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FORMATION AND DEVELOPMENT OF EDUCATION IN NAKHCHIVAN (END OF THE XIX CENTURY – THE EARLY XX CENTURY)

The article examines the development of school and pedagogical thought in Nakhchivan before and during autonomy (end of the XIX century – beginning of the XX century). It has been established that in Nakhchivan, which is an integral part of Azerbaijan, special attention has always been paid to education. During this period, the conditions for the development of democratic thought were created in Nakhchivan: a socio-political movement unfolded; first of all, the famous intelligentsia of Nakhchivan began to discuss a wide range of national issues and educational ideas. The theoretical ideas and practical activities of intellectuals-enlighteners created the basis for increasing the number of new educational centers in the Nakhichevan region and for achieving a high level of enlightenment. As a result of the influence of the socio-political movement, an extensive system of education was created in Nakhichevan, the conditions for the introduction of free and general education in the native language were created, and the pedagogical movement was revitalized. The study determined that educational reforms related to the creation of secular schools, teaching of secular sciences in schools along with religious ones, professional training of teachers on the basis of national ideology, teaching students and compiling textbooks in their native language, using new teaching methods, involving girls in education, etc. It was determined that at the end of the XIX century – at the beginning of the XX century. the school in Nakhchivan was not satisfied only with teaching people elementary literacy; education provided knowledge in the field of national and spiritual unity, social and political activity, solidarity, law, morality, national liberation and freedom. The struggle for a new school, progressive changes in education contributed to the development of enlightened ideas in Nakhchivan and gave impetus to the formation of a local educated class. The achievements of education and culture at that time created the basis for future successes.

Keywords: *autonomy; education in Nakhchivan; pedagogical thought; school.*

Introduction. In the 70–80s of the XIX century, one of the characteristic features of the formation of a new culture was associated with the strengthening of democratic ideas of education. At the end of the XIX and at the beginning of the XX centuries in Nakhchivan, as in other branches of the culture of education, there was a period of significant development in the region. The Department of Education is significantly increased. Compared to the old religious and cholaistic education, secular education gradually prevails in the field of public education. At the end of the XIX and at the beginning of the XX century, education and development of education was associated with more democratic intelligence in Nakhchivan. Such intellectuals as Muhammad aha Shakhtytinsky, Einaly Bek Sultanov, Muchimmed Tagi Sidgi, Muhammad Seyid Ordubadi, Ali Mamed Khalilov, Ali Guli Gamkusar, Mirza Alekber

Suleimanov, Mamed Sadyg Khalilov, Mammedgul Bek Kengerly, Abdulgasim Jushel, Galigli Sulban, Mirza Dzhalitan., Jalil Mammadguluzade, etc.

At the end of the XIX and at the beginning of the XX century, the enlighteners mentioned above played a large role in the Nakhchivan people. Such intellectuals promised charitable activities, opened schools, and also kept all the possibilities to make the population competent. As a result of this, during this period, in Nakhchivan, the educational movement reached the highest level, and also achieved great success in science and education. The socio-economic restoration of the country in a stubborn struggle against the old education system in the reconstruction of old non-effective educational institutions did not remain. The old form of training and upbringing in the context took the first steps towards the new.

An integral part of Azerbaijan in Nakhchivan has always paid attention to education. At the end of the XIX century, new types of district and educational institutions were formed in Nakhchivan. It should be noted that the movement of education, science and education was the highest peak at the beginning of the XX century.

At the end of the XIX and at the beginning of the XX century, professional pollination of development trends showed him in Nakhchivan schools. During this period, in the Autonomous Republic of Nakhchivan, leading public figures, prominent cultural representatives, teachers and teachers of the country's efforts to develop the education of people, schools, libraries and other cultural and education institutions to establish the language of the book.

The purpose of the article consists in identifying the content features of the educational movement against the background of the socio-cultural development of the period, education-related meetings of enlightened intellectuals of Nakhchivan region and their activities in the field of school education (establishment of new method schools, teaching in mother tongue, involvement of girls in education, national training of teacher personnel, alphabet reform, etc.).

Research results.

Socio-economic and socio-political conditions in Nakhchivan at the end of the XIX and at the beginning of the XX century. At the end of the XIX and at the beginning of the XX century, in the Nakhchivan region, the formation of educational ideas, social, economic and social life entered a new stage in development changes.

The social situation of Nakhchivan was complex and diverse compared to other periods. Positive changes occurred in the economy of the Nakhchivan region and the traditions of education developed. During this period, intellectuals, writers, public figures who are growing in Nakhchivan, they spread enlightened ideas among people. They are a new type of institutions, culture and education in their native language and began to learn secular sciences, also in their native language.

It should be noted that, activities both Turkey and Iran consulates stimulating objectings at the total pace of the Nakhchivan region. Thus, researchers from the city of Nakhchivan are always focused on research and are looking for contributions and the development of educational traditions in the Nakhchyan Autonomous Republic.

It should be noted that, at the beginning of the XX century, the political and pedagogical movement of the Nakhchyan Autonomous Republic greatly spread Western civilization in Europe, especially in the central cities of Russia played a large role in young people. So they, when they graduated from secondary school then Moscow, St. Petersburg, Kyiv, Kazan, Kharkov and Minsk, which are the Center for Education and Education of Russia. Finally, at the end of the XIX and at the beginning of the XX century, the end of the zone

of social and economic life of Nakhchivan gradually began to develop new capitalist relations. Sociality of political life Nakhchivan against tsarism and his dirty policy, the liberation movement played a great influence. At that time, in Nakhchivan, the revival of the cultural environment, the formation of the theater in Nakhchyan and the expansion of the network of public schools led to the strengthening of education in Nakhchivan.

The state of education in Nakhchivan. At the end of the XIX and early XX centuries, teachers of educated people Nakhchivan wanted to remove people from ignorance and prejudices and found ways to help the development of cultural progress and methods of their education. Almost at the end of the XIX and at the beginning of the XX century, both in Azerbaijan and in Nakhchivan, the history of popular education begins with the approval of the charter.

It should be noted in general that, at the end of the XIX and beginning of the XX century in the Nakhchivan region, acting in all schools and madrassas scientific work in the Caucasus in 1873 on November 22, a new law and more developed (Abbasov, 2007) was adopted. The State Historical Archive of the Republic of Azerbaijan, which I received on the training of the Caucasian Department in the 1896–1897 academic years, was trained by 55.592 students. Another source in 1894, people living in 2.886,000 Muslims on average 438 people (of these 9 girls), 578 people in the city, 2.336 people continued their education in public schools (State Archive of the Nakhchivan Autonomous Republic, 24).

It should be noted that, the Caucasus Department presented the Caucasian military leader of the annual report in 1867 Work at the Muslim schools and students who are studying there, the approximate number of students could not determine because there are many number of their number. Currently, there are more than 800 Muslim schools in the Caucasus, more than 15,000 students study in these schools (Azerbaijan Republic of State Literature and the Archive of Arts, 47).

It should be noted that, in Nakhchivan, only in 1896 13 public schools were in the country. Of these, 11 are in villages and two in cities. This meant that out of 7.167 people there was only one school.

At the end of the XIX and at the beginning of the XX century, there was an increase in the number of people in Nakhchivan. Almost, only 1904 in the Nakhchivan region, the number of schools increased from 13 to 29. I. Mollaev (1983) showed that at the beginning of the XX century 1,500 students will be accepted to study.

It should be noted that, at the end of the XIX and at the beginning of the XX century, state and religious schools existed in Nakhchivan. In those years, it becomes clear that official archival doctrines in the field of Sharur-Daralyaz worked 8 teachers, 111 students and 6 religious schools existed. There were 6 religious schools in the city of Nykhchyan, which 6 teachers worked there and 90 students studied. In general, there were

12 religious schools in Nykhgovan, in which 12 teachers and 147 students work (Azerbaijan Republic of State Literature and the Archive of Arts, 69).

At the end of the XIX century and at the beginning of the XX century, the formation of education was associated with school education in Nakhchivan. During this period, the education of people played an important role for enlightening people. Professor Rufat Huseynzade rightly noted that the history of the madrasah was associated with Arabic and Persian formations (Huseynzade, 2002).

In the State Archive of the Nakhchivan Autonomous Republic, I conducted a study of the state of Nakhchivan since the 1890s and 1917 years, there were 15 schools, 1,500 students were trained in these schools (State Archive of the Nakhchivan Autonomous Republic, 8).

Academician Huseyn Akhmedov said that in 1904 there were 29 elementary schools in Nakhchivan (Akhmedov, 2000, p. 128). It should be noted that, from these schools 3 is located in Nakhchivan, and the remaining 26 in the villages of Nakhchyan. The sources showed that, at the end of the XIX and early XX century, elementary and district schools were formed.

Almost at the beginning of the XX century, in the region of Nakhchivan, in every 2 villages there were 1 teacher, and in every 7 villages there were 1 school. For this reason, at the beginning of the XX century in Nakhchivan, the literacy level decreased to 2 percent of the population (Akhmedov, 2014, p. 22). During this period, 3–4 % of the population could read and write in Nakhchivan. From archival documents, it is known that in the field of Nakhchivan in 1911–1915 there were 41 secondary schools in which 82 teachers worked there (State Archive of the Nakhchivan Autonomous Republic, 5). In those years, as well as a source of the Nakhchivan region, there was 1 district school in which 9 teachers, 6 Russian classes and 16 first degree schools worked (Shakhverdiev, 2008).

It is clear that at the end of the XIX and at the beginning of the XX century, 45 schools were able to open in the Nakhchivan region and 80 teachers worked here. In 1920–1921, there were 47 schools in Nakhchivan's county schools and 2440 students were studying. It should be noted that, at the end of the XIX and at the beginning of the XX century, enlightenment developed in Nakhchivan. During this period, traditional schools and madrasahs played an important role in the development of scientific knowledge.

The influence of cultural development on education at the end of the XIX and at the beginning of the XX century. At the end of the XIX and at the beginning of the XX century, in the formation of the culture of Azerbaijan, all regions and Nakhchivan played an indispensable role. During this period, the culture of Nakhchivan does not lag behind in comparison with other regions of Azerbaijan. Academician Isa Gabibbelyi proved that all stages of the history of science in a broad sense, primarily knowledge in the world of the treasure of the

East (Habibbely, 2004). At the end of the XIX century in Karabakh, Shamakh, Ganja, as well as Baku and in the city of Ordubad «Anzyumani-Shuar» there was a literary parliament. It should be noted that the literary parliament of «Andzumani-Shuar» devoted to Azerbaijani science, literature, enlightenment and culture of Haji Fagir Ordubadi, Magomed Tagi Sidgi, Mirza Agaragim Gudani, General Zeynal Nuggash, Magomed Ordubadi, Ahmed Aga Shami, Mukhtari Ordubadi, Maghtar, Ordubadi Nadim Nakhchyani, Molla Hussein Buze, Salik Ordubadi, Mashadi Hasan Dabbag, Mirza Mehti Nakhchyani. These writers, poets and teachers favored.

At the beginning of the XX century in the development of the culture of Nakhchivan, Jalil Mammadkizade, A. Kamkusal, M.S. Ordubadi, M. Shurbi, E. Sultanov, G. Sharifzade, H. Javid and A. Sabri. The researcher of the Nakhchivan Theatre A. Gahramanov wrote about this: «It is clear from the fact that Nakhchivan to create the National Theatre, Muslim art and drama» reached May 15, 1883. In the House of Haji Najaf Zeynalov, the comedy Mirza Fatali Akhundov «Musier Zordan and Darwish Mastali» was shown and this begins the year of birth of the theatre in Nakhchivan (Gahramanov, 2008).

At the end of the XIX and at the beginning of the XX century, the capitalist method of production in Nakhchivan and in Azerbaijan will achieve the formation and development of art of painting influenced the course of national culture. It is important to note that the development of painting in Nakhchivan of hirlors were indispensable. One of the main representatives of Nakhchivan was the famous artist Bahruz Kangarley. Despite the fact that he lived for thirty years, he created 2000 works on various topics and genres. At the end of the XIX and at the beginning of the XX century, musical art developed in Nakhchivan. The main musical art was in two directions. The first direction of Ashig Hananda, the second direction is formed under the influence of Russian culture of new musical art.

From the above facts it is clear that at the end of the XIX and early XX century, all types of culture developed in Nakhchivan. During this period, all types of culture developed in Nakhchivan. During this period, writers, actors, architects and artists played an important role not only in Azerbaijan, but throughout the world. At the end of the XIX and at the beginning of the XX century in the field of Nakhchivan in the formation of the ideas of education and the development of scientific and pedagogical personnel in mid-1970, intellectuals gathered around the seeds and a special role was played by the seminary outlets. So the decision to open the seminary several times presented the king, but it was impossible to open it. It is clear from the documents that the Azerbaijan Republic State History Archive was allowed to open the seminary in 1875 on April 8 (Azerbaijan Republic State History Archive, 20). Despite this, the seminary only in 1876 on September 12 was approved the charter, but after five months of the year, he was able to start work.

The role in the spread of the Gori seminary in Nakhchivan. At the end of the XIX and at the beginning of the XX century, in the formation of the idea of education in Nakhchivan in 1879, on September 1, the department of the Azerbaijani language that was part of Seitnaria Gori played an important role. R. Huseynzade writes: «The Azerbaijani seminary department for almost 40 years for Azerbaijani rural schools prepared more than 250 frames» (Huseynzade, 2010). From the study of the historical material of Mirza Alimamed Khalilov was one of the famous releases of the Gori seminary. A. Khalilov was born in 1862 in Nakhchivan and received his first education in Nakhchivan (Habibely, 1997).

Mirza Alekber Suleimanov was the first student of the Gori seminary in Nakhchivan. From archival information, it is clear that M. A. Suleimanov graduated from the seminary in 1882 and became a teacher. At that time, one of the talented releases of the seminary was Abulgasim Sultanov. When he studied at the seminary, he was seriously ill and remained in the classroom in 1885 and graduated from the seminary in 1888. Intellectual, teacher Alekber Mamedkhanov was born in 1875 in Nakhchivan. He received primary education in Nakhchivan in 1884 successfully passed the exam and entered the department of the Gori seminary (Khalilov, 2013, p. 96).

During this period, the outstanding scientist of the revolutionarily democratic intelligence Jalil Mammadkizade graduated from the seminary department. First of all, it should be noted that accepting the seminary was not easy, because Jalil's age was less. Father Mammadkuli Mashadi Huseynculi wrote use to the seminary three times. In official documents, his age was increased by 3 years and in 1882, he entered the seminary of the Azerbaijani language.

At the end of the XIX and at the beginning of the XX century, in the formation of the ideas of education in Nakhchivan, Kerimbey Assad Ogly Ismailov was a seminary outlet. K. Ismailov in 1890 graduated from the Gori Seminary, in 1892 on September 15–20 he became a teacher at the Nethram school. Before he was appointed non-guard in the school teacher in a rural school, and then worked as a teacher.

At the end of the XIX and at the beginning of the XX century, the writer, journalist and translator Ali Sabri Gasymov played an important role in the development of the idea of enlightenment. He was born in 1895 in the village of Nephram. In 1909 he entered the Gori Seminary and in 1913 graduated from this seminary (Jafarov, 2011).

Mamedali Sidgi in 1894–1900, he studied at the school «Learning». He sold the path of his dad. His works were printed in Baku («Kable-Nasir», «Pushkin») at the end of the XIX and at the beginning of the XX century in the formation of the ideas of education in Nakhchivan played an important role in Ragim Kazymbekov. In 1897, he graduated from the Norazhen Basy School, in 1903–1908 he studied at the Gori seminary (Seidov, 1988).

From the release of the Gori seminary was Halil

Ismail Ogly Gadzhilarov. In 1922, he was the director of the Nakhchivan seminary. In the end, we note that the release of the Gori Seminary played an important role in the development of education and culture in Nakhchivan. In the development of the Nakhchivan theatre, the organization of libraries, and the intimidation of literary and educational backwardness in the development of female education played an important role.

The Yerevan Seminary played a special role in the formation of the idea of Enlightenment in Nakhchivan.

At the end of the XIX and at the beginning of the XX century in the formation of the idea of the Enlightenment of Nakhchivan, the Yerevan seminary played an important role. It should be noted that in 1881, a new type of educational institutions opened in Yerevan in 3 November. The first edition was in 1885 (Magerramov, 2010). This year, the Azerbaijanis 25, and the 2nd were Dagestanis from the seminary issues.

At the end of the XIX and at the beginning of the XX century, in the formation of the ideas of the Enlightenment in Nakhchivan, the release of the Yerevan seminary was considered as Mirza Alekber Kengerly, Ragim Khalilov, Ahunda Mammadbegir Kazimzade, Mamed Akhundov, Haji Mamedali Lengun, Mamedbek Gaziev, Tagi Bey Safiev, Sadig Khalilov, Mirza Dalili Dalilili Dalil., Extinguish Bek Dzhambekov, Ainaly Bek Sultanov and others. Of these releases in the formation of education in Nakhchivan, Mammadkulibey Kengerley played an important role. He was born in 1864 in Nakhchivan. In 1905, on August 29, the Armenian committee killed him in the city of Batumi (Khalilov, 2012).

During this period, one of the famous releases was Mamedbey Gaziev. He was born in 1897 on January 18 in the city of Nakhchivan. In 1909, on May 30, the province was placed under a passenger train and tragically died at Ulukhanly station.

At the end of the XIX and at the beginning of the XX century, in the spread of the light of the Enlightenment of the Yerevan seminary of 1889–1893, Tagi Bek Safiev played an important role. It should be noted that after completing his studies at the seminary, he became a teacher in Norashen. From archival documents it is clear that T. Safiev (1895–1896) worked in the village of Nekhhram as a second teacher (Kadymov, 2010).

At the end of the XIX and at the beginning of the XX century Sadyg Khalilov played an important role in the development of education in Nakhchivan. He was born in 1864 on December 20 in Nakhchivan and in 1905 was killed on November 3 in Nakhchivan.

At the end of the XIX and at the beginning of the XX century, Mirza Jalil Shurby played a special role from the release of the Yerevan seminary in the formation of the ideas of education in Nakhchivan. He was born in 1874 on February 12 in Nakhchivan, and in 1915 on September 4, he died in Nakhchivan (Jalil, 2010, 84). Another source shows that M. D. Shurby was born in 1865.

At the end of the XIX and at the beginning of the

XX century, in the formation of the idea of enlightenment in Nakhchivan, one of the releases of the Yerevan seminary was Einaly Bek Sultanov. He graduated from primary education in 1879 at the Nakhchivan district school and in 1880 he entered the Seminary Yerevan (Sultanov, 2011). In the same year, in the Yerevan Seminary, by decision of the pedagogical city council, was given him the right to teach in elementary schools. It should be noted that he received a 538-number of certificate.

So, at the end of the XIX and at the beginning of the XX century, in the formation of the idea of the Enlightenment, the Yerevan Seminary played an important role. Seminary releases in various areas of Azerbaijan as well in Nakhchivan were engaged in pedagogical affairs.

The struggle for the creation of new schools in Nakhchivan at the end of the XIX and at the beginning of the XX century. At the end of the XIX and at the beginning of the XX century in the field of Nakhchivan, the opening of schools of his native language played a special role Muhammad Tagi Sidgi. An outstanding teacher noted that: «The school is a medicine of ignorance, the alley of the connection of politeness The school is similar to the body, his soul is a teacher». M. T. Sidgi opened the first language school in 1892 in Ordubad with the help of Sultan Kengerley. Some sources showed that the Akher School was opened by Muhammad Tagi Sidgi in 1890.

Akhtar School graduated from many outstanding releases. One of them is M. S. Ordubadi, he spoke about this educational institution in the article (Ordubadi, 2012). The pedagogical activity of the Ordubadi is the attention of the experienced teachers of Nakhchivan. In 1894, Muhammad Tagi Sidgi opened a school of his native language in Nakhchivan. The four-year school M. T. Sidgi gave the name «School Education».

The opening of school education for the population of Nakhchivan was a great innovation. In the end, it should be noted that, at the end of the formation of a native language in the development of popular education, played an important role in the spread of the language and culture of the people. It should be noted that, in the Ordubad and in the areas of Nakhchivan, schools of the native language were formed. It should be noted that, at the end of the XIX and early XX centuries in many cities of Azerbaijan and in the Nakhchivan region, the demand for the existence of secular schools' increases. Already the city of Nakhchivan establishes the necessary conditions for the creation of secular schools.

Sources say that, in the city of Nakhchivan, the first secular school in the charter of 1835, in the house of sons Ehsan Khan (Captain Ismail and ensign Kelbeli Khan was founded in 1837 on March 15 (Shahverdiev, 2008). Subsequently, the name of this school changed and was named «Rushdiy». The director of the school was Halil Hajilarov, and Huseyn Javid and his brothers Sheikh Muhammad Rasizade, Alirza Rasizade, Abduliazim Rustamov, Hasan Safarli and Aligul Gamkusar, and this school consisted of 3 schoolchildren and first time accepted

20 schoolchildren. It should be noted that, the residents of Nakhchivan did not pay money for 12 years when using this building (Huseyn, 2007). So, at the end of the XIX and early XX century it was decided that a secular school was also built in the Horde. According to documents of The State Archive of the Nakhchivan Autonomous Republic in the city of Ordubad in the 80s of the XIX century, the composition of the domestic population was absent about the opening of the elementary school and this was the reason not to base it.

Despite the above obstacles on November 24, 1854, the first primary secular school was opened in Ordubad. Upon admission to this school, knowledge was not tested.

At the end of the XIX and beginning of the XX century in the Nakhchivan region in the village of Ulengizh in the province of Sharur-Daralyaz, a secular school was opened. In the village of Rungizha, the first secular school was opened in 1884 and there were 11 schoolchildren.

By the way, it should be noted that, at the end of the XIX and beginning of the XX century, the opening of secular schools continued in the Nakhchivan region. One of them was opened in 1889 in barley and the other in 1896 in the village of Yazhay.

In the end, it should be noted that, at the end of the XIX and early XX century, some changes were in the development of socio-political and scientific thought in Nakhchivan.

The struggle began for the implementation of the native language in Nakhchivan. At the end of the XIX and beginning of the XX century, democratic ideas developed in Nakhchivan. During this period, the period of education of the ideas of a well-known socio-political movement in Nakhchivan of intellectuals and began the first national discussion on issues.

At the end of the XIX and early XX century, a new era began in the compilation of textbooks of the native language in Nakhchivan. The main essence of the native language to develop your native language and conduct learning in your native language. At the end of the XIX and early XX centuries, the textbooks written in Arabic and Persian did not satisfy the needs of children. Because, these books were written difficult and difficult, neither the teacher nor the children understood anything. Thus, the idea of textbooks at that time was the main duties of Nakhchivan. At the end of the XIX and beginning of the XX century, Muhammad Tagi Sidgi, Jalil Mammadkuluzade, Einaly Bek Sultanov, Muhammad Aga Shakhtli, Magamed Said Ordubadi and Huseyn Javid played an important role in their native language.

At the end of the XIX and at the beginning of the XX century, Muhammad Tagi Sidgi played an important role in the development and appearance of textbooks in his native language in the learning process, the alphabetical decision was decisive.

At the end of the XIX and at the beginning of the XX century, Jalil Mammadkuluzade took the first step in the formation of textbooks in his native language. The

outstanding teacher Jalil Mammadkuluzade had a special influence in his native language. According to Mirza Jalil, writers did not create a literary language and journalists create their whole people. He captured the influence of imitating the traditions of his native language and condemned the indifference attitude.

At the end of the XIX and at the beginning of the XX century, Einaly Bek Sultanov played a special role in the development of textbooks in his native language. In the days of Tiflis, Einaly Bek Sultanov was engaged in pedagogical activities. In 1924, he became the secretary of the new committee. Of these intellectuals at the end of the XIX and early XX century, the famous teacher Muhammedag Shakhtytla lived in Nakhchivan. He devoted 50 years of his life to state education and the national press. He always considered his native language the main one and accounted for that education should always be in his native language.

M. Shakhtytla noted that the native language is the main tool for familiarizing yourself with the scientific knowledge of this school. Students will get acquainted with the content of learning directly through their native language by acquiring it.

In 1906–1907, Muhammedag Shakhtytla, to develop his native language in Tiflis, published a leadership which consists of 3 parts of Muhammadag Shakhtytla to improve the Muslim alphabet was one of the main events in the life of the English language in public places. In his printing house of Thomson in 1879, books published in Azerbaijani and Russian appeared as the first initiative (Shakhtytla, 2008).

The main language at the end of the XIX and at the beginning of the XX century, conducting training in Nakhchivan for training was Magamed Said Ordubadi. M. S. Ordubadi during his work preferred his native language.

The problem of training teachers in Nakhchivan.

At the end of the XIX and at the beginning of the XX century, an increase in demand for new stylized schools, working in the Nakhchivan region, raises the issue of training teachers for schools. During this period, in the Nakhchivan region, to provide teachers, it was necessary to work well.

At the end of the XIX and at the beginning of the XX century, in the training of teachers in Nakhchivan, the Alexander School founded in the city of Tiflis in 1886 and the boys' gymnasium that were 216 students and in 1884 consisting of 91 students in Ivan gymnasium girls founded in Ivan. It should be noted that, when preparing teachers in Nakhchivan, the Gori seminary played an important role. More specifically until 1920, the last 50 years 262 Azerbaijanis from the Caucasus, 63 of them in Irevan were Azerbaijani teachers (Seidov, 1998).

At the end of the XIX and early XX century, a teacher in Nalechyan on November 15, 1919, to intimidate the efforts and with the help of the Azerbaijan government in August 1921, the Baku State University and Higher

Pedagogical Institutes began their activities. It should be noted that in 1920 there were 4 teachers Jafar Mammadov, Mirza Alekber Suleimanov, Mirza Kazymbekov, Gasan Kazymbekov and 2 women Nama Najafov-Takhirov and Khadizh Safaraliev.

With the help of the decree of the Nakhchivan People's Soviet Commissars on December 22, 1922, he was sent to the Committee of Teachers working in other fields of public education, and all teachers were exempted from military service. And this improved the condition of the teachers.

At the end of the XIX and at the beginning of the XX century, in the preparation of teachers in Nakhchivan, technical schools played the highest role. The technical schools created pedagogical and methodological associations, a committee on various subjects. 1927–1928 in Nakhchivan in the school year 140 people, including 8 women, were working Turkish teachers. In the next academic year, 11 people Turkish teachers were women, 110 teachers of a man, 64 not Turkish men, 28 women.

The general characteristic and problems of female education in Nakhchivan. At the end of the XIX and at the beginning of the XX century in Azerbaijan, participation in the formation of women was more difficult than in Russia and in Europe. This was due to the freedom of women because of female education. Almost all women in the East, as well as the education of women, for centuries were thought by teachers. Because during this period, women were allocated from public life. They did the cleaning of the house their work consisted in this. During this period, the Nakhchivan education involved Muslim girls in secular education.

At the beginning of the XX century, the highest role of the names of Khanum Takhirov played in the development of female education. She graduated from the school that was opened by Tagiev of the Russian-Muslim (1908) year.

Hadizh Khanum Safaraliev played a special role in the development of women's education in Nakhchivan. She received her first education in Nakhchivan. Then when she graduated from Tagiev's school, she returned to Nakhchivan and with her sister Tarlan Hanum opened a school for the girls.

In conclusion, it should be noted that during the period of autonomy, school and pedagogical thought in Nakhchivan developed in various directions. In our article we present our research in these areas.

At the end of the XIX and at the beginning of the XX century, she went down in history as a period of education in Nakhchivan. During this period, conditions for the development of democratic thought were established in Nakhchivan. During this period, a wide sphere of educational ideas, the socio-political movement, first of all, the well-known intellectuals of Nakhchivan began to discuss a wide range of national issues. At the end of the XIX and at the beginning of the XX century, development showed itself in agriculture and capitalist

relations of Nakhchivan. During this period, in the economic life of Nakhchivan and the tendencies of the capitalist system of economy, he significantly influenced the development of the culture of Nakhchivan.

At the end of the XIX and at the end of the XX century, in the development of literary and artistic thinking in Nakhchivan, Muhammedag Shakhtytl, Einaly Bek Sultanov, Muhammad Tagi Sidgi, Magamed Said Ordubadi, Alimamed Khalilov, Aligul Gamkusar, Magamed Gaziev, Mirza Alekber Suleimanov played a special role. Huseyn Javid, Jalil Mammadkuluzade and others. These progressive intellectuals, national unity and national identity, the national school and the involvement of women in education in natural behavior were the most pressing problems.

It should be noted that, knowledge of students in a new restoration of the memorization system directed towards treating students. At the end of the XIX and early XX centuries, intellectuals continue the activities of the Arabic alphabet; Azerbaijan has compiled textbooks and textbooks to improve its new method using their native language.

During this period, science, education and school developed in Nakhchivan. During this period, literary and artistic ideas, education and development of culture, a new era and national awakening began in all areas of Nakhchivan.

Conclusions. The results of the research allow us to draw the following conclusions:

1. As in other regions of Azerbaijan at the end of the XIX century and the beginning of the XX century, the socio-political and socio-economic situation in Nakhchivan had a positive effect on the development of education, culture and pedagogical thought. In this period, the theoretical ideas and practical activities of enlightened intellectuals created the basis for the increase in the number of new educational centers in the Nakhchivan region, and for the level of enlightenment to reach a high level.

2. Due to the influence of the enlightenment movement in Azerbaijan at the end of the XIX century, school, education, science, education and cultural work in Nakhchivan became the leading issue of social, political and cultural life in the beginning of the XX century. As a result of the influence of the socio-political movement, the expansion of educational institutions, schools, created conditions for putting forward the demands of free and general education in the mother tongue, and influenced the revival of the pedagogical movement.

3. One of the specific characteristics of the ideas of enlightenment in Nakhchivan at the end of the

XIX century and the beginning of the XX century was that it reflected motives related to the ideas of social-national and revolutionary citizenship.

4. In all regions of Nakhchivan, a new era has begun in the development of literary and artistic thought, education and culture, and national awakening has been revived. In addition to the city of Nakhchivan, cultural development in other parts of the region also affected education.

5. At the end of XIX and at the beginning of XX century, the educational problems of Nakhchivan intellectuals were more concerned with the creation of mother tongue and secular schools, teaching of secular sciences in schools along with religious sciences, teaching in the mother tongue, training of teachers with national ideology, involvement of girls in education and other were issues. The struggle for a new school was one of the main directions of the activity of Nakhchivan educators.

6. At the end of the XIX century and the beginning of the XX century, intellectuals from Nakhchivan who studied at Gori and Iravan Teachers' Seminary made great contributions to the formation and development of the ideas of enlightenment in Nakhchivan. They have done important work in the field of conducting training in the mother tongue, preparing textbooks in the mother tongue, nationalizing the content of education and applying new teaching methods.

7. At the end of the XIX century and at the beginning of the XX century, mother tongue and secular schools were the main impetus for the development of enlightenment ideas in Nakhchivan.

8. While studying the level of training of teaching staff in Nakhchivan, the conditions, problems, and forms of staff training of this period (end of the XIX century, beginning of the XX century) were investigated. It was determined that at that time, teachers in Nakhchivan were not satisfied with just teaching people the alphabet, they also gave them literacy and knowledge in the field of national-spiritual unity, social-political activity, solidarity, law, morality, national liberation, freedom and struggle.

9. At the end of the XIX century and the beginning of the XX century, the problem was thoroughly analyzed when studying the general situation and problems of female education along with boys in Nakhchivan. It has been determined that in this period women's involvement in education is important in saving them from the vortex of ignorance. Involvement of women in education along with boys has stimulated their education, training and upbringing.

Further research will be dedicated to the development of education and culture in Nakhchivan during the XX century.

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СТАНОВЛЕННЯ ТА РОЗВИТОК ОСВІТИ В НАХІЧІВАНІ (КІНЕЦЬ XIX СТ. – ПОЧАТОК XX СТ.)

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У статті розглядається розвиток шкільної та педагогічної думки в Нахічевані до та під час автономії (кінець XIX ст. – початок XX ст.). Встановлено, що в Нахічевані, який є невід'ємною частиною Азербайджану, завжди приділялась особлива увага освіті. У цей період в Нахічевані були створені умови для розвитку демократичної думки: розгортається громадсько-політичний рух, насамперед відома інтелігенція Нахічевані починає обговорювати широке коло національних питань і просвітницьких ідей. Теоретичні ідеї та практична діяльність інтелектуалів-просвітителів створили основу для збільшення кількості нових освітніх центрів у Нахічеванському краї та для досягнення високого рівня просвітництва. Внаслідок впливу суспільно-політичного руху було створено розгалужену систему освіти в Нахічевані, виникли умови для впровадження безкоштовної і загальної освіти рідною мовою, відбулось поживлення педагогічного руху. Дослідження визначило, що освітні реформи стосувалися створення світських шкіл, викладання в школах світських наук поряд з релігійними, професійної підготовки вчителів на засадах національної ідеології, навчання учнів і укладання підручників рідною мовою, застосування нових методів навчання, залучення дівчат до освіти тощо. Визначено, що в кінці XIX ст. – на початку XX ст. школа в Нахічевані не задовольнялася лише навчанням людей елементарної грамотності; освіта давала знання в галузі національно-духовної єдності, громадсько-політичної діяльності, солідарності, права, моралі, національного визволення і свободи. Боротьба за нову школу, прогресивні зміни в освіті сприяли розвитку просвітницьких ідей у Нахічевані і дали поштовх формуванню місцевого освіченого класу. Тодішні досягнення освіти і культури створили основу для майбутніх успіхів.

Ключові слова: автономія; Нахічевань; освіта педагогічна думка; школа.

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