



Research article

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Traditions of Charity in Education in Kazakhstan (19th century – early 20th century)

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Abstract. Over the past thirty years, Kazakhstan has seen significant changes in the political, economic, and socio-cultural spheres, which have affected the lives of its citizens and their everyday reality. However, the values and social attitudes of modern society often do not meet the requirements of objective reality, which gives rise to the need to search for new guidelines. In this context, the formation of patriotism and the revival of moral ideals become important. An appeal to the rich historical heritage allows us to identify the fundamental values that ensured the survival and development of civilization in the past. In this regard, the authors set themselves the goal of examining the traditions of charity, including value orientations, motives for action, forms of self-organization, and aspects of spiritual culture. The traditions of charity operate in the discursive space of history; the authors consider its ideological foundations, socio-cultural dynamics, and practical manifestations. These traditions not only represent an important aspect of the historical process, but also reflect profound changes in society, contributing to the formation of the social and cultural context in which they exist. The study shows that despite the centuries-old history of charity, it remains an understudied socio-cultural phenomenon in the history of Kazakhstan. The authors pay special attention to charitable traditions in the field of education. Charitable activities during this period were actively supported by the state, the entire Kazakh population, private entrepreneurs, philanthropists, and the intellectual elite.

Keywords: Kazakhstan; charity; religion; patronage; Jadidism; Kadamists; madrasah; bai; merchant; entrepreneurs.

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Introduction

The relevance of the research on the topic "Traditions of charity in education in the 19th and early 20th centuries in Kazakhstan" is significant for a number of reasons. Firstly, modern Kazakh society is in the process of rethinking its history and traditions, especially in the context of social and educational development. Studying the historical experience of charity in the field of education can help identify important lessons and trends that can be useful for the development and implementation of modern social and educational programs. Secondly, in the context of globalization and integration of Kazakhstan into the world community, there is a growing interest in the historical, cultural and social aspects of the country's development. The study of charity in education allows not only to better understanding of national characteristics, but also to analyze the interaction of Kazakh society with other cultures and religions that influenced educational processes at that time. The scientific novelty of the study lies in the fact that the topic of charity in education in Kazakhstan in the 19th and early 20th centuries has not been sufficiently studied yet. Existing works often focus on other aspects of the educational and social history of Kazakhstan, leaving the topic of charity out of the main field of view. In this study, it is planned for the first time to conduct a comprehensive analysis of the traditions of charity in education, taking into account regional and chronological frameworks. This includes the study of various forms of charity, the role of religious and secular institutions, as well as the contribution of individuals to the development of education. Additional scientific value lies in the fact that the study covers a wide time period and various regions of Kazakhstan (such as: Bukeyevskaya Orda, Orenburg, Kustanai, Aktyubinsk, Irgiz, Turgay, Akmolinsk, Omsk, Verny, etc.), which allows us to identify regional characteristics and changes in approaches to charity in different periods. This contributes to a better understanding of both the history of education in Kazakhstan and the evolution of public institutions in general. The purpose of the study is to analyze the traditions of charity in the field of education in Kazakhstan in the 19th and early 20th centuries. In accordance with the stated goal, the following research objectives have been set:

- to analyze the socio-economic and cultural situation in Kazakhstan in the 19th and early 20th centuries, which contributed to the development of charity in education;
- to consider the main forms of charitable activities aimed at supporting and developing education;
- to identify the features of charity related to national, religious and cultural traditions;
- to determine the role of individual patrons, public figures and charitable societies in the development of educational institutions through charitable initiatives.

The end of the XIX and the beginning of the XX centuries became one of the key periods of the pre-revolutionary history of Kazakhstan, a period of significant transformations in the socio-economic sphere of the Steppe region. Since the mid-19th century, the spread of capitalist relations in Kazakhstan and the expansion of trade led to the emergence of new social roles and groups. "Bais could come from both sultans and hereditary nobility" (Kovalskaya, 2024: 78). Traders and entrepreneurs became key participants in economic life, creating networks of trade relations not only within the country but also abroad. At the same time, a national intelligentsia was formed, playing an important role in the education and development of

society. The intellectual elite actively participated in socio-political life, promoting the ideas of education, social justice, and national identity.

"The development of capitalist relations predetermined the cultural rise of all nations, and the intelligentsia, having freed itself from feudal shackles, tried to enlighten the people, to transform and raise the general educational level. The basis of the reforms was the school" (Ambartsumyan, 2022: 1165).

Particular attention should be paid to the common people, because it was from them that the per-yurt tax was collected for education. The Kazakh population donated significant amounts of money for the establishment of schools, reflecting their great interest in educating their children. During this period, the tsarist government sought to use education as a tool for the acculturation of the local population, "through the upbringing of a generation potentially ready to perceive the Russian-imperial civilizational foundations and ideological guidelines" (Sturova, 2017). In this context, acculturation is understood as a process of interaction between cultures, in which one culture borrows elements from another without losing its core characteristics. (Redfield R., 1936: 149-152). In the case of the Kazakhs, acculturation often manifested itself in the fact that they adopted some elements of the culture of neighboring peoples or more dominant communities, for example, Russian culture during the Russian Empire, while preserving their national identity, language and traditions. Educational activities became an important factor in the preservation and development of cultural and national identity. Education was seen not only as a means of transmitting knowledge, but also as a force capable of strengthening the consciousness and resilience of the nation. However, it is important to understand that this sphere was not only a means of acculturation, but also a key element in the awakening of national self-awareness and the struggle for national liberation from colonialism. In this context, active charitable work in the field of education was of particular importance.

Research into charitable activity shows that charity is based on philosophical, religious, and social principles, including ideas of mercy, social justice, and mutual aid. At the same time, critics of charity, examining the motives and effectiveness of this activity, saw charity as a practice that not only fails to solve fundamental social problems but also reinforces existing injustice and class differences (Lafargue, 1988: 334). Paul Lafargue emphasized the need for more radical changes in society aimed at eliminating the structural causes of poverty and social injustice. Bernard de Mandeville viewed charity and mercy as actions aimed at gaining public approval (Bernard de Mandeville, 1974: 236). In our opinion, the authors Julia R. Lieberman and Michal Jan Rozbicki expressed the most complete understanding of charity: "It is precisely because of its ability to reflect and involve social and cultural values that charity can serve as a window into common models for people to interpret life and give meaning to the existence of their society" (Lieberman Julia R., Rozbicki Michal Jan, 2017: 4). Charity shows: attitudes towards the poor and vulnerable members of society, the role of wealth, the importance of public and private virtue, norms of justice and responsibility, and definitions of benevolence and generosity. In the context of charity, it is considered how in pre-revolutionary times, precisely due to the activity of a certain part of society, changes occurred, what efforts were made.

Patronage and charity were not uncommon in the Kazakh steppe, playing an important role in the formation of educational infrastructure and the cultural development of society,

helping to preserve national identity and resist the influence of colonial oppression. In the 19th and early 20th centuries, it became widespread among the local aristocracy and wealthy strata of society, who invested their funds in the development of schools and other educational institutions. Charity and patronage were not just external manifestations of spiritual needs but also reflected a deep desire to support domestic science, culture, and art, as well as stimulate the development of society. Charitable work was carried out mainly with the support of private entrepreneurs and philanthropists, and state scholarships, which played a key role in the development of education in the region. Thanks to such efforts, many young Kazakhs were able to obtain higher education, which became an important step in the process of national self-determination and cultural revival.

Methodology, methods and materials

The study employs the methodological principle of systematicity, which involves analyzing phenomena in consideration of their temporal and spatial characteristics, as well as the logical sequence of events. An essential condition is the ability to identify and compare the general and the specific in the historical process, taking into account general provisions and providing specific assessments. Based on these methodological principles, applied research methods are developed, such as problem-chronological, historical-comparative, statistical, integrative, and others. The problem-chronological method allows us to examine cultural interactions in the late 19th to early 20th centuries dynamically, identifying the components of this process. The historical-comparative method helps to discern common and unique features of cultural development in the region. Comparative analysis enables a deeper understanding of the similarities and differences in socio-cultural contexts.

Analysis of charitable activity in dynamics shows its development and changes over time. For example, before 1883 and after 1883, it will be possible to clearly see a sharp increase in the financial burden on Kazakh societies after the introduction of new rates of quitbit fees.

Studying charity in the discursive space of history requires a multidisciplinary approach, integrating methods from history, religious studies, sociology, anthropology, and discourse analysis. Historical analysis involves examining primary sources such as letters, diaries, and official documents, including the Temporary Regulations and Correspondence of the Inspector of Schools of the Inner Kirghiz Horde, to understand the historical context of charity. Discourse analysis investigates how charity is represented and discussed across various discursive spaces, including religious texts, mass media, public discourse, and scientific literature.

Using the methodological principle of systematicity and a multidisciplinary approach allows for a comprehensive study of cultural and social processes, including charity, revealing their dynamics and impact on society.

The research uses materials from the Central State Archive of the Republic of Kazakhstan (CSA RK). Documents from collection No. 59 of the "Temporary Council for the Management of the Inner Kirghiz Horde" reveal that many employees sincerely cared about education and enlightenment. Archival documents include correspondence from Alexander Vasilyevich Goryachkin, the Inspector of Schools of the Inner Kazakh Horde, to the trustee of the Kazan educational district.

Of particular interest in the Historical Archive of the Omsk Region (HAOR) is collection fund No.73, which contains reports from the Omsk Charity Society, which were published for the first time.

The National Archive of the Republic of Tatarstan (NA RT) contains valuable materials in fund No. 92, including the most complete and detailed records related to the study topic. Fund No. 977 – “Kazan Imperial University” – allows tracing the fates of Kazakh intelligentsia through preserved personal files of Kazakh students. Merchant patrons played a major role in charitable activities, with the plan of the madrasah donated by merchant A. Burnaev being kept in collection No. 47 of the United State Archives of the Orenburg Region (USAOR).

Discussion

In the second half of the 19th century, the inclusion of the Kazakh population in the education system steadily increased. Initially, education was predominantly religious, but more and more attention was being paid to secular education. An example of such development can be seen in the activities of Zhangir Khan, the ruler of the Inner Horde, who made a significant contribution to the development of the economy, education, science, and culture in Kazakhstan. In 1826, Zhangir Khan of the Bukey Horde visited Kazan. Karl Fuchs published an article about this visit (Fuchs, 1826). This work is significant not only as a historical source but also as evidence of Fuchs' personal impressions and observations regarding the personality and mission of the Khan. He facilitated the education of Kazakh children at the Orenburg Nepluev School, opened a school in the Horde in 1841, founded a library, and established a museum of rarities (a weapons museum).

In 1850, a school was established under the Orenburg Border Commission to prepare Kazakhs for spiritual positions under the sultans and rulers of the Horde. One of the first prominent graduates of the Orenburg school was the outstanding educator and activist Ibray Altynsarin (Amanzholova, 2019). Subsequently, in the Bukey Horde, urban schools, parish schools, progymnasiums, Russian–Kazakh schools, literacy schools, and elder schools were opened.

Ibray Altynsarin played a significant role in the history of Kazakh education. His works became foundational for education at that time (Altynsarin, 1963). Altynsarin understood the importance of primary education and strove to create accessible schools for Kazakh children. In 1864, he opened the first Kazakh secular school, which became a prototype for creating a network of similar schools across Kazakhstan. Understanding that many children from poor families could not receive an education due to financial difficulties, Altynsarin actively helped such families by providing financial support for their education. Using his own funds and attracting donations from wealthy individuals, he built schools in various regions of Kazakhstan. He believed that the establishment of educational institutions was a crucial step in spreading education and enlightenment among the Kazakh people. One of his most famous works is the textbook "Kyrgyz Reader" (1879), which included texts in the Kazakh language adapted for children. The textbook contained stories, folk tales, proverbs, and sayings, which helped develop students' interest in learning and preserved national identity. At a time when education for women was rare, Altynsarin made efforts to open girls' schools, thereby supporting their equal rights to acquire knowledge. This was also part of his charitable activities aimed at improving the status of women in society.

The renowned researcher V.V. Radlov served as an inspector of Tatar, Bashkir, and Kazakh schools in Kazan (Radlov, 1989). Many pre-revolutionary authors attempted to examine various aspects of Kazakh culture and history. Soviet historiographers such as N. Sabitov, A.I. Sembaev, T.T. Tazhibaev, and S. Zimanov conducted detailed analyses of the role of education in the development of Kazakh society. N. Sabitov emphasized the progressive role of Russian schools in shaping Kazakh scholars and cultural figures (Sabitov, 1950). A.I. Sembaev argued that Russian-Kazakh schools, contrary to the government's intentions, contributed to the development of national democratic culture (Sembaev, 1962). The expansion of education in the late 19th and early 20th centuries reflects society's desire to make education accessible to all social strata amid modernization processes. T.T. Tazhibaev provided a comprehensive overview of the educational landscape in Kazakhstan during this transformational period, highlighting the diversity of educational institutions and modernization efforts (Tazhibaev, 1962). All these authors emphasize that education played a crucial role in the cultural and intellectual development of Kazakh society, fostering national consciousness and progressive trends.

Modern researchers address a wide range of issues, with particular interest in topics related to philanthropy. In his book "Alash Alash Bolganda," Akhmedov discusses Almukhamed Kuatov, who graduated from Kazan University in 1847, noting the use of newspaper publications as historical sources (Akhmedov, 1996). B. Kenzhebaev studied the formation of the Kazakh intelligentsia and its participation in educational and national initiatives, providing specific names and sociological research data (Kenzhetayev, 1998). N.I. Tairov analyzes how entrepreneurs supported education through funding and the creation of educational institutions, emphasizing their role in cultural and social development (Tairov, 2008). S.Sh. Kaziev examines the national educational movement in Kazakhstan, highlighting the influence of nationalism on educational and cultural initiatives (Kaziev, 2014). K.B. Amanzholova analyzes the contribution of Kazakh educators to the integration of the Russian language into Kazakh society (Amanzholova, 2019). G.S. Sultangalieva discusses historical and ethnocultural contacts, mentioning the first Kazakh students, Aysa Bikmaev and Urzali Kurbanov (Sultangalieva, 2002).

S.V. Lyubichankovsky's research on contemporary historiography highlights the shift towards previously unexplored topics using various methodological approaches, including the imperial perspective (Lyubichankovsky, 2018: 183). S. Kovalskaya, Zh. Nurbaev, and S. Kishibaeva examine transformational changes among the Bai class, noting their active involvement in charitable and patronage activities (Kovalskaya, 2024: 78).

Numerous studies are dedicated to the activities of young Kazakhs who studied at universities and institutes of the Russian Empire, many of whom became active members of Kazakh society in the early 20th century. According to G.S. Sultangalieva, in 1824, at the request of the West Siberian Governor, students from the Omsk Asian School, Aysa Bikmaev and Urzali Kurbanov, along with six other children, were sent to the 1st Kazan Gymnasium. Two of the six students were Muslims. Officials ordered that "Bikmaev and Kurbanov, being Muslims, cannot be placed in the gymnasium for cohabitation with students of the Christian faith according to university rules. They are denied residence in the gymnasium boarding house; these children are allowed to attend classes only during designated hours" (National Archives of the Republic of Tatarstan (hereinafter NA RT). F. 92, I. 1, D. 1277, L. 65).

Students Bikmaev and Kurbanov were placed in the Kazan Military Orphanage, allowing them to attend the gymnasium during designated class hours. Associate Professor of Kazan University Ibrahim Khalfin played a crucial role in their fate. Without waiting for a decision from the authorities on material support, he took them into his home to provide them with decent housing and care ("Outstanding Scholars of Kazan University, 1778-1829"). After Khalfin's death in 1829, their admission to the university became complicated, as the curator of the Kazan Educational District deemed it unacceptable to admit Muslims to the university on state support. However, the Kazan University Council decided to allow Bikmaev and Kurbanov to continue their studies on the condition that they obtain certificates of the knowledge required to complete the full course of the gymnasium. An examination by Professor Erdman showed that Bikmaev and Kurbanov possessed significant abilities, had acquired substantial knowledge, and could become excellent teachers (NA RT. F. 92. I. 1. D. 1277. L. 65). Consequently, Aysa Bikmaev and Urzali Kurbanov became the first Kazakh students of the Faculty of Oriental Literature at Kazan University. Kurbanov left his studies due to illness, while Bikmaev, after graduating in 1829, began working as a translator for the Orenburg Border Commission. N. Ilminsky noted that "it was Bikmaev who proposed the project of schools for Kazakh children" (Ilminsky, 1891). In G. Akhmedov's work "Alash Alash Bolganda," published in 1996, Almukhamed Kumatov, who graduated from Kazan University in 1847, is discussed. The author provides information from a republican newspaper (Akhmedov, 1996). The archives of Kazan University show that in 1844, Almukhamed Akhmetovich Kumatov became a student, graduating in 1847 and earning the title of "candidate" in 1848.

Results

Educational initiatives and financial support.

Educational initiatives and financial support can be divided into several categories: state funding, primarily sourced from taxes on the Kazakh population (the per-yurt tax), voluntary donations from bais, merchants, patrons, prominent educators, the intellectual elite, and charitable societies.

In the report on the state of public schools in the Turgay region for 1882, I. Altynsarin writes, "With the available public funds, accumulated from the annual twenty-kopek, and in some cases ten-kopek, levy from each yurt, totaling, according to data collected in 1881, 4,556 rubles 88 kopecks in the Turgay district, 23,136 rubles 50 kopecks in the Ilets district, 4,208 rubles 68 kopecks in the Irgiz district, and 16,171 rubles 36 kopecks in the Nikolaev district, construction of school buildings has already begun everywhere, i.e., in each district" (Altynsarin, 1957: 244).

I. Altynsarin provides a detailed description of the sources of funding for educational institutions. A total of 8,710 rubles was allocated from the state treasury for public education in the Turgay region, distributed as follows:

2,943 rubles 50 kopecks to the Turgay School,

2,731 rubles 40 kopecks to the Troitsk School,

2,390 rubles to the Aktyubinsk School,

and 645 rubles 10 kopecks to the Irgiz School; moreover, an additional 800 rubles from the Irgiz city funds and 1,400 rubles from the Kyrgyz (Kazakh) community were allocated for the maintenance of the latter.

The Yakovlev Craft School was entirely funded by the Kyrgyz (Kazakh) community, with 1,697 rubles allocated for its maintenance this year.

The total expenditure on public schools in the Turgay region amounted to 12,607 rubles (Altynsarin, 1957: 272). As can be seen, significant efforts were made by the Kazakh population in the late 19th century to establish and maintain educational institutions. Many schools were opened through "prigovors." In this context, a "prigovor" is a resolution adopted by the Kazakh community to allocate funds once and annually for the maintenance of a school. This decree preceded the opening of schools, gymnasiums, and colleges and was one of the steps to ensure their financial support. The process of approving a "prigovor" was quite complex: the decree specified the location of the school, which was then submitted to the regional school inspector, who would then make an official presentation to the trustee of the educational district. A school could only be opened with the trustee's permission.

In a memorandum to the Acting Military Governor of the Turgay region on the state of public education, I. Altynsarin noted: "Your Excellency is undoubtedly aware that the per-yurt money collections in your entrusted region, originally proposed by the prigovors of the Kyrgyz communities for the construction of volost schools, were deemed more timely at first to be used for the construction of two-class urban schools in the steppe district towns of Irgiz, Turgay, Aktyube, and Nikolaevsk" (Altynsarin, 1957: 261).

Before 1883, the per-yurt tax was 10–15 kopecks per yurt. In 1883, the issue of increasing the per-yurt tax was raised. The Acting Governor of the Turgay region, Actual State Councillor Ilyin, proposed a significant increase in the tax. In the Iletsk and Nikolaevsk districts, it was proposed to raise the tax to 1 ruble per yurt, which represents a 6–10 fold increase compared to previous rates. In the Turgay and Irgiz districts, it was proposed to raise the tax to 50 kopecks per yurt, which is 3–5 times more than before. "The order to propose to the Kyrgyz (Kazakh) communities to establish an annual per-yurt tax in the Iletsk and Nikolaevsk districts of 1 ruble per yurt, and in the Turgay and Irgiz districts of 50 kopecks, is already being implemented, as some volost communities, as far as I know, have already passed prigovors to establish the proposed tax" (Altynsarin, 1957: 270).

It is important to note that the penetration of capitalist relations and the expansion of trade led to the emergence of new social roles and groups. In this context, the social group of bais began to play a significant role in Kazakh society. Bais could originate from both sultans and hereditary nobility (Kovalskaya, 2024: 78).

Bais, possessing significant herds of livestock, had the initial capital to develop various forms of entrepreneurship. "Wealthy Kazakh livestock owners gradually became traders and merchants, as well as mastered industrial production. With substantial assets, bais were actively engaged in charitable and philanthropic activities, exerting significant influence on the development of their society" (Kovalskaya, 2024: 91). For example, I. Altynsarin notes that significant sums of money were donated by "honorary trustees of the Troitsk Kyrgyz School: Karpukov donated 260 rubles, Berkinbaev 109 rubles to the Aktyubinsk School, Berimzhanov 200 rubles to the Turgay School, and Kulubekov 100 rubles to the Irgiz School for the creation of libraries at central schools in four steppe districts. These funds have already been received and are partially deposited with the Turgay regional administration, and partially held by me;

in the current year of 1883, I plan to order books after consulting with other competent persons on matters of indigenous education" (Altynsarin, 1957: 249).

The contribution of Kazakhs to the Orenburg Gymnasium amounted to more than half of the total donation sum of 81,000 rubles. In particular, in 1893, the Kazakhs of Zauralye donated 40,000 rubles, and the Bukeyev Kazakhs – 30,000 rubles (Tazhibaev, 1962: 76).

For Kazakh children in the Turgay region, 12 scholarships were established at the gymnasium, half of which were transferred to the new Real School in 1894. In the 1890s, various newspapers noted the Kazakh population's desire for education, recording petitions for the opening of new schools and the enrollment of children in educational institutions. Examples of such efforts include the Irgiz two-class Russian-Kazakh school, opened in 1879, and the Kostanay two-class Russian-Kazakh girls' school, for which the Kazakhs of the Kostanay district donated 12,000 rubles. In Irgiz, the first one-class girls' elementary school for 15 girls was opened in 1887 (Tazhibaev, 1962: 156).

N. Sabitov, speaking about Russian schools, stated that "those opened for Kazakh children during the colonial period played a progressive role in the cultural life of the Kazakh people compared to Mektebs and Madrasahs. Through Russian schools, progressive trends penetrated the Kazakh steppe, which led to the formation of scholars-educators, teachers, poets, and writers among the Kazakhs, whose names are a source of pride for the entire Kazakh people" (Sabitov, 1950: p. 38). A.I. Sembaev believed that the opening of these schools "contrary to the government's plans... gave the Kazakh people the opportunity to develop their national democratic culture. Many of the former students of Russian-Kazakh schools later joined the ranks of those who fought for this new culture" (Sembaev, 1962: 12).

The Role of Muslim merchants in the Development of Education

It is also important to recognize the influence of Tatar mullahs and merchants, who had long-standing and strong ties to the development of education. With the growth of cities and transit trade with Central Asian khanates and China, the number of Tatar merchants in the steppe increased significantly. The development of market relations stimulated the activities of entrepreneurs who sought to explore new markets in Central Asia. Interaction with neighboring Muslim countries contributed to the strengthening of Islamic influence on Kazakh society, especially in the late 19th century. Moreover, educated Tatars, especially from Kazan and Tobolsk, were often invited by wealthy Kazakhs to serve as teachers for their children, "who annually travel to the Kyrgyz steppe by the hundreds" (Radlov, 1989: p. 348). Wealthy Kazakhs also organized free schools for children from nearby auls. Radlov mentioned that he repeatedly encountered such schools. "Teachers were usually hired for two to three years, and in most cases, Muslim mentors managed to teach 30-50 children literacy, impart the basics of Islam, and raise them as true Muslims" (Radlov, 1989: p. 348).

The rise of social contradictions and the desire to modernize traditional Islamic societies influenced the formation of public movements and the development of national liberation movements on the outskirts of the Russian Empire. Events in Azerbaijan, Tatarstan, Afghanistan, Egypt, and Turkey, as well as the beginning of Russification in Central Asia, caused resistance

among the national intelligentsia, whose social base was the local merchant bourgeoisie, and to some extent, the intelligentsia. The immediate founder of Jadidism was Ismail Gasprinsky. The educator, speaking about the value of the national language, expressed the following thoughts: "If elementary teaching of sciences in the Tatar language is introduced into the course of Muslim madrasas, it will facilitate the access of knowledge to the Muslim community without any harm to the state and will quickly raise the intellectual level of the clergy, the middle class, and dispel many bad prejudices" (Gasprinsky, 2021).

One of the key aspects of this process was the confrontation between supporters of traditional religious education–Kadimists–and Jadid reformers. The Kadimists opposed the introduction of secular subjects and the reform of the traditional madrasa system, fearing that it would undermine religious foundations and lead to the loss of Muslim identity. Bukhara was considered the center of Kadimism, preserving the teaching of Islam in a traditional format. The term 'Kadimism' comes from the Arabic word 'kadim' (القديم), which means 'ancient' (Kadimism Online – Encyclopedia of Tatarica). Religious texts were memorized in Arabic. Imams who adhered to the Kadimist tradition sought to preserve traditional methods of education and forms of Islamic culture, rejecting the innovations proposed by the Jadids. These imams, who were spiritual leaders in local communities, were usually funded by community collections and donations from local nobility. Naturally, parish imams, whose livelihoods depended on state funds and donations from wealthy local patrons, were reluctant to allocate money for new teachers, as all lessons were conducted by the mullahs themselves or the halfa of the madrasa.

In a traditional society where collective values and community support played a key role, Marjani's actions illustrated the transition from a collective to an individual approach to solving social problems. He decided to independently seek out resources. This not only emphasized his personal responsibility and active civic stance but also served as evidence that a new behavioral model was beginning to take shape in a modernizing society. In this model, personal initiatives and individual efforts began to play an increasingly significant role, contrasting with the old collective structures. By this time, the number of new-method educational institutions using advanced educational approaches and introducing secular subjects alongside religious ones was growing in the Russian Empire. Patrons actively promoted the development of such Muslim new-method schools, seeing them not only as a means of educational progress but also as a way to strengthen cultural and national identity.

At the turn of the century, there was further growth in the number of new-method educational institutions for Muslims in the Russian Empire, which employed advanced educational approaches and introduced secular subjects alongside religious ones. Patrons actively supported the development of such schools, seeing them not only as a means of educational progress but also as a way to strengthen cultural and national identity.

Entrepreneurs such as the Akchurins, the Khusainovs, the Ramievs, and others contributed to the opening and financing of educational institutions (Tairov, 2008: pp. 50–56). Many of the principles of their educational system were borrowed by the Jadids from European experience, such as class division, annual exams, and curriculum development. An academic year with exams was established, and a class-lesson system of education was introduced. Unlike old schools, where learning to read and write took up to five years, this process was reduced to

one year in Jadid schools. The transition from Arabic and Ottoman languages to Tatar became mandatory, and the Tatar language itself became a subject. In addition to religious subjects, the curriculum included Russian, Persian, history, geography, and arithmetic. The Jadids believed that education should be financed not only by private sponsors but also by subsidies from the treasury.

After completing the mektebs, parents sent their children to such well-known madrasas as Muhammadia and Marjani in Kazan; Galiya and Usmaniya in Ufa; and Husainiya in Orenburg. Special attention was paid to talented students predisposed to teaching, so they were sponsored through community funds to continue their education. For many Muslim patrons, the construction of mosques and the erection of Muslim educational institutions schools and madrasas – became significant charitable endeavors. They contributed to the development of education and the moral and religious upbringing of Muslims.

Among the Muslim merchants of Orenburg, the Khusainov family was renowned for its charitable activities. The Great Mosque, built in Orenburg in 1891 with funds from the brothers Akhmet, Gabdulghani, and Makhmut Khusainov, was called "Husainiya." Next to the mosque, a madrasa of the same name was opened. This madrasa would become one of the well-known educational centers of its time. One of the best practices and programs in madrasas of that period was a new methodology based on the principles of Jadidism. Kazakh merchants also actively contributed to the financing of new educational institutions. In Semirechye, in the Kopal district, the bi Maman Yessenkulova allocated funds to open a new-method school called 'Mamaniya. This school began its activities as a two-class educational institution, then turned into a four-class, and later into an eight-class school. In 1897, the first new-method women's school in the region was opened in Orenburg" (Kaziev, 2014). Among such charitable activities was the work of the merchant A. Burnaev, who built a madrasa next to the Orsk Mosque. A. Burnaev spent considerable funds on this construction. He donated the madrasa building to the Muslim community of Orsk on the condition of its lifelong preservation. The plan of the mentioned madrasa is kept in the Unified State Archive of the Orenburg Region (United State Archives of the Orenburg Region (hereinafter USAOR). F. 47. I. 1 D. 6. L. 2–3).

In the second half of the 19th century, the first affluent citizens emerged in Kazakhstan, among them merchants Galiaskar and Syzdyk Khalfin, Nurken Zabirow, and the Kosshygulov (Koshchegulov) dynasty from Akmola. In 1898, these entrepreneurs founded the Society for the Care of Primary Education (Kapaeva, 2020: 115). In 1895, Baymukhamet Kosshygulov, who opened the factory "Kosshygulov and Sons" became a first-guild merchant in Akmola in 1911. He invested in the construction of two city mosques, though unfortunately, neither of them has survived to this day. In addition, B. Kosshygulov financed the construction of a school building for Muslim youth. Today, this building is a protected architectural monument. Originally, the building was a one-story structure made of fired brick. However, after the 1986 reconstruction, a second floor was added, which caused it to lose its original appearance. In 1913, two wooden madrasas – one for men and one for women – were built in the city. Merchants Khusain Bekishev, Nurmukhamet Sabirov, and Baymukhamet Kosshygulov invested significant funds in their construction (Regional Sacred Sites, 2017).

Charitable societies

Charitable societies played a significant role in the development of education and in providing financial assistance to educational institutions (see Table 1). The Institute of Honorary Trustees, which began its work in the Turgay region in the 1880s, made a substantial contribution to providing financial aid to educational institutions. The first one-class girls' primary school was opened in the town of Irgiz in 1887, enrolling 15 girls. The opening of the school was preceded by the following important events: The verdict of the Kyrgyz (Kazakh) City Society, which obligated itself to allocate funds for the school's maintenance both as a one-time grant and annually. In 1891, the Society for the Care of Primary Education was established in the Kostanay and Aktyubinsk districts of the Turgay region, which actively promoted the spread of education.

The first one-class girls' primary school was opened in Irgiz in 1887, enrolling 15 girls. The opening of the school was preceded by the verdict of the Kyrgyz (Kazakh) City Society, which pledged to allocate funds for the school's maintenance both as a one-time grant and annually, followed by a petition from the military governor of the Turgay region and the trustee of the Orenburg educational district to the Ministry of Public Education.

In 1891, the Society for the Care of Primary Education was established in the town of Kostanay for the Kostanay and Aktyubinsk districts. The goal of the society was "to spread primary education." The society was engaged in raising funds for the opening of primary schools, establishing public libraries in schools, and providing material assistance to needy students and teachers.

Members of the society were divided into three categories depending on the size of their contribution: "Active Members: Individuals who contributed 1 ruble annually. Enthusiast Members: Individuals who, in addition to the 1-ruble contribution, also helped expand the society's activities and increase its funds. Honorary Members: Individuals who made a one-time contribution of at least 100 rubles or rendered significant services to the society" (Tazhibayev, 1962: 196).

Table 1

Charitable societies in the field of education

Name of the Society	Year of opening	Place of opening	Field of activity
Institute of Honorary Guardians	1880	Turgai region	Providing financial assistance to educational institutions
Kyrgyz (Kazakh) City Society	Before 1887	Irgiz	Allocation of funds for the maintenance of schools, petition for support for the opening of educational institutions
Society for the Care of Primary Education in Semipalatinsk	November 21, 1887.	Semipalatinsk	It played a major role in the development of education and cultural life in the city. The main task of the society was "to provide assistance to the poorest students of primary city schools, and upon completion to assist them in further education."

Society for the Care of Primary Education	1891	Kustanai and Aktobe districts	Spreading primary education, finding funds to open primary schools, establishing public libraries
Society of Enlightenment Zealots	1900	Verny (modern Almaty)	Spreading education among all nationalities, holding public readings, organizing Sunday schools

The historical archive of the Omsk region has preserved reports of charitable societies. Many were involved in supporting the poor. Thus, the chairperson of the Omsk Charitable Society (under the patronage of Empress Maria Feodorovna) of the society was the wife of the steppe general – governor Alexandra Mikhailovna Schmidt. The report presents the activities of the society from January 1, 1910 to January 1, 1911. In its activities, the Omsk Charitable Society aimed to provide funds to improve the moral and material situation of the poor in the city of Omsk.

In its activities, the Omsk Charitable Society set the goal of providing funds to improve the moral and material situation of the poor in the city of Omsk.

In accordance with this goal and according to the state of its funds, the Society:

a) provides financial assistance for the purchase of clothing, food and shelter – to persons deprived of all means for various reasons,

b) provides and facilitates the care and upbringing of orphans and children of poor parents, and for the permanent care of poor orphans of both sexes, the Society established the "Shelter", which has existed since 1861.

c) for a small fee, and for the poorest residents, even "free of charge" supplies good and healthy food in the People's Canteen, opened and maintained by the Society with the support of the Omsk District Committee for the Guardianship of People's Sobriety. In addition, the Committee took part in the consideration of cases of persons who applied to it with petitions that, according to the charter of the Society, it could not satisfy: for example, it petitioned for the placement of children in a school for the deaf and dumb, for the placement of the elderly in almshouses, for the placement of children at public expense in educational institutions, issued benefits for the continuation of their education, and in a number of cases provided benefits for the upbringing of those children who could not be accepted into the Shelter, but were listed as candidates; it petitioned for the placement in shelters of other charitable societies of those children who, according to the charter of the organization, could not be accepted into the Shelter (Historical Archive of the Omsk Region (hereinafter HAOR). F. 73. I.1 D. 27. L. 3)

In 1910, the Committee received applications for the admission of 47 children. Out of these applications, 6 boys and 2 girls were accepted. Fourteen applicants (10 boys and 4 girls) were denied due to insufficient grounds for acceptance into the Shelter at the expense of the Society and the lack of vacancies. Additionally, 25 children (13 boys and 12 girls) were placed on the waiting list to be admitted as vacancies became available.

The Committee reviewed 27 requests for financial aid, approving 22 and denying 5. Each case was thoroughly investigated by trustees or through the local police to verify the applicants' situations. Besides written applications, many individuals made verbal requests for financial aid or the placement of children in the Shelter. However, due to limited funds, some of these requests were declined and, therefore, not recorded.

Furthermore, in 1910, the Committee provided monthly financial aid ranging from 3 to 10 rubles to 18 individuals identified as being in helpless conditions. During the year, information was collected on the financial and moral status of all individuals who had been receiving aid since the previous year (1909). Based on this information, some were denied further aid, while others continued to receive support.

Overall, in 1910, the total amount of aid distributed, including both one-time and monthly payments, amounted to 901 rubles and 50 kopecks. The aid amounts varied from 3 rubles to 12 rubles, depending on the needs and circumstances of the recipients.

The total number of residents of the Shelter on January 1, 1910 was: 53 boys and 47 girls, a total of 100 people. During the year, 7 boys and 6 girls dropped out. On January 1, 1911, there were: 54 boys and 47 girls, a total of 101 people

Table 2

From the report of the Omsk Charity Society. Age of children in the shelter (HAOR. F. 73. I. 1. D. 27. S. 5)

Children are distributed by age	Boys	Girls
Older (13 to 16 years old)	19	11
Middle (10 to 13 years old)	17	20
Younger (3 to 9 years old)	18	16
Total	54	47

From Table 2, the percentage ratio shows: Older children (13–16 years):

30 children (19 boys and 11 girls), which is 29.7% of the total number of children. Middle children (10–13 years):

37 children (17 boys and 20 girls), which is 36.6% of the total number of children. Younger children (3–9 years):

34 children (18 boys and 16 girls), which is 33.7% of the total number of children.

The gender distribution by age groups shows that older children aged 13 to 16 years: Boys: 19 children (63.3% of all older) Girls: 11 children (36.7% of all older). There are more boys than girls in the older age group.

Middle children (10-13 years): Boys: 17 children (45.9% of all middle). Girls: 20 children (54.1% of all middle). In the middle age group, there are slightly more girls than boys.

Younger children (3-9 years): Boys: 18 children (52.9% of all younger). Girls: 16 children (47.1% of all younger). In the younger age group, there are also slightly more boys than girls.

In each age category, there are more boys than girls. This imbalance is especially noticeable among older children, where there are almost twice as many boys as girls.

Table 3

From the report of the Omsk Charitable Society (distribution by class) (HA OR. F. 73. I. 1. D. 27. S. 5)

Children are distributed by class	Boys	Girls
Peasants (settlers).	30	25

Meshchan	20	14
Cossacks	2	5
Various ranks	2	3
Total	54	47

Table 3 shows the distribution of children by social class: Children of peasants (settlers): 55 children (54.5% of the total). Townspeople: 34 children (33.7% of the total). Cossacks: 7 children (6.9% of the total). Different ranks: 5 children (5.0% of the total).

Most of the children in the shelter belong to the peasant class, which indicates a significant number of children from poor settler families. Peasant children make up more than half of all the shelter's pupils. This indicates the dire situation of the settlers and the high need for social assistance for their children.

The second largest group is children of the townspeople, which indicates that city dwellers, who have a relatively low social status, also experienced difficulties in providing for their children and turned to shelters for help. Townspeople children make up about a third of all the pupils, which also emphasizes significant social inequality and the need for charitable support. There are significantly fewer children from the Cossack class compared to peasants and townspeople. This may be explained by the better social status of the Cossacks and their lower need for social support. However, the presence of such children in the shelter still indicates certain cases of social and economic instability even in this group. The small number of children belonging to the category of "different ranks" shows that the shelter accepted children from different social classes, possibly without strict class restrictions. This indicates a relatively broad nature of charitable activities aimed at helping children regardless of their social background.

Scholarships and Higher Education

According to the "Temporary Regulations," Kazakh children were allowed to enroll in Russian educational institutions, which opened up new educational opportunities for them. The Russian Empire sought to strengthen its influence in the territory of Kazakhstan, and one way it did so was through the development of the education system. This included both the establishment of educational institutions within Kazakhstan and the opening of access for Kazakh children to Russian schools. The establishment of scholarships allowed some Kazakh children, especially those from poor families, to receive education in institutions such as gymnasiums and schools. After completing eight years of secondary education, students were permitted to enter higher education institutions, having graduated from gymnasium. These gymnasiums were highly popular among the local population. One of the features of these institutions was the promotion of the benefits of secular education, as the government was interested in the education of the local Kazakh population.

The inspector of schools in the Inner Horde, A.V. Goryachkin, as a representative of the Tsarist authority, noted that the only hope and opportunity for the "Bukeyev Kyrgyz" (Kazakh – author's note) for a better future was the Russo-Kyrgyz schools under the Ministry of National Education. This viewpoint reflects not only the official educational policy of the Russian Empire

but also its strategy of integrating and assimilating the Kazakh population through the education system. This idea was fully shared and officially expressed in reports on the state of affairs in the Horde by the local administration of the Ministry of Internal Affairs (NA RT. F. 971. I. 1. D. 93. L. 31 Khan's Headquarters and F.N. Nikiforov. For 1910. On 155 sheets). These schools were under the supervision and care of the Kazan Educational District. Tsarist officials went to great lengths to ensure that the school system was organized and systematized here to strengthen and expand Russian literacy in the Horde and weaken Tatar propaganda and influence. "If we do not do anything in the Horde, we will not do what needs to be done throughout the vast Kyrgyz (Kazakh – author's note) territory. Therefore, i.e., for the sake of testing our strengths, efforts, and foreseeing the future fate of the Kyrgyz (Kazakh – author's note) people and the related consequences for the life of Russia, and not just for the sake of 250 thousand Bukeyev Kyrgyz (Kazakh – author's note), I would consider it expedient to undertake everything that can be undertaken here, as long as it goes the way it should" (NART, Kazan Teacher's Seminary Archive).

Goryachkin proposed organizing a Russian cultural and educational society for students of all Horde schools, regardless of their origin, which would allow for quickly raising financial capital and directing these funds to the opening of Russian schools. Goryachkin also wrote about Mr. Kochurov, who founded a charity society for needy students only from the Khan–Stavochnoe City School. According to the official, Kochurov thereby caused great harm to the development of the Russian cause in the Horde. "Clearly realizing that the only so – called central city four – class school in the Horde, with its two–year pedagogical courses, should be organically connected with all the existing schools in the Horde" (NA RT, Kazan Teacher's Seminary Archive, 1910). Goryachkin drew attention to the difficult circumstances faced by Urazbayeva – a Kazakh girl who tried to get an education in Simbirsk (now Ulyanovsk). He emphasized that as the daughter of a poor Kazakh, she had no financial support from her family, making her attempts to obtain an education almost hopeless. Goryachkin pointed out the serious obstacles Urazbayeva encountered. Goryachkin faced significant difficulties in trying to send Urazbayeva for further education at the Simbirsk Chuvash Women's Teacher's School, the only institution where she could continue her education. Attempts to raise funds for her maintenance through charity events were unsuccessful. Goryachkin tried to organize a literary and musical evening for Urazbayeva, but "Mr. Bolshakov, under the influence of a certain Kochurov, refused to support it" (Kazan Teacher's Seminary Archive, 1910). Goryachkin also described the critical state of Horde schools. He noted that the gymnasium, previously funded by the Ministry of National Education, had been converted into Russian classes at a madrassa and was now in a deplorable condition. He also mentioned that many agents belonging to the Tatar community were attracting significant funds from Kazakhs living in the steppe, but these funds were not being used to improve education. The above facts highlight interesting details about the Khan–Stavochnoe City School. This school was state–supported for the training of teachers for the Horde School. In 1910, 82 Kyrgyz (Kazakh – author's note) students were enrolled in the school, and there could have been many more, who in the near future would become the intelligentsia and would work directly or indirectly in education (NA RT, Kazan Teacher's Seminary Archive, 1910).

The above facts highlight interesting details about the Khan–Stavochnoe City School. This school was state–supported for the training of teachers for the Horde School. In 1910, 82 Kyrgyz (Kazakh – author's note) students were enrolled in the school, and there could have been many

more, who in the near future would become the intelligentsia and would work directly or indirectly in education (NART, Kazan Teacher's Seminary Archive, 1910). At the same time, in a petition "On the construction of a building for the Kustanai Real School," a certain applicant lobbied for the opening of a school for settlers, expressing frustration that "local Kyrgyz (Kazakh – author's note) are in a somewhat better position in this regard. Six scholarships have been established for their children in the Orenburg Male Gymnasium and Real School, and two scholarships in the Troitsk Gymnasium." (Central State Archives of the Republic of Kazakhstan (hereinafter CSA RK).F. 775. I. 1. D.1. L. 1.).

The gymnasium was funded by the regional administration and even had the opportunity to send Kazakh youth to study at secondary and higher educational institutions abroad. Kazakh youth enrolled at the Imperial Kazan University, Kazan Veterinary Institute, and Kazan Teacher's Seminary. For these purposes, several scholarships were established for Kazakh children in educational institutions both within and outside the Turgay region. In 1878, the Kazakhs of the Turgay region raised 19,200 rubles through donations, from which three named scholarships in honor of I.A. Kryzhanovsky were established at the Kazan and St. Petersburg Universities, each worth 320 rubles. The scholarships were named after N.A. Kryzhanovsky in connection with his 10-year service as the Orenburg Governor-General, "in grateful memory of his care and efforts for the benefit of the Kazakhs of the Turgay region" for the best students of the Orenburg and Troitsk Gymnasiums. (NA RT, Kazan Teacher's Seminary Archive, 1910).

In 1881, the scholarship was transferred from St. Petersburg University to Kazan University. In 1895, a separate scholarship for the Kazakhs of the Inner Horde was established in honor of the wedding of Emperor Nicholas II, for which 8,000 rubles were allocated from the interest on the capital (CSA RK. F. 78. I. 2. D. 441. L. 64).

"The Kryzhanovsky scholarship regulations noted that if these scholarships were not used for several years, a fourth scholarship would be established from the accrued savings for the natives of the Orenburg region" (Alektarov, 1900).

In 1882, two scholarships named after L.F. Ballyuzek, the governor of the Turgay region, were established at the Troitsk Male Gymnasium with donations from Kazakh communities in the Turgay, Irgiz, and Nikolaev districts. These scholarships were intended for children from poor Kazakh families. In 1887, additional scholarships for Kazakh students were established at the boarding school of the Troitsk Male Gymnasium. By the 1890s, Kazakh youth from the Turgay region had gained access to various higher education institutions. In 1894, Bisengali Zharilgasinov and Satbayev became the first Kazakh students from the Turgay region to be admitted to the Kazan Indigenous Teacher's Seminary on these scholarships. (Kyrgyz Steppe Newspaper, 1894).

By 1896, there were up to 50 scholarships in higher and secondary educational institutions of Russia for students from the Turgay region. In 1887, a scholarship named after N.I. Nepluyev was established for Kazakh students of the Nepluev Cadet Corps with funds donated by former cadets and other Kazakhs from the Turgay region. The recipients of the scholarship could be "the sons of those Kyrgyz (Kazakh – author's note) from the Turgay region who, through service, by being awarded the corresponding ranks and orders, acquired the rights and privileges of the nobility of the Russian Empire" (Alektarov, 1900: 85).

In 1909, a fourth scholarship named after N.A. Kryzhanovsky was established from the interest on the existing scholarship capital. The right to use these scholarships was granted only to Kazakh youth residing in the Turgay region, but if the scholarship holder was unworthy of it due to poor performance or behavior, they could be deprived of the scholarship. Kazakh youth studied at Kazan University from 1877 to 1917, with 37 young men enrolled, of whom 20 completed their studies. Eighteen students were enrolled at the Kazan Veterinary Institute, of whom 15 completed their studies. Kazakh youth studied at Kazan Teacher's Seminary only until 1909, with 27 Kazakh children enrolled between 1894 and 1908, of whom only 19 completed the full course of the seminary (Kenzhetaev, 1998).

At Kazan University, the Kryzhanovsky scholarship of 340 rubles was received between 1893 and 1904 by: A. Aldiyarov (NA RT. F. 97 Op. P/F. D. 33565); M. Karataev from the Ural region (NA RT. F. 977. Op. P/F. D. 32559). Aldiyarov Abubakir Bermukhameduly (1878, Saryoi Volost, Kostanay District, Turgay Region – 27.09.1938, Taraz), a public figure (National Encyclopedia, 2004). After graduating from the 2-class school in Kostanai, organized by Y. Altynsarin, and Orenburg Gymnasium (1899), he entered the medical faculty of Kazan University, where he studied on a scholarship named after General-Adjutant N.A. Kryzhanovsky.

Conclusion

In retrospect, it should be noted that charitable societies, officials, philanthropists, wealthy individuals, merchants and entrepreneurs played a certain part in the formation of social infrastructure and educational systems in various regions of the Russian Empire, including Kazakhstan.

The activities of certain individuals, such as Khan Zhangir, as well as the efforts of beys, merchants, and entrepreneurs, were directed towards supporting cultural and educational initiatives. Their main focus was on education, aiming to alleviate social problems and meet the basic needs of the poor population. Ibrai Altynsarin, as a representative of the Kazakh intelligentsia, was a key figure who not only promoted education but also engaged in charitable activities.

The state education policy aimed to contribute to public access to knowledge and improve living conditions. The establishment of schools, hospitals, and orphanages was intended to reduce social inequality. Scholarships like the Kryzhanovsky and Ballyuzek funds expanded educational opportunities for Kazakhs to some extent, fostering cultural exchange and supporting students from low-income families.

Nevertheless, philanthropists, patrons, and especially government officials were unable to fully mitigate social inequality and polarization in society. Objectively, government charity primarily targeted the Russian-speaking population. For example, in the case of the Omsk orphanage, based on data from 1910 and 1911, charity was extended only to certain social groups such as Cossacks, peasant settlers, and commoners. It is known that the most significant impact on the lives of Kazakhs, who then made up a notable majority of the population, was caused by resettlement policies, the migration of Russian-speaking peasants, the confiscation of Kazakh lands in favor of settlers, and so on. Charity was a tool for the Russification, acculturation,

and Christianization of Kazakhs by the Russian state. At the same time, due to the efforts and patronage of some members of Kazakh society, charity contributed in certain ways to the spread of education among Kazakh youth and the awakening of national consciousness.

It should be noted that many schools were established by a "prigovor", a decree passed by Kazakh communities to allocate funds, both one-time and annually, for the maintenance of schools. This decree preceded the opening of schools, gymnasiums, and colleges and was one of the steps taken to ensure their financial support.

However, it is crucial to emphasize that it was primarily the taxes, particularly the per-yurt tax collected from the Kazakhs, that enabled the state to finance education. These taxes provided the government with the necessary funds to establish and maintain educational institutions.

Therefore, particular attention should be paid to the efforts of the Kazakh population, who made significant contributions, including substantial donations, to educational institutions. Their contributions were crucial in improving living conditions, promoting cultural and educational development, and supporting the integration and modernization of society.

The Jadids, representing the intellectual elite, advocated for education funded not only by private benefactors but also through government subsidies. Their efforts, along with those of various patrons, led to the creation of schools and madrasahs, which significantly advanced literacy and moral education among underprivileged children. The expansion of education during this period reflects society's commitment to making education accessible to all social classes in the context of efforts to modernize a traditional society.

AUTHORS CONTRIBUTION

G.K. Zhapekova – Management and coordination responsibility for the research activity planning and execution. I Conducting a research and investigation process, specifically performing the experiments, or data/evidence collection investigation. Preparation, creation and / or presentation of the published work, specifically writing the initial draft (including substantive translation). Preparation, creation and / or presentation of the published work by those from the original research group, specifically critical review, commentary or revision – including pre- or post-publication stages.

G.I. Kushenova – Conducting a research and investigation process, specifically performing the experiments, or data/evidence collection. Preparation, creation and / or presentation of the published work by those from the original research group, specifically critical review, commentary or revision – including pre- or post-publication stages.

K.O. Seitkazina – Conducting a research and investigation process, specifically performing the experiments, or data/evidence collection. Preparation, creation and / or presentation of the published work by those from the original research group, specifically critical review, commentary or revision – including pre- or post-publication stages.

CONFLICT OF INTERESTS

The authors declare no relevant conflict of interests

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Қазақстандағы білім саласындағы қайырымдылық дәстүрлері (XIX ғасыр – XX ғасырдың басы)

Андатпа. Соңғы отыз жыл ішінде Қазақстанда саяси, экономикалық және әлеуметтік-мәдени салаларда елеулі өзгерістер болды, олар өз азаматтарының өмірі мен олардың күнделікті шындығына әсер етті. Дегенмен, қазіргі қоғамның құндылығы мен әлеуметтік көзқарастары көбінесе объективті шындық талаптарына сәйкес келмейді, бұл жаңа нұсқауларды іздеу қажеттілігін тудырады. Бұл тұрғыда патриотизмді қалыптастыру, адамгершілік мұраттарды жаңғырту маңызды болып отыр. Бай тарихи мұраға үндеу өткен дәуірде өркениеттің сақталуы мен дамуын қамтамасыз еткен іргелі құндылықтарды анықтауға мүмкіндік береді. Осыған байланысты авторлар қайырымдылық дәстүрлерін, оның ішінде құндылық бағдарларын, іс-әрекет мотивтерін, өзін-өзі ұйымдастыру формалары мен рухани мәдениет аспектілерін зерттеуді өз алдына мақсат етіп қойды. Қайырымдылық дәстүрлері тарихтың дискурсивті кеңістігінде әрекет етеді, авторлар оның идеялық негіздерін, әлеуметтік-мәдени динамикасын және практикалық көріністерін қарастырады. Бұл дәстүрлер тарихи процестің маңызды аспектісін білдіріп қана қоймайды, сонымен бірге қоғамдағы терең өзгерістерді көрсетеді, олар өмір сүретін әлеуметтік және мәдени контексттің қалыптасуына ықпал етеді. Зерттеу көрсеткендей, қайырымдылықтың көп ғасырлық тарихына қарамастан, ол Қазақстан тарихында аз зерттелген әлеуметтік-мәдени құбылыс болып қала береді. Авторлар білім саласындағы қайырымдылық дәстүрлеріне ерекше көңіл бөледі. Бұл кезеңдегі қайырымдылық шаралары мемлекет, бүкіл қазақ халқы, жеке кәсіпкерлер, меценаттар мен зиялы қауым тарапынан белсенді түрде қолдау тапты.

Түйін сөздер: Қазақстан; қайырымдылық; дін; шүленгерлік; жәдидшілдік; кадамистер; медресе; бай; көпес; кәсіпкерлер.

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Традиции благотворительности в сфере образования в Казахстане (XIX в. – начало XX в.)

Аннотация. За последние тридцать лет в Казахстане произошли существенные изменения в политической, экономической и социально-культурной сферах, которые отразились на жизни его граждан и их повседневной реальности. Однако ценностные и социальные установки современного общества зачастую не отвечают требованиям объективной реальности, что порождает необходимость поиска новых ориентиров. В этом контексте важным становится формирование патриотизма, возрождение нравственных идеалов. Обращение к богатому историческому наследию позволяет выявить основополагающие ценности, обеспечивавшие выживание и развитие цивилизации в прошлом. В этой связи авторы ставят перед собой цель рассмотреть традиции благотворительности, включая ценностные ориентации, мотивы действий, формы самоорганизации и аспекты духовной культуры. Традиции благотворительности действуют в дискурсивном пространстве истории, авторы рассматривают ее идеологические основы, социокультурную динамику и практические проявления. Эти традиции не только представляют собой важный аспект исторического процесса, но и отражают глубокие изменения в обществе, способствуя формированию социокультурного контекста, в котором они существуют. Исследование показывает, что, несмотря на многовековую историю благотворительности, она остается малоизученным социокультурным явлением в истории Казахстана. Особое внимание авторы уделяют благотворительным традициям в сфере образования. Благотворительная деятельность в этот период активно поддерживалась государством, всем казахстанским населением, частными предпринимателями, меценатами и интеллектуальной элитой.

Ключевые слова: Казахстан; благотворительность; религия; меценатство; джадидизм; кадимисты; медресе; бай; купец; предприниматели.

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