

THE ESTABLISHMENT AND DEVELOPMENT OF RURAL SCHOOLS IN RUSSIA (19TH-21ST CENTURIES): AN ETHNOCULTURAL PERSPECTIVE*

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Analysis of the establishment and development of rural schools in Russia requires a clear understanding of rural education from a historical perspective, in order to reveal the reasons behind the specific characteristics seen in them today, and from there identify opportunities for further prospective changes.

The challenge of rural schooling has been an important problem throughout the history of the Russian education system. It is well-established that all reformations in rural schools depended not only on the political decisions of government, but also on the ethnocultural traditions of the community where the schooling being was organised.

The first attempts to create public schools were made in 1714 by Peter the Great, who decided to create schools for basic education in mathematics and geometry for children (boys) of certain estates.¹ These arithmetical schools did not exist for long, as they gradually merged with garrison, religious and metallurgy schools and in 1744, after passage of the Senate decree *On consolidation of arithmetical and garrison schools in provinces into one place*, they disappeared.² Peasant children were not trained in arithmetical schools, so this particular case does not have great relevance to the question of rural education. However, it should be noted that peasant children were sometimes able to learn to read and write thanks to the initiative of their parents, who employed fellow-villagers, retired soldiers, exiles, clerks or vagrant teachers to train their children. Peasants also organised so-called

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¹ The social estates of the Russian Empire (sosloviye) defined four major demographic groups: the nobility, the clergy, urban dwellers and peasants, as well as more detailed sub-categories, such as priests and monks, merchantry and guilded craftsmen.

² Frumenkova 2003, p. 136.

“Spontaneous Schools.” Sometimes clergymen or other church members (former peasants) took the initiative to organise a school for peasant children.³ It is well known that some nobles (such as Sheremetev, Yusupov, Golitsyn and Orlov) taught some of their serfs. According to the census of 1858, the peasantry represented 34% of the overall population of the country.⁴

In 1802, in the days of Emperor Alexander the First, the Ministry of Public Education was founded, and in the following years a new system of public education was implemented with a remit to make education free, continuous and available to all estates. These changes made education more available to the rural public, meaning the children of peasants could learn in parochial schools. But the number of schools established by landowners for the children of serfs did not increase after this change; indeed, following abolition of serfdom numbers started to decrease. However, the establishment of zemstvos (local governments) in 1864 enabled the government to establish and develop schools through the rural zemstvos system.⁵

Documents issued by the Ministry of Public Education, such as the *Regulations for public elementary schools* of 1864 and 1874 regulating the legal relationships and the zemstvo school management system, tell us much about these systematic reforms.⁶ Also around this period, a number of documents were created in which the disadvantages of zemstvo schools were analysed and recommendations on issues of educational processes were given. For example, in 1906 N. F. Bunakov published *Shkol'noye Dyelo* in which he analysed education from 1872 to 1902. He wrote that the native language should be the most important subject in school because it enables the child to “think and feel in the spirit of the people that created that language.”⁷ Bunakov also emphasised the importance of nurturing love for one’s neighbour and seeking truth, kindness and moral beauty.⁸

The 19th century is of particular relevance to this article, because at that time the concept of a national character was emerging in education. For example, a report from the Minister of Public Education S. S. Uvarov to Emperor Nikolay the First (19 November 1833) explains the idea of “Orthodoxy, Autocracy, Nationality” as a defining principle of public education, stating that in actions related to public education, a true national

³ Gromyko 1991, p. 171.

⁴ Ibid., p. 5.

⁵ Veselovskiy 1909, p. 449.

⁶ Katuntsev 2005, p. 116.

⁷ Bunakov 1906, p. 3.

⁸ Ibid., p. 156.

sentiment would be brought about “if we will keep untouched the sanctuary of our national concepts.”⁹ The main idea the writer appears to be conveying here is the value of national traditions and a national mentality.

K. D. Ushinskiy, a scholar of Russian pedagogy, expressed his thoughts on issues of the management of zemstvo schools in an article, *Obschiy vzglyad na vozniknoveniye nashikh narodnikh shkol*, published in 1870: “We are certain that the public that has piously defended its beliefs in the past will hold to them for the establishment of its schools as well.”¹⁰ This statement is not about the necessity for and importance of public (family) traditions in nurturing children: rather, it declares that the natural development of zemstvo schools would ideally lead to school management that involves parents and considers the interests of rural citizens, rather than be subject to constraint, restrictions and regulation by governmental administrations. Ushinskiy, in works such as *Rodnoye Slovo*, *Poezdka za Volkhov*, *Trudi Ural'skoy Ekspeditsii* and *Obschiy vzglyad na vozniknoveniye nashikh narodnikh shkol*, expresses thoughts that later became foundations of the concept of nationalism.¹¹ The idea of nationalism is that the education of any population is based on the national character, which is determined by the way societies develop under the influence of their history, social conditions and geographical location. Thus, education should have distinctive public (national) roots and should be based on the native language, which reflects “the climate, the nature and the history of the motherland.”¹²

The educational beliefs of the great Russian writer L. N. Tolstoj (1828-1910) are of great interest, because as well as being a manager with teaching experience at Yasnaya Polyana School, he supported the traditions of rural life:

“It is very common to hear and read an opinion that conditions at home, the rudeness of parents, work in the fields, rural games, etc., are the main disturbances to school education..., but it is time to see that these conditions are the very foundation of any education, ... its first and foremost conductors.”¹³

In 1911, for the first time in the existence of zemstvo organisations, an all-zemstvo meeting on public education took place. The meeting summarised the outcomes of the 1909-1910 school period. Among the issues affecting the efficiency of education were mentioned: a lack of

⁹ Shevchenko 1995, p. 71.

¹⁰ Ushinskiy 1870, p. 6-16.

¹¹ Ushinskiy 1948, p. 607.

¹² *Ibid.*, p. 28.

¹³ Tolstoj 1989, p. 61.

connection between schools and local population due to too few libraries; repetitive courses; a lack of Sunday and evening classes for school graduates; a lack of native language classes; poverty (scarcity of clothes and footwear); and children being responsible for household and field work, resulting in a lack of motivation among parents to educate their children.¹⁴

The conclusions of V. I. Charnolusky, published in *Voprosy narodnogo obrazovaniya na pervom obschezemskom syezde* (1911) are particularly pertinent to this study. He noted that “Expenditure on school education without establishment of extracurricular education is inefficient; extracurricular education should take a significant place in the chain of actions for public cultural education.”¹⁵ Charnolusky suggested that a successful extracurricular education programme meant the “provision of all people with extracurricular education that meets their needs.”¹⁶

Besides this, questions were raised in the all-zemstvo meeting as to how the zemstvo, as an elective local government organisation, should best represent all the local public, including different nationalities and confessions (religious groups), an outcome which was considered important “for the facilitation of national dignity and freedom of will.”¹⁷

In the 20th century, Russia experienced changes in all aspects of social life. Rural schools were the most common type of educational institution, and the main goal of schools was the propagation of communist ideology. Nevertheless, educators researched issues relating to the use of folk traditions in education. It is known that the founder of the Pavlysh School, V. A. Sukhomlinskiy used ethnic traditions, for example, organising the “Prazdnik Zhavoronka” (Skylark holiday) with children and their parents, making use of folk games and songs, and staging folk and fairy tales.¹⁸

It is important to note that the idea of using theatre in rural schools has a substantial history. The first all-zemstvo meeting on public education in 1911 (see above) published a resolution on extracurricular education which stated that public theatre, when the proper plays are selected, has a significant educational and nurturing potential, and therefore theatrical plays should have a place in extracurricular education.¹⁹ To support the expansion of theatre amongst rural populations, the meeting recommended eliminating existing administrative and bureaucratic obstacles to organising theatres for

¹⁴ Charnoluskiy 1912, p. 14-15.

¹⁵ Ibid., p. 163.

¹⁶ Ibid., p. 123.

¹⁷ Ibid., p. 70.

¹⁸ Sukhomlinskiy 1974, p. 207.

¹⁹ Charnoluskiy 1912, p. 176.

rural communities, compiling a suitable repertoire of plays and providing space in school buildings for staging them.

One notable example of the organisation of theatre as part of the development of Russian rural schools was the peasant amateur theatre in Petino village, Voronezh province.²⁰ This theatre was established in 1888 by N. F. Bunakov in Petino School to serve the purposes of education and culture. Notably, the repertoire of plays included scenes from traditional social life, folk songs, games, rituals and celebrations. For example, in the play *Sirotkka* by G. Vasilyev, the old song *Ab Vyi Seni, Moyi Seni* (Ah, you inner porch, you are my inner porch) is performed, and one scene depicts a “nochnoye” (night horse watch) - an element of traditional rural life.²¹ In a drama about everyday life, *Ne Tak Zhivi, Kak Khochet'sya* by A. Ostrovsky, the folk songs *Zhil Yeremka Da Foma* (Lived Yeremka and Foma), *Oy Lapti Moyi, Lapotochki Moyi* (Oh, you are my bark shoes) are featured, and a Maslenitsa (celebration for the end of winter) is staged. In a comedy by Kruglopolov *Bobyil*, folk traditions such as carol singing, fortune-telling, costuming and wedding rituals all make an appearance.

Bunakov made great efforts to propagate his personal experiences of establishing community theatres, especially among countryside (“public”) teachers: it was not only local teachers from Voronezh province who came to watch plays at Petino theatre: educators from Tambov and Poltava provinces came as well. Bunakov published articles, wrote notes for various journals in Russia and abroad, and gave lectures to various conferences on the topic of theatre. He formulated a number of recommendations on the organisation of folk (including school-based) theatre in rural areas:

- The contents of the play should reflect public life and should be familiar to actors and audiences;
- The play should have perfect morals encouraging “goodness of impression;”
- Characters should preferably be of the same age as school children;
- Scenes from folk life should be “truthful and realistic” and the play itself should be neither “boring and too deep, nor dull and empty.”²²

At the same time, Bunakov spoke against “deliberately instructive theatrical plays.” He also offered some very valuable insights on enunciation: “speech should be in the local style, reproduced as accurately as possible, without faking, simplification or rough stenography.”²³

²⁰ Nesterova 2002, p. 5.

²¹ Bunakov 1953, p. 305.

²² Ibid., p. 304.

²³ Ibid.

Public theatre was seen by Bunakov as a form of cultural and educational work and as a necessary component of the rural educational environment. His ideas of not only children's but all rural people's education by means of theatre corresponded to ideas of the great educator of the Chuvash people, I. Y. Yakovlev, who used theatre in Simbirsk Chuvash Teacher's School (founded 1868) to train teachers for rural schools.²⁴

Yakovlev considered folk art to be the very foundation of the new culture, and concentrated his efforts on bringing his students closer to world culture whilst also studying Chuvash culture. He pursued the idea that the process of understanding both Russian and world culture should be based on native folk culture.

In connection with this, he encouraged extracurricular events which broadly involved local folklore, which the students of Simbirsk School collected during their summer folklore practice. Students organised traditional folk celebrations such as an Akatui festival with circle dances, games (Chuvash, of course), competitions and the giving of gifts (embroidered shawls) by girls to boys. This was a real reproduction of a folk celebration. To encourage students to practice reading in Chuvash, Yakovlev compiled *Chuvash Bukvar*, a book of 23 short stories, 45 riddles and around 4,000 sayings, collected by himself and his students.²⁵

Yakovlev's Simbirsk School was a source of culture and education, both for training teachers and for the education of the Chuvash people. Using ethnotheatrical forms in the educational process, for example, dramatising rural rites or reviving household folk celebrations, Yakovlev's school encouraged all that represented the national culture of the Chuvash people. As a result the first teachers in Chuvash, being students of Yakovlev, took these theatrical practices from Simbirsk School to educational institutions around the Chuvash republic. Yadrin Real School, Cheboksary City School (which taught three-year teacher training courses), Ikkovo's two-grade school, Bichurin's two-grade school, Indyrchino, Yanshikhovo-Norvashi, Yantikovo and Shiblygy Schools and Poret'sk Teacher Seminary all had school theatres where plays based, among other things, on Chuvash folk traditions were staged.²⁶

From this perspective, Yanshikhovo-Norvashi School in Yantikovo region is an important example. As an inspector of non-Russian schools of the Kazan school district, I. Ya. Yakovlev went to Yanshikhovo-Norvashi in 1879 look at the possibility of building a school in that village. In 1887 an

²⁴ Efimov 2008, p. 120.

²⁵ Ibid., p. 123.

²⁶ Ivanov-Ekhvet 1987, p. 287.

estimate and architectural designs were submitted and the building was finished in 1903. The first teachers in the village were students of Yakovlev, who took theatrical practices from Simbirsk Chuvash Teacher's School to educational institutions across Chuvash country.²⁷ These traditions still live on in the village today. Choir and dramatic collectives and agitprop groups existed well before World War II, back in the twenties. Although they disappeared from time to time, they were invariably re-established again. In 1980, there was a women folk ensemble performing old songs, dances and ancient rituals. Nowadays, according to our research, the most popular rituals staged in this school are Ulakh (a village gathering), Surene (a spring holiday devoted to banishing illnesses from the village), Surkhuri (a New-Year ritual of fortune-telling), Her Sury (a celebration by adult maidens, which translates as "Maiden's Beer"), Ker Sury ("Autumn Beer" - a celebration of the new hop harvest and commemoration of ancestors), and Shuvarny (Maslenitsa - celebration for the end of winter).

In the mid-20th century, ethnopedagogy, a new academic field, was created. Its founder, G. N. Volkov, often asserted the importance of studying, preserving and passing on folk traditions to the next generation in order to preserve ethnocultural identity - an essential element in the conservation and development of socialcultural and historical heritage and the preservation and strengthening of the integrity of local people's cultures. Volkov's contribution to the preservation of cultural legacy and his facilitation of the social development of many nationalities is widely recognised. The influence of his school of thought is not only found within his homeland, Chuvashia, but extends to other regions of Russia and countries beyond, such as Bashkortostan, Tatarstan, Mari El, Mordovia, Kalmykia, Tuva, Yakutia, Kyrgyzstan, Kazakhstan, Belarus and Germany.

Modern ethnopedagogy as an academic field is characterised by several tendencies. Issues of ethnocultural education today are explored on the basis of new insights obtained by the combination of ethnography with art history, pedagogy, psychology, culturology and sociology. The term "ethnostaging," coined by L. M. Ivleva for the research of folk drama, is also pertinent to contemporary ethnopedagogy. The author of this article has spent several years researching the use of ethnostaging in a system of ethnocultural education for rural students.

Ethnostaging is understood to mean a historical and cultural phenomenon that reflects certain phases of historical and national-cultural development of the folk.²⁸

²⁷ Husankay 2003, p. 15.

²⁸ Arestova 2010, p. 3-7.

Folk traditions (rituals, celebrations, games) from which modern theatrical forms have originated, are not only a part of the local culture, but also reflect the spiritual values and social standards of the public. Thus, ethnostaging is a phenomenon that belongs both to the art of staging and to the field of social relationships (including the development of personality), which is directly connected to pedagogy.²⁹

Dramatic forms of folklore are directly connected to ethnostaging; they take the form of a dramatised collective play where people are transformed through disguise, costume, masks, makeup, movements, mimicry, speech and so on. Examples might be a Christmastide play of disguises, a “Maslenitsa send-off” ritual and Maslenitsa games, wedding ritual, etc.³⁰

Traditional folk culture creates a people with a certain attitude towards their environment, who display certain characteristics of social relationships in social groups, who have certain motivations for their deeds and adopt a certain system of values. All these are the parts of an indivisible whole, which can be appreciated only on the level of a holistic understanding of traditional culture. In our case this understanding is achieved through exploring the ethnotheatrical activity of participants in the educational process.

Using this methodology to study the newest innovative pedagogical activities reveals how theatre is actively used by teachers in the education of the developing generation. Often this type of activity is closely connected to the revival and preservation of folk drama and ritual traditions. For the purposes of this article, ethnotheatrical activity by teachers is of primary concern.

Ethnotheatrical teaching is a system of activities that make use of the educational potential of drama and ritual forms of folk culture.³¹ Thus ethnostaging in schools is a pedagogical method that primarily involves the selection of educationally appropriate examples of folklore from the national culture for staging. The goal of ethnostaging is the ethnocultural education of students. Ethnocultural education means assimilation by an individual of the values, moral concepts and moral regulations of the society in which he or she originated and the environment in which he or she lives, fostering a sense of “cultural belonging” to that society.

Preparation for playing a role in ethnotheatrical play is a process in which the development of the actor’s personal disposition takes place. A “role” can be understood as a normative system of actions determined by a

²⁹ Arestova 2011, p. 838.

³⁰ Ivleva 1998, p. 180-189.

³¹ Arestova 2011, p. 838-841.

typical way of life in a traditional society over the centuries, allowing the character to be associated with that society. Performing in a play first of all requires the actor's active understanding and reflection upon his own disposition, as a reference point for understanding that of his character, in order to comprehend this character's attitude towards society as a whole, the beliefs and motivations behind the character's actions, and the goals and activities towards which such actions are oriented. In preparing for a performance, students are familiarised with the contribution made to the culture in question by folk rituals, games and celebrations. Concepts surrounding the role of moral values in human life (e.g. why does this person of that particular ethnicity act in just such a way?) are explored, and students consider how the ethical codes of people of particular ethnic cultures are influenced by their participation in ritual practice, and how these codes can be good for humanity as a whole.

Thus the use of ethnostaging in modern rural schools as a tool to encourage assimilation of ethnocultural values is determined by the following factors:

- Ritual folklore forms have distinctive game principles, which correspond with the natural essence of childhood, and thus represent an effective educational tool for nurturing and developing students;
- Mythology and rituals provide insight into the mindset of ethnic groups and are a source for understanding their worldview and spiritual values.

Ethnocultural education in schools is organised on the foundations of ethnotheatrical activities in rural society and should, the author believes, be conducted through the interaction of all participants in the educational process - students, educators, parents and relatives of students. In addition, this process should involve the population of the village population, the local museum and library, and information and cultural centre workers. This is important because ethnocultural education through ethnotheatrical activities is expressed in such forms as:

- Folklore theatre;
- Ethnotheatrical workshops, clubs and studios;
- Staged ethnographic performances in museums;
- Outdoor displays of traditional rituals on stage;
- Classes on folk art using theatrical facilities;
- Ethnotheatrical projects based on authentic ethnographic material from the area in which participants live, or on local legends, myths, fairy tales, etc.

Folk theatre in schools cannot exist without the cooperation of children and adults: teachers, students and their families (parents, grandparents, etc.) who help with costumes and can be consulted on how

the relevant rituals were treated in the past. Take, for example, the youth ritual of *larma* (literally “gatherings”) in which related maidens from neighbouring villages would gather to sew, embroider and sometimes change dresses several times throughout the evening. Most commonly it was a way for young women to show off their dowry dresses and their handiwork skills (the dresses were usually embroidered), since at these gatherings they were looked over by potential mother-in-laws or fiancés. The beauty of this ritual is reflected the beauty of Chuvash life. The ritual incorporates Chuvash concepts of manners and the moral qualities of a maiden. Today, the staging of this ritual, in particular the dressmaking aspects (during rehearsals girls not only practice the actions they will perform stage, but actually embroider or restore dresses of their grandmothers themselves), can bring about transformation through acting and/or dressing up. This is not only of cultural and educational relevance: it can also help to develop systems of beliefs and opinions, because transformation through dressing in folk costume is not merely a matter of playing the role of a young lady of yesteryear, it provides a situation where the student can culturally interact with her ancestors.

These kinds of activity cannot exist without the interaction and cooperation of not only the abovementioned participants, but also local government bodies, mass media, social organisations and institutions. It is essential for the management of school-based ethnocultural education that there should be concurrence between the actions of educational, administrative, social and amateur bodies, and that the organisation of curricular and extracurricular forms of education should complement each other. Rural schools should play the role of centres of coordination for the ethnocultural education of students. Coordination is achieved by mutual agreement between the school, cultural institutions and social organisations.

The examples described in this article indicate that the creation and development of rural schools and the sociocultural environment were always tightly bound to each other, and the specifics of folk culture (ways of life, rituals and national traditions) have consistently affected the organisation and practices of education in rural areas.

From a historical perspective, the development of rural education went hand in hand with the transmission of ethnocultural traditions; in other words, teachers not only taught general academic subjects, but tried to pass ethnic experiences (customs, rituals) on to the next generation, often using ethnostaging as one of the most effective methods for doing so.

The above analysis has outlined the development and consolidation of ideas about the social and ethnocultural aspects of education throughout the history of rural education. These include:

1. The idea of school management that involves parents and where the interests of rural communities are taken to consideration;
2. The idea of extracurricular education for the cultural development of the public;
3. The idea of rural schools as social and cultural institutions, rather than existing exclusively for teaching;
4. The idea of taking national and regional characteristics into account in the management of schools;
5. The idea (of S. S. Uvarov) of using national character (“Orthodoxy, Autocracy, Nationality”) as the basis for nurturing “useful and effective tools of government” upon which the government-run education system can rest;
6. The idea (of G. N. Volkov) of education with a national character, taking on specific local features of each ethnic education system;
7. The idea of education based on national traditions and the creation of the field of ethnopedagogy (also by Volkov) and related technologies for ethnocultural education.

These ideas can be seen in practice in the development of rural schooling even today. For example, the Russian State program for “Development of Education 2013-2020” states that Russian education should assist the consolidation of Russian society through facilitating the creation and implementation of new and entertaining educational programs. In addition, the document states that most rural schools should serve sociocultural functions as well as educational ones.

Today, rural schools are the same as city schools in many aspects: teachers and students have access to computer technology, use the Internet, participate in and win various educational and professional competitions, and so on. But at the same time, the rural school has its own unique characteristics determined by the nature of the rural society in which it is situated, and first and foremost of these influences is the existence of traditional culture. There is great potential for rural schools to use this factor in their educational processes.

Specific differences in rural schools include the smaller number of staff, staffing instability, and a more significant potential for consolidation compared to city schools; there are also issues of poor material and technical resources, the remoteness of the school from cultural centres and institutions. Specific social differences in rural schools arise from poorly developed social infrastructure, isolation and remoteness from other populated areas or regional centres. The social and educational environment of a rural school generally involves several villages, often separated from each other, which creates difficulties with regards to transportation and organisation of extracurricular activities. Rural schools are obliged to react

in a quick and timely manner to constantly emerging social problems among their children. Taken together, this creates the necessity for schools to perform not only educational, but also social and cultural functions.

Sociocultural functions of rural schools should facilitate:

- The creation of conditions for self-realisation of not only students, but their families (youth and adults) in various aspects of life, including education, labour, culture, etc., thus facilitating the development of the cultural and educational environment of the village;

- Interaction with the community, while continuing to play a leading role in consolidating the efforts of social educational institutions (museums, community centres, vocational colleges, etc.) and facilitating the achievement of socially valuable results from activities;

- The revival of folk traditions and rural customs (art, aesthetic, ecological, labour, etc.).

All of these are extremely important conditions for the successful socialisation of children and the development of the micro-environment and community that facilitates the well-being of individuals.

It is important to remember, in discussing the social function of the rural school, that its presence plays a crucial role in the existence and well-being of the village itself. The school acts as an organising body in the village, protecting the healthy relationship between family and local community.

The social and educational benefits of ethnocultural education for rural children include:

- Assimilation of the cultural and intellectual traditions of their community, including moral values and special cultural and historical forms of interaction between people in that community;

- The possibility of choosing and creating a personal trajectory of self-development and self-realisation, taking personal interests into consideration;

- Realisation of the cultural uniqueness of other nations and ethnicities, of the cultural diversity of the region, the mother country and the world.

The educational and social benefits for teachers include:

- Professional development, social activity, cooperation with colleagues;

- Implementation of new educational technologies at school and in extracurricular activities.

The positive effects on the quality of educational processes include:

- The renewal of educational content, the development of new academic and pedagogical techniques, and the creation of diversity

programs which take into consideration the cultural environment of rural communities;

- The development and implementation of new educational technologies, in particular ethnostaging;
- The organisation of educational processes in diverse ways which reflect the needs and interests of students and teachers;
- The use of the educational potential of the rural social environment, cooperation with rural institutions, cultural centres and other schools.

Resolution of the above-described issues plays a crucial role in the successful socialisation of children living in the countryside and the development of communities and micro-environments that facilitate the everyday life of the individual; it is, in fact, essential for the survival and development of the village itself, and thus the school.

The Establishment and Development of Rural Schools in Russia (18th-21st Centuries): An Ethnocultural Perspective

(Abstract)

Analysis of the establishment and development of rural schools in Russia requires a clear understanding of rural education from a historical perspective, in order to reveal the reasons behind the specific characteristics they display today, and from there identify opportunities for further prospective changes. This article gives an overview of establishment and development of Russian rural schools, highlighting the most important personalities and ideas that played crucial role in their history up to the present time.

The article also consolidates and reflects on the ideas behind the social and ethnocultural aspects of rural schools' historical development. These include the idea of school management that involves parents and considers the interests of rural communities; the idea of extracurricular education for the cultural development of the public; the concept of rural schools as socio-cultural institutions; the idea of ethnically- and regionally-oriented management of rural schools; the idea of using "national character" as a basis for nurturing "useful and efficient tools of government"; the idea of education taking on national characteristics; the idea of a folk tradition-based education; and the idea of ethnopedagogy. These ideas show that development of rural schools has progressed by passing on ethnocultural traditions, and that the preservation and reproduction of ethnocultural values is a crucial factor in maintaining the viability and development of both the rural settlement and the school.

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Keywords: ethnocultural traditions, rural school, ethnostaging, ethnopedagogics, education.

LIST OF ABBREVIATIONS

AA	- Acta Archaeologica. Copenhagen.
AAL	- Asien Africa Lateinamerika. Zeitschrift des Zentralen Rates für Asien-, Afrika- und Lateinamerikawissenschaften in der DDR. Berlin.
AAMT	- Advances in Archaeological Method and Theory. Orlando.
AAnt	- American Antiquity. Society for American Archaeology. Washington.
ABM	- Alaska Business Monthly. Anchorage.
Acta Asiatica	- Acta Asiatica. Bulletin of the Institute of Eastern Culture. Tokyo.
AO	- Arkheologicheskiiye otkrytiya (1965-2013). Moscow.
AOASH	- Acta Orientalia Academiae Scientiarum Hungaricae. Institute of Oriental Studies. Budapest.
AP	- Arkheologiya Podmoskov'ya. Materialy nauchnogo seminaru. Institute of Archaeology Russian Academy of Sciences. Moscow.
ArchOttoman	- Archivum Ottomanicum. Wiesbaden Ottoman Archives. Wiesbaden.
Ars Judaica	- Ars Judaica. Bar-Ilan University. Ramat Gan.
Art-menedzher	- Art-menedzher. Business magazine considering culture and art as a resource for the social and economic development of society and offering various technologies and methodologies of management of this process. Moscow.
Bibliosfera	- Bibliosfera. The Siberian Branch of the Russian Academy of Sciences. Novosibirsk.
BKF	- Baltiiskii filologicheskii kurer. Immanuel Kant Baltic Federal University. Kaliningrad.
BM	- Byulleten' Moskovskogo obshchestva ispytateley prirody. Otdel biologicheskyy. Moscow Society of Naturalists. Moscow.
BMMS	- Byulleten Muzeya Marka Shagala. Marc Chagall Museum. Vitebsk.
Byiliye godyi	- Byiliye godyi. Sochi State University. Sochi.
CAn	- Current Anthropology. Chicago.
CHR	- The Canadian Historical Review. University of Toronto Press. Toronto.

CIS	- Culturulogicheskie issledovania Sibiri. Omsk State University. Omsk.
Comparativ	- Comparativ. Leipziger Beiträge zur Universalgeschichte und vergleichenden Gesellschaftsforschung. Universität Leipzig, Global and European Studies Institute. Leipzig.
CRJ	- Classical Reception Journal. The Open University (UK). Oxford.
Den'gi	- Den'gi. Publishing House "Kommersant." Moscow.
EDV	- Ekonomicheskaya zhizn Dalnego Vostoka. Geographic Society. Khabarovsk, Amur.
EHQ	- European History Quarterly. University of London. London.
EJNH	- European Journal of Natural History. The Russian Academy of Natural History. Moscow.
Ethnos	- Ethnos. Journal of Anthropology. London.
Études/Inuit/Studies	- Études/Inuit/Studies. Association Inuksiutiit Katimajit Inc. Québec.
EZ	- Evolucijazni na Zemle. Tomsk State University. Tomsk.
Femida	- Femida. Media Corporation "ZAN." Almaty.
Florilegium	- Florilegium. The journal of the Canadian Society of Medievalists. Ottawa.
Forsait	- Forsait. Higher School of Economy. Moscow.
Francia	- Francia. Forschungen zur westeuropäischen Geschichte, hg. vom Deutschen Historischen Institut Paris (Institut Historique Allemand). Paris.
Fundamental Research	- Fundamental Research. Russian Academy of Natural History. Moscow.
Genetics	- Genetics. Genetics Society of America. Bethesda (USA).
Genetika	- Genetika. Russian Journal of Genetics. Moscow State University. Moscow.
Geologiya i geofizika	- Geologiya i geofizika. Institute of Geology and Geophysics of the Siberian Department of the Science Academy in the USSR, Novosibirsk. Published by the Siberian department of the Science Academy in the USSR. Novosibirsk.
Gyanovashchya	- Gyanovashchya. Dnepropetrovsk State University. Dnepropetrovsk.
HN	- Hraniteli naslediya. Altay State Pedagogical Academy. Barnaul.
HZ	- Historische Zeitschrift. Johann Wolfgang Goethe-Universität Frankfurt am Main.
Karavan	- Karavan (newspaper). Almaty.
KAS	- Der Konrad-Adenauer-Stiftung - Auslandsinformationen. Berlin.

KPZ	- Kazanskij pedagogicheskij zhurnal. Institute of Pedagogy and Psychology. Kazan.
IAIAND	- Istoriko-arkheologicheskie issledovaniya v g. Azove i na Nizhnem Donu v 2006 g., Don.
Istoriografiya	- Istoriografiya i istochnikovedenie istorii stran Azii i Afriki. Leningrad State University. Leningrad.
Istoriya i sovremennost'	- Istoriya i sovremennost'. Moscow.
Izvestia Ugo	- Izvestija Ugo-Zapadnogo Gosudarstvennogo Universiteta. Kursk.
IzvSamarsk	- Izvestiya Samarskogo nauchnogo tsentra RAN. Samara.
JBAA	- Journal of the British Archaeological Association, British Archaeological Association. London.
Kulturnoe nasledie	- Kulturnoe nasledie. Altai State University, Altai Territory, Barnaul.
Lesnoi Zhurnal	- Lesnoi Zhurnal. Izvestiia Vysshikh Uchebnykh Zavedenii. Bulletin of Higher Educational Institution. Arkhangelsk.
LKK	- Literatura i kultura v Kitae. Moscow.
LSJ	- Life Science Journal. Acta Zhengzhou University Overseas. Zhengzhou University. New York.
JAMT	- Journal of Archaeological Method and Theory. New York.
JAR	- Journal of Archaeological Research. Journal of Archaeological Research. New York.
JISV	- Jekonomicheskie i istoricheskie issledovaniya na Severo-Vostoke SSSR. Economic and historical research in the North-East of the USSR. Magadan.
KT	- Kazakhskaya tsivilizatsiya. University Kaimar Almaty. Almaty.
Marketing	- Marketing. Centre for Marketing Research and Management. Moscow.
MBD	- Molodyye v bibliotechnom dele. Youth in Library Science. Moscow.
MEJSR	- Middle-East Journal of Scientific Research. International scientific journal published by the international digital organization for scientific information (IDOSI).
Memoirs SAA	- Memoirs of the Society for American Archaeology. Society for American Archaeology. Washington DC.
MENP	- Materialy po evolyucii nazemnykh pozvochnykh. Moscow.
MIA	- Materialy po istorii i archeologii SSSR. Moscow, Saint Petersburg.
MIFFK	- Materialy po istorii fauny i flory Kazahstana. Kazakhstan.

Mir bibliografii	- Mir bibliografii. Moscow.
Mir obrazovaniya	- Mir obrazovaniya - obrazovanie v mire. Scientific-Methodological Journal. Moscow Psychology and Sociology Institute. Moscow.
MNKO	- Mir Nauki, Kul'tury, Obrazovaniya. Gorno-Altaysk.
Molodezh' Tatarstana	- Molodezh' Tatarstana. Newspaper. Kazan.
MUSEUM	- MUSEUM. UNESCO.
Narodnaya shkola	- Narodnaya shkola. Saint Petersburg.
Nauchnoye obozreniye	- Nauchnoye obozreniye, series 2, Gumanitarniye nauki. Lomonosov Moscow State University. Moscow.
Nauch.-tekhn. Inform	- Nauchnaya i tekhnicheskaya informatsiya. Russian Academy of Sciences. Moscow.
Naukovedeniye	- Naukovedeniye. Institute of History of Natural Sciences and Technics named after S. I. Vavilov of the Russian Academy of Sciences. Moscow.
Neues Leben	- Neues Leben [newspaper]. Berlin.
NIV	- Novyy istoricheskiy vestnik. Obshchestvo s ogranichennoj otvetstvennost'yu "Izdatel'stvo Ippolitova." Moscow.
NKOGK	- Obshchestvo i gosudarstvo v Kitae: XXXIX nauchnaia konferentsiia. Moscow.
NNZ	- Novgorod i Novgorodskaya zemlya. Istoriya i arkhologiya. Veliki Novgorod.
Novosti	- Russian News Agency "Novosti." Moscow.
NT	- Nauchnyi Tatarstan. Academy of Sciences of the Republic of Tatarstan. Kazan.
NTB	- Nauchnyye i tekhnicheskiye biblioteki. The State Public Scientific and Technical Library Russia. Moscow.
Odyssey	- Odyssey. Russian Academy of Sciences, Institute of Universal History. Moscow.
ONS	- Obshchestvennuyye nauki i sovremennost. Russian Academy of Sciences. Moscow.
OT	- Otechestvennyye zapiski. Saint Petersburg.
Panorama iskusstv	- Panorama iskusstv. Sovetskii khudozhnik. Moscow.
Pervye amerikancy	- Pervye amerikancy. First Americans (Almanac). Russian Society of Indianists. Saint Petersburg.
PGI	- Problemi Gumanitarnih Issledovaniy. Russian State Institute for Regional Issues in Northern Caucasus. Pyatigorsk.
Polar Record	- Polar Record. A Journal of Arctic and Antarctic Research. Scott Polar Research Institute. Cambridge (UK).
Politische Wissenschaft	- Politische Wissenschaft. Deutsche Hochschule für Politik Berlin.

Polzunovskiy vestnik	- Polzunovskiy vestnik. Altay State Technical University. Barnaul.
Pozdneplejstocenovye	- Pozdneplejstocenovye i rannegolocenovye kul'turnye svyazi Azii i Ameriki. Institute of History, Philology and Philosophy. Novosibirsk.
Prizrenie	- Prizrenie i blagotvoritel'nost' v Rossii. Izdanie Vserossijskogo sojuza uchrezhdenij, obshhestv i dejatelej po obshhestvennomu i chastnomu prizreniju. Saint Petersburg.
Problemi filosofii	- Problemi filosofii. Presidium of the Russian Academy of Sciences. Moscow.
Proceedings Volgograd	- Proceedings of the Volgograd State Pedagogical University. Volgograd.
PsZ	- Psikhologicheskij zhurnal. Institute of Psychology of the Russian Academy of Sciences. Moscow.
PT	- Perspectives on Terrorism. The Terrorism Research Initiative (TRI) headquartered in Vienna, and the Center for Terrorism and Security Studies (CTSS) headquartered at the University of Massachusetts' Lowell campus. Massachusetts.
RA	- Rossiiskaia Arkheologiya. Moscow.
Reka vremen	- Reka vremen. Moscow.
Rivista di Bizantinistica	- Rivista di Bizantinistica. Bologna.
RossEconom	- Rossiski ekonomicheskij jurnal. International Academy of Business and Management. Moscow.
Rossiyskaya Gazeta	- Rossiyskaya Gazeta. Russian government daily newspaper. Moscow.
SA	- Sovetskaja Arkheologija. Institute of Archaeology, Russia, Moscow. Moscow.
SC	- Sviyazhskie chteniya. Sviyazhsk.
Scientometrics	- Scientometrics. Akadémiai Kiadó. Budapest.
Serdalo	- Obschenacionalnaya gaseta Respubliki Ingushetiya "Serdalo." Nazran.
SGV	- Saratovskie gubernskie vedomosti. Saratov.
Shagalovskii sbornik	- Shagalovskii sbornik. Marc Chagall Museum. Minsk.
SI	- Sociologicheskije issledovaniya. Science Institute of Sociology of the Russian Academy of Sciences. Moscow.
Soziale Geschichte	- Soziale Geschichte. Zeitschrift für historische Analyse des 20. und 21. Jahrhunderts. Bremen.
Spectrum	- Spectrum. The Kazakhstan Institute for Strategic Studies. Astana.
SS	- Sibirskaya stolitsa. Tobolsk State Historical and Architectural Museum-Reserve. Tobolsk.

SSM	- Social Sciences and Modernity. The Presidium of the Russian Academy of Sciences "Science." Moscow.
SV	- Sovremennaya filologiya. Ufa.
SZ	- Sociologicheskiy zhurnal. Moscow.
Tarih Dergisi	- Istanbul Üniversitesi Edebiyat Fakültesi Tarih Dergisi. Istanbul.
TKA	- Tulski kraevedchesky almanah. Tula.
Tradizionnaya kultura	- Tradizionnaya kultura. An academic almanac representing the perspective direction in complex study of ethnoculture: national outlook, pedagogics, life, mythology, customs, ceremonies, poetry and music. Moscow.
Trudovaya pomoshch'	- Trudovaya pomoshch'. Izdanie Popechitel'stva o trudovoj pomoshhi. Saint Petersburg.
Vestnik AAJ	- Vestnik arheologii, antropologii i jetnografii. Institute of Problems of Development of the North, Russia. Tyumen.
Vestnik Chelyabinsk	- Vestnik Chelyabinskogo gosudarstvennogo universiteta, Istoriya. Publishing house of Chelyabinsk State University. Chelyabinsk.
Vestnik Chuvashskogo	- Vestnik Chuvashskogo gosudarstvennogo pedagogicheskogo universiteta im I. Ya. Yakovleva. I. Y. Yakovlev Chuvash State Pedagogical University. Cheboksary.
VestKrasno	- Vestnike Krasnoyarskogo gosudarstvennogo pedagogicheskogo universiteta imeni V. P. Astafeva. Krasnojarskiy gosudarstvennyj pedagogicheskij universitet im. V. P. Astafeva. Krasnojarsk.
Vestnik Kazak	- Vestnik Akademii nauk Kazakhskoy SSR. Academy of Science of the Kazakh SSR. Kazakhstan.
Vestnik RAN	- Vestnik Rossiyskoy Akademii Nauk. Russian Academy of Sciences. Moscow.
Vestnik Samara	- Vestnik Samarskogo gosudarstvennogo universiteta. Samara State University. Samara.
Vestn Tomsk Gos Univ.	- Vestnik Tomskogo gosudarstvennogo universiteta. Kul'turologiya i iskusstvovedeniye. Bulletin of Tomsk State University. Tomsk.
Vestnik Semej	- Vestnik gosudarstvennogo universiteta imeni Shakarima goroda Semej. Shakarim State University of Semej.
Vestnik Ufa	- Vestnik Vostochnoy ekonomiko-yuridicheskoy gumanitarnoy akademii. East Economic-Legal Humanitarian Academy. Ufa.
Vestnik VyatGGU	- Vestnik Vyatskogo gosudarstvennogo gumanitarnogo universiteta: Vyatka State University of Humanities. Kirov.

Vizantiysky vremennik	- Vizantiysky vremennik. Institute of General History of the Russian Academy of Sciences. Moscow.
Voprosy Istorii	- Voprosy Istorii. Russian academic journal for historical studies. The Institute of Russian History of the Russian Academy of Sciences. Moscow.
Voprosi Literaturny	- Voprosi Literaturny. Writer's Union of the USSR. Moscow.
Voprosy filosofii	- Voprosy filosofii. Russian Academy of Sciences. Moscow.
VTP	- Istoricheskiye, filosofskiy, politicheskiye i yuridicheskiye nauki, kul'turologiya i iskusstvovedeniye. Voprosy teorii i praktiki. Tambov.
WASJ	- World Applied Sciences Journal. International Digital Organization Scientific for Information "IDOSI Publications" UAE. Dubai.
Zapiski	- Zapiski Vostochnogo otdeleniya Russkogo arkhologicheskogo obshchestva. Archaeological Society. Saint Petersburg.
ZDMG	- Zeitschrift der Deutschen Morgenländischen Gesellschaft. Berlin Magazine of the German East Society. Berlin.