

## **National Self-Awareness of Tatar Youth in Diaspora: Historical Approach**

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**Abstract:** In the study the results of the study and theoretical generalization of the process of national identity formation of youth in the Tatar Diaspora abroad are presented in the context of community of ethnic cultures of the Volga-Ural Tatars. The researchers explain the processes of enculturation (the continuity of traditions in the Diaspora) in modern ethno-cultural environment of education. Determining components of the pedagogical space of the Diaspora abroad are characterized in the article: the macro environment of formation of national identity in the Diaspora and the micro environment of the socialization process for youth in the Tatar Diaspora. Under the pedagogical space a specially organized ethno-cultural environment, a structured system of factors of preservation of national identity and conditions of upbringing and education of the younger generation of Tatars abroad is understood. The characteristics of space are highlighted its length, structure, interrelationship and interdependence of the elements.

**Key words:** Pedagogical space of diaspora, ethnic and cultural environment, enculturation, national identity, length

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### **INTRODUCTION**

**The urgency of the problem:** In modern conditions for each of the peoples becomes important to identify the basic ethno-formative elements of their spiritual heritage, to reveal the degree of their functionality for the preservation and development of traditions of youth education in the Diaspora. The study of the culture of the Tatar people, the long history of the preservation of national identity in the various eras and states is of scientific and practical interest on this subject. The selected topic is relevant in connection with the importance of turning of educated youth to a scientific potential of the nation, desire to preserve their national identity in the era of globalization of socio-cultural processes in the world.

**The research importance of the problem:** The features of historical development of Russia in the early 20th century, the emigration of wide layers of the population, the gap is a significant part of the pre-revolutionary cultural elite with their historical homeland led to the influence of specific causal factors in the formation of the Diasporas abroad. Study of the historical and cultural determination of the pedagogical space of the Diaspora abroad was due to the need to study ethno-cultural environment of socialization of the Tatars, defining their place in the society of their countries of residence, the formation of their national identity in conditions of socio-cultural transformation of the world community in the late 19th early 21st centuries.

The study of ethnic processes, the characteristics of settlement and population dynamics of the Volga-Urals Tatars and their main ethnic groups during the period of formation of the Tatars in the nation allow us to understand the process of formation of pedagogical space of the Tatars Diaspora abroad.

Social processes that took place over more than two hundred years, have touched, completely or partially, 2-3 generations of the Tatars, who were born and raised outside the historical homeland, their socialization took place in conditions of formation of the Diaspora abroad.

**Objectives of the study:** During the research the following tasks were solved: To reveal theoretical foundations of the historical community of the Volga-Ural Tatars and Tatars abroad; To study the stages of formation of the Tatar Diaspora abroad on the example of the Islamic society of Tatars of Finland; To substantiate the factors of national identity of Tatar youth in ethno-cultural environment (preservation of the native language, the foundations of religion and the formation of national identity).

### **MATERIALS AND METHODS**

The study used a complex combination of comparatively-historical, retrospective, comparatively-correlative, historiography methods which allowed to characterize the purpose of education and its tasks, prevailing in pedagogical

culture of the Tatars abroad to identify the peculiarities of the means and methods of pedagogical influence on young people (family holidays, hospitality, family traditions and family fees, impact of public associations: families, family dynasties, the Tatar community, etc.) to reveal the periods of the development of pedagogical culture of the Tatars in Finland.

Theoretical analysis and synthesis, observation, study of documentation, compilation and systematization of the obtained results. The survey was based on systematic, cultural, axiological and personal activity approaches which allowed us to explore the sources of the research: the materials on the history, ethnography, ethnology, ethno pedagogy, ethno psychology, pedagogy, psychology, history, folklore, linguistics, history of religions, documentary, psychological and pedagogical works on an investigated problem, the curriculum and textbooks, methodical literature; archival materials; historical, journalistic and artistic works of Tatar, Russian, Finnish foreign historians, political and religious figures, writers, educators, contributed to the development of ethnic culture.

## **RESULTS AND DISCUSSION**

We were able to identify that value system defines ethnic and cultural boundaries of each nation. Each level of consciousness (self-consciousness) has a corresponding level of understanding (awareness) of their ethnic culture and national identity. Thus, the system of values determines the boundaries of the geographical, ethno-social, cultural space and becomes an important condition of formation of ethnic identity of the Tatars abroad. Religion and connected with it cultural peculiarities of the national traditions of the Tatar people is most clearly expressed in another confessional environment, allowing a person to define himself by belonging to a particular ethnic group. Self-development of the ethnos occurs while ensuring the preservation of important for the people conditions: intra-ethnic communication in native language from the first years until the end of life; creation of ethno-cultural environment of the early ethnic of personality on the basis of ethno-folklore, ethnic art, ethno-culture; confession of a particular religion; the organization of state or territorial ethnic consolidation; the reproduction of ethno-specific material and social culture (cultural centre as a place for events of different level and purpose, Sunday schools, summer and winter camps for children and young people); adoption of ethno-religious customs, rituals, holidays in public life of the members of the Diaspora; motivation to classes of folk art (theatre, song

and dance ensemble, music ensemble, studio of arts and crafts, sports club); controlling the processes of assimilation through the promotion of national marriages (homogeneous, homo-ethnic); identification with “their” people as a manifestation of ethnic patriotism.

From the historical documents of this period of the Tatars’ life abroad, it is clear, that representatives of the older generation of immigrants from Russia, who emigrated at the end of the last century, were well educated people: they all knew the native language, studied in national schools, had a high level of religiosity.

The first and the second generations established a firm spiritual and material basis of life and activity in the new environment due to hard work, willpower and persistence, as well as due to the mutual solidarity. The system of education of the new generations in organized Tatar communities is built on this foundation. A sense of unity develops due to the close family and tribal ties. Tatar community in the countries of residence, regardless of the number of people, becomes the institution through which its component the family preserves national culture. Tatar community and the family, taking into account the external political, socio-economic and cultural changes of ethnic and cultural environment, become the basis for the development of pedagogical space of the Tatar Diaspora abroad.

In further study of the formation of national identity of youth in the Tatar Diaspora abroad of particular value is the study of the experience of the Islamic society of Tatars of Finland and its role in the preservation of national traditions of the Tatar people.

The Tatar Diaspora in Finland is known world wide as an example of preservation of national culture in a multicultural environment. Studies show that the existing system of education in higher education institutions in Finland, their scientific potential and innovations, support the prestige of a highly educated person in the Diaspora throughout the period of residence of Tatars abroad. “The level of education of members of the Tatar community is two times higher than among the Finnish population. The community members, who received a good education in the Finnish system of higher education are working at important posts in state and in municipal bodies. Many members of the Diaspora are known in the Finnish business circles and also as active participants in the activities of various organizations” says the Professor at the University of Helsinki, Chairman of the Islamic community of Tatars in Finland (Suomen Islam-Seurakunta). In this regard, we characterized the main goal of youth education in the Diaspora of Tatars in Finland-education of the perfect person, the formation of

national identity. The tasks of educating the younger generation in the Diaspora are aimed at revealing the physical human potential, the preservation of his health; education; labor and employment; the development of moral feelings, skills and habits of behaviour, appropriate to human and Islamic morality. The continuity of generations, preservation of the native language, religion, national traditions, identity formation are the value basis of children's socialization in the process of supporting the high education in the Diaspora.

It is important that an external organizational factor, unifying pedagogical process in a single unit, is the activity of the Islamic society of Tatars of Finland, its bodies on regulating and management of the pedagogical process, educational activities of parents, teachers-organizers of winter and summer courses, the elders of the Diaspora, members of the Board.

Structure of the activities of the charitable Muslim communities of the Nizhny Novgorod province of Russia in the late 19th early 20th centuries has largely formed the basis of the organization of the Islamic community of Tatars in Finland (Suomen Islam-Seurakunta) in 1925. Departments of the Islamic society of Tatars are organized in Jarvenpaa, Turku, Tampere, Rauma, Kotka, Salo.

A high degree of cohesion and activity of members of the Diaspora helped to create the stable national organizational activities. Currently the society has a decisive influence on the determination of the pedagogical process, provides technical and financial conditions for the realization of educational aims in the Diaspora through a management, legislative and educational activity, impact the family, community, direct their educational work on the implementation of general aims of education: the formation of national identity of the Tatar youth.

The study of the history of the organization of the educational process of the Tatars abroad allowed to make a significant conclusion that the essential condition of the formation and development of pedagogical culture of the Tatars of Finland is the educational activity and patronage of the first educated members of the Diaspora from the number of merchants, businessmen and preserved the tradition of patronage of learning. In this regard, the historical significance of the activity of educators has been identified, who promoted progressive ideas of the philosophy of education of the second half of 18th early 19th century. The methodological basis of philosophical and pedagogical thought were the religious principles of the world outlook and the progressive Eastern philosophical thought formed the basis of the pedagogical thought of the Tatars of Finland.

Publishing activity is becoming one of the leading activities of the Diaspora and its members in the promotion of cultural heritage of the Tatars abroad.

Educators and businessmen led their own private publishing activity, including Arifullah Sadri (Sadri Arifulla), Arifullin Ismail (Ismail Arifullen), Homer Taher (Ymar Daher), Gilad Samaletdin (Imad Samaletdin) and others. An informational newspaper Mahalle Haberieri (News) was published in the Diaspora. Such prominent scientists, philanthropists as: Hassan Nizamettin Hamidullah, Sadri Hamit, Zagir Tagir, Gaisa Hakimjan, Habiburrahman Shakir, Mostafa, Shihabi, Faizi Bure, Gosman Ali and other representatives of the Tatar Diaspora have made an invaluable contribution with their creative work not only to the culture of the Tatar Diaspora but also to the national culture of Finland.

The following major conditions of formation of the Tatar Diaspora abroad is the organization of the educational system similar with the traditional religious educational institutions of Muslims of the Volga region (mekteb, medrese). Of great scientific interest is the study of the pedagogical activities of the progressive teachers of the Tatars of Finland, who became famous teachers of the period of 19-20th centuries. They were Hubaidulla Mortain (1895-1968), Zagir Tagir (1900-1961), Habiburrahman Shakir (1903-1975), Zakir Kadyri (1877-1955), Zinatulla Imameddin Aksan Bure (1886-1945), Sania Gyffat (Kadyiri) 1899-1957, Naila Binark (1940). Their pedagogical ideas are reflected in the philosophical, socio-economic, moral-ethical, literary and artistic heritage of the authors and has made a major contribution to the history of education and pedagogical thought of the Tatars.

The study of the history of formation of the Tatar Diaspora in Finland, identifying the common historic roots, characteristic of the development of the Volga-Ural Tatars, of the general trends of cultural development, of a common spiritual foundation allowed to show in this study modern ethno-cultural environment of formation of national identity and to justify the factors, affecting the integrity of the pedagogical process in the Diaspora abroad. Analysis of the development of the processes of ethnic culturing proved, that continuity of pedagogical traditions is the basis of a variable education of youth in the Diaspora and of a preservation of the national identity of the people, regardless of differences in culture, religion, language, ethnic groups of countries of residence at present.

The history of public education and pedagogical thought of the representatives of the Tatar people, living outside their national entities was poorly studied until these days. It updates the research of national and cultural life of the Tatar Diaspora abroad which would be a peculiar and natural supplement of a complete pedagogical heritage of Volga-Ural Tatars.

The knowledge of the phenomena and processes of formation of national identity includes consideration of the origin, formation and development of the Tatar people from the point of view of the study of historical, literary, ethnographic and archival sources of Fuchs (1884), Vorobyov (1953) and Iskhakov (1993). The researches of Gumilev (1993) are dedicated to the study of ethnic relations and inter-ethnic interaction.

At the end of 20th century in native ethnology ethnic identity has been defined as the awareness by the object the unity of his national (ethnic) relationships and his relation to them. People, who are ready to unite on an ethnic basis for group action for the realization of national interests, enter the process of ethno-political mobilization.

Two mechanisms of ethnic mobilization control the processes of ethnic identity, changing through the "Cultural content" of ethnic component of the borderland and an external source (social organization of the people), determining the boundaries of its settlement.

In Barth's opinion, the concept of "ethnic group" (of any level, up to the nation's) means a population which is biologically very reproductive, organizes a field of communication and interaction, shares fundamental cultural values, realized in the external unity of cultural forms. The research introduces the scientific concept of "cultural boundary" that defines the ethnic group in the "area of culture for the rapprochement of cultural complexes and preserving the differences in behavior, customs and traditions, expressed in ethnic identification".

According to Urjina Rosens, ethnicity cannot exist without some cultural or genealogical basis which is an internal source of identification of this ethnic group and is not less important, as its external source, determined by the boundaries of its settlement (Seshadri, 1978).

Charles Keyes believes that ethnic identity is determined by the social structure and inter-ethnic relations, emphasizing its cultural component (Hudyakov, 1923). Judith Nagata, combining these two approaches, believes that in the process of interethnic interaction, the ethnicity may change but its core is identity-based culture (Fahrutdinova, 2016).

Social instability in the society dramatically strengthens the need for a sense of certainty and stability of their social relations-solidarity, identity, belonging to a group. In the process of transformation of social tension to interethnic one, there is a need to ethnicity and ethnic security: affiliative (the motives of affection), status (the motives of self-respect and dignity) and archetypal (the motives of safety). In search of social protection, stability, possibility of implementation of certain types of activity, as well as satisfaction of needs in a social,

economic and psychological association, people tend to belong to a group or groups. This desire is known in psychology as affiliative motive of the achievement of certain goals, in alliance with certain people and with certain groups. Urazaev (2012), based on the opinion of scientists, releases the emotional-cognitive and evaluative processes of ethnic identification and ethnic differentiation which are dynamic adaptive mechanisms, working throughout the human life as mechanisms of interiorization (transfer from the external to the internal phase) of installations, norms, behaviour patterns of the group. Family, throughout the period of Tatars' living abroad, becomes one of the leading components of the ethno-cultural environment in the preservation of ethnic traditions in the multicultural environment of their countries of residence. A clear inner installation of "we" is maintained, that distinguishes representatives of the Tatar people from the surrounding diversity of other ethnic groups. The knowledge of native languages, following national traditions and the preservation of the values of ethnic culture maintain a high level of national consciousness. The older generation's representatives support in families a high social status and take an active part in public life in the Diaspora, thus have an influence on the credibility of the institution of the family and the community. The succession of generations in families, established the mechanisms of transmission of native language and national traditions from generation to generation, from older to younger, helped to preserve identity in the Diaspora. Before the formation of the Tatar community, uniting Tatars abroad, the spiritual needs of the national character were met in the family. Parents invest in the problem of studying of the native language a serious sense because the formation of self-identity develops a sense of belonging to the Tatars in the Diaspora and in the historical Homeland.

The present study, being the first experience of studying the Tatar Diaspora abroad is not an exhaustive coverage of all issues of the topic of research. The authors have analyzed the material for effective and creative use of positive pedagogical findings in the theory and practice of the process of education and upbringing of children in the Diaspora.

## **CONCLUSION**

The study of the mechanisms of national identity of Tatar youth in the Diaspora abroad is of interest for not only to detect the level of national consciousness but for a deeper knowledge of general regularities of its evolution in Russia and abroad. In conditions of the need to preserve and to interact between different ethnic, cultural and civilization boundaries, addressing to the theme takes

on a new meaning. In this regard, on the basis of a comparison of the pedagogical characteristics of the community of Volga-Ural Tatars, peculiarities of formation of the Tatar Diaspora abroad were revealed, on the example of the Islamic society of Tatars of Finland which developed in the ethno-cultural environment. In the process of research the factors of national identity of Tatar youth in ethno-cultural environment were established and described, based on common language, religion and national identity: blood community, collective livelihoods of members of the Diaspora, living together with three or four generations, labor, lifestyle, voluntary adherence to national traditions and religious customs, the filling of all spheres of family life with a national culture. The researchers of the study described the purposes and objectives of the education of a perfect man: the disclosure of the physical potential of a person, maintenance of health; the education of children in labour and for labour; the development of moral feelings, skills and habits of behaviour, appropriate human and Islamic ethics; mastery of essential knowledge, intellectual development, aesthetic education. Specifics of the means and methods of pedagogical influence in the process of child care, games, work, learning, communication and socialization of young people (family holidays, hospitality, family traditions and family fees, impact of public associations: families, family dynasties, the Tatar community, etc.), allowed to justify and to study modern ethno-cultural environment of formation of national identity and to identify factors, affecting the integrity of the pedagogical process of education of youth in the Diaspora abroad. The periodization of the formation of the Tatar Diaspora, studied on the example of the Islamic society of Tatars of Finland, has shown the vector of development of preservation of national identity in conditions of dual identification, from a phase of emigration of Tatars outside the historic homeland and the period of formation of pedagogical culture of the Tatars of Finland (16th century 1925), the period of training and educating children in the Diaspora, aimed at the preservation of self-identity (1925-1969), till the period of formation of the doubled identification in ethno-cultural living environment.

#### **RECOMMENDATIONS**

Practical significance of the research lies in the fact that theoretical and practical ideas, contained in it, make a real contribution to the theory and practice of socialization at the present stage.

Developed theoretical provisions and conclusions create the preconditions for the implementation of scientific research in the sphere of ethnic education. The content and conclusions of the study can be used in courses on comparative pedagogy, in the development of programmes of national schools.

Results of the study reveal, deepen and expand current notions of ethnic and cultural environment of formation of national consciousness of Tatars abroad. The materials will be useful for specialists in the organization of relations with foreign Diaspora of Tatars, the conclusions of scientific research can be useful for historians, philologists, folklorists and ethnologists, involved in the problems of the Diaspora.

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