed by with disdain, he defended them and helped them with his intercessions by their petitions in the province and the capital. I have never met such a clear and pure soul in my life: it was gratifying to look into his deep, kind and intelligent eyes, which shone into the soul with an inner light. His conversation was incomparable, always in simplicity, alien to any affectation, but filled with poetic images..." [43].

One of his contemporaries recalled the attitude of Ilminsky′s pupils to his mentor: "Find among his students at least one whose eyes would not shine when remembering him, joyful tears would not come up. What connects them so much? His ardent, selfless love for them, for their language, for their infant beliefs. And how many selfless, energetic workers in the field of God, – priests, teachers left the school of Ilminsky!" [44, p. 221]. Not only the pupils of the schools opened by him, but also their children and grandchildren called him the Holy Apostle, and offered up their "native" Orthodox prayers to him. This was solemnly announced in May 1905 at the opening of the "Special Meeting on the Education of Eastern Peoples" in St.-Petersburg [45, p. 6].
There was such an episode in the life of an outstanding educator. In 1887, at the request of the educator Ivan Yakovlevich Yakovlev, he tried to help Alexander Ulyanov, who was under investigation. Ilminsky knew the family of Ilya Nikolaevich Ulyanov, who had died a year earlier. The letter of Yakovlev to Ilminsky was taken to Kazan by Volodya Ulyanov. He was sympathetically welcomed by Nikolai Ivanovich and even lived with him for a while until his mother, Maria Alexandrovna Ulyanova, arrived in Kazan with her younger children, Dmitry and Masha. Ilminsky not only supported the petition for Alexander's release, although it was unsuccessful, but also he provided assistance Vladimir Ulyanov in admission to Kazan University [46 p. 52]. Ilminsky died (from stomach cancer) on December 27, 1891 (January 8, 1892) in Kazan, where he was buried at the Arsky cemetery near the cemetery church, next to the grave of the first enlightener of Kazan, St. Gurius. Ilminsky's grave has been preserved.

Conclusions

The system of education of the Middle Volga region peoples proposed by Ilminsky united the disparate efforts of the above-mentioned and many other national educators, which made it possible to move to a sufficiently broad one, as far as it was possible at that time, the introduction of school education of the non-Russian population. The main conclusion of our research is that the methodological legacy of the great Russian teacher N. I. Ilminsky needs further study for practical application in modern conditions of reforming the national school system, and the personality of the great educator and internationalist could well serve as an axiological model and example for the younger generation of Russian youth.

Ilminsky's views are relevant, first of all, in polyethnic Russian regions. He sought to influence among Orthodox preachers all aspects of the spiritual and material life of representatives of "small nations", namely their worldview, traditions, customs, way of life, traditional occupations and forms of recreation, reading circle. This activity was based on a generally positive nature. It seems beyond doubt that the scientific study of the activities of the Russian Orthodox Church, its missionary and educational activities, the deeds of its best representatives is an important task of science, and, in particular, the history of pedagogy and education, and, above all, such a part of it as historical and pedagogical regionalism.

Nowadays, Ilminsky's educational ideas have received new incentives for use in modern domestic education in connection with the development of the national school and the strengthening of the ethnic factor in all spheres of life of Russian society, including in the field of education. The personality of Ilminsky himself serves as an example of devoted service to the interests of society. The author of this study included Ilminsky in the monograph "100 great teachers" [47]. His work has also received coverage in recent studies [48; 49].

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