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THE HISTORY OF THE STRUGGLE FOR THE SECULAR EDUCATION OF GIRLS IN NAKHCHIVAN (LATE 19TH CENTURY, EARLY 20TH CENTURY)

Abstract. The aim of the article is to research the social and pedagogical activities of the intelligentsia involved in the education and upbringing of girls in the Nakhchivan region. It is noted that the first steps taken in the field of girls' education, regardless of their level, were a fundamental contribution to the dissemination and consolidation of new pedagogical ideas in this region. It is reported that in Nakhchivan the significance of the formation, dissemination and development of education with new content for girls, pedagogical theory, the benefits of additional education and pedagogical culture have not yet been sufficiently studied.

Methods. In the process of analysis were used general scientific methods, historical and chronological justifications, content analysis of documents and summaries.

Novelty in the article. For the first time in native literature, the content of education at the first school opened for girls in Nakhchivan, educational and pedagogical activities that enrich the overall picture of education in this region, the role of charitable women's societies in many large cities are widely covered, the necessary sources substantiating all these actions are discussed and mentioned.

Result. At the end, the author summarized some opinions and considerations and facts, stating that on the basis of correspondence between the director of the public schools of the province and the teaching staff from the day the Nakhchivan city school was founded to its last functioning. It is known that the creation of the Nakhchivan Russian-Azerbaijani women's school was not so simple. It was not always possible to create the necessary conditions for the opening of these schools, prepare classes, prepare teaching staff, and pay salaries to teachers. With the total control of local imperial supervision, the unprecedented activity of our intelligentsia in informing schoolchildren about Azerbaijan through various means, instilling in them the images of heroes who fought for the freedom of the country, was of great importance during this period.

Keywords: education, pedagogical movement, cultural revival, intellectual woman, charitable societies.
ИСТОРИЯ БОРОТЬБИ ЗА СВІТСЬКУ ОСВІТУ ДІВЧАТОК У НАХЧІВАНИ (КІНЕЦЬ 19 СТОЛІТТЯ, ПОЧАТОК 20 СТОЛІТТЯ)

Анотація. Мета статті – дослідити соціально-педагогічну діяльність інтелігенції, яка займається навчанням та вихованням дівчаток у Нахчіванській області. Зазначається, що перші кроки, зроблені в галузі освіти дівчаток, незалежно від їхнього рівня, стали фундаментальним внеском у поширення та закріплення нових педагогічних ідей у цьому регіоні. Повідомляється, що у Нахчівані ще недостатньо вивчено значення формування, поширення і розвитку освіти з новим змістом для дівчаток, педагогічної теорії, переваги додаткової освіти та педагогічної культури.

Метод та методика. У процесі аналізу використовувалися загальнонаукові методи, історико-хронологічні обґрунтування, контент-аналіз документів та узагальнення.

Новизна у статті. Вперше у вітчизняній літературі широко висвітлюється зміст навчання у першій школі, відкритій для дівчаток у Нахчівані, виховно-педагогічна діяльність, що збагачує загальну картину освіти в цьому регіоні, роль благодійних жіночих товариств у багатьох великих містах, обговорюються та згадуються необхідні джерела, що обґрунтовують усі ці дії.

Результат. Наприкінці автор узагальнює деякі думки та міркування та фактичні дані заявивши, що на підставі листування між директором народних шкіл губернії та учительсько-педагогічним колективом з дня заснування Нахчіванської міської школи до її останнього функціонування. Відомо, що створення Нахчіванської російсько-азербайджанської жіночої школи було не так просто. Не завжди вдавалося створити необхідні умови для відкриття цих шкіл, підготувати класи, підготувати педагогічний склад, виплатити заробітну плату вчителям. За тотального контролю місцевого імперського нагляду велике значення у вказаний період мала безпредпідметніня активність нашої інтелігенції з інформування школярів про Азербайджан через різні засоби, прищеплення їм образів героїв, що боролися за свободу країни.

Ключові слова: просвітництво, педагогічний рух, культурне відродження, інтелектуальна жінка, благодійні товариства.

Problem statement. Enlightenment is a social, cultural and pedagogical movement that appreciates highly the role of women in society. The main idea and one of the firm conclusions in this movement is that revival in political-economic and social-cultural life in all spheres of society's development, renewal in consciousness and spirituality depends on the attitude towards women. They rightly emphasized that it is an important condition for a woman to take a decent position in society, family and household, which clearly implies the requirement for her to be educated and have high intelligence. In the 19th century, the educational work of
highly educated intellectual women at home was important, but neither quantitatively nor qualitatively, it had a significant impact on the upbringing of women-mothers with new ideas of the time and the creation of a modern, updated family model. The first steps in the field of education of Azerbaijani girls in state educational institutions (educational institutions created at the expense of women's charitable societies) were taken in the second half of the same century, and the very small and irregular representation of Azerbaijani girls in these schools cannot be evaluated as the possibility of implementation of educational ideals.

**Analysis of recent research and publications.** During this period, gymnasiums and progymnasiums where teaching-training activities are conducted in Russian for girls opened in Tbilisi, Baku, Iravan, Shamakhi, Shusha, and Ganja at the expense of women's charity societies. However, these educational institutions could not rise to a level that could be significant and become a phenomenon in the field of education of Azerbaijani girls. When those schools established, such a goal was never envisaged.

**The aim of the article** is to research the social and pedagogical activities of the intelligentsia involved in the education and upbringing of girls in the Nakhchivan region.

**Methods.** In the process of analysis were used general scientific methods, historical and chronological justifications, content analysis of documents and summaries.

**Novelty in the article.** For the first time in native literature, the content of education at the first school opened for girls in Nakhchivan, educational and pedagogical activities that enrich the overall picture of education in this region, the role of charitable women's societies in many large cities are widely covered, the necessary sources substantiating all these actions are discussed and mentioned.

**Basic materials.** "Holy Ripsimi" women's charity society was established in Yerevan. This society opened a school for girls in the city on January 1, 1850. The difference of this educational institution from other girls' schools was that the teaching of the Azerbaijani language and Sharia rules were planned as a separate subject. This subject was taught by Seyid Molla Mir Mehdi. This aspect ensured the presence of a remarkable number of Azerbaijani girls in the school.

The struggle for women's education expanded in the region towards the end of the 19th century. As in other regions of Azerbaijan, in Nakhchivan, the intellectuals who tried to use all available means to join girls to literacy training made efforts to benefit from the opportunities of public schools in this work. In these schools, although in the form of a small group, the efforts to implement the education of girls later created the foundation for the establishment of separate girls' schools.

The first step in the field of girls' education in Nakhchivan belongs to the great writer Jalil Mammadguluzade. He gained some experience as a public teacher in Ulukhanli and Bash Norashen schools and became a teacher-intellectual who attracted attention with his educational activities in Nehrem school. To involve eight
Azerbaijani girls to education was one of his very important services for our educational history during his activity as a teacher.

On January 18, 1893, J.Mammadguluzade stated in his report to the director of public schools in Yerevan that he managed to enroll eight Azerbaijani girls in the Nehram village school to receive primary education. He informed the director of the school that he organized a separate preparatory class from those girls and he was personally involved in this class. Such a noble initiative of J.Mammadguluzadeh, very important for his time, was welcomed by the educational officials of the government. In the letter sent to J.Mammadguluzade on behalf of the director of public schools of the Irevan province, it was stated that "Regarding the report No. 10 that you wrote on January 18 of this year about the enrollment of 8 girls to study at the school assigned to you, dear sir, I consider it a pleasant duty for me to express my sincere gratitude to you for the care you have shown to disseminate knowledge among the Muslim girls" [1, p. 25].

In the last years of the 19th century, the struggle of city intellectuals in the field of girls' education intensified considerably. The intellectuals were raising awareness among the urban population about the importance of women's education. Muhammad Taghi Sidgi, Jalil Mammadguluzade, Eynali Sultanov, Mammadgulu bey Kangarli and others worked diligently in the field of establishing a girls' school, which would be appreciated by the people, and showed real determination of fighting.

A real "son of the nation and homeland" (Mammad Said Ordubadi) Mammadgulu bey Kangarli was one of the founders of a boarding school for Azerbaijani children in the city of Irevan. With that, he "entered the pedagogic field along with his position as an officer and lawyer. The teachers who sacrificed their lives in teaching and could not open a Muslim boarding house in such big cities of the Caucasus became the most ideal model. He brought the school to the highest level in a short time. He used to spend all the hours of his days sometimes in the lawyer's office, sometimes in the school inspectorate, sometimes in the national councilorship." [2, p.73].

One of the noticeable sources about Mammadgulu Bey's girls' school belongs to the great educator Mohammad Agha Shahtakhtli. His ideas about girls' school are more clear and precise. This was possible thanks to Mr. Mohammad's personal acquaintance with Mammadgulu Bey's family and Jalil Mammadguluzade. Like an obituary, in the article "Great regret and consent", Mohammad Agha wrote: "It is the devout nationalist Mahammadgulu Bey who founded a completely perfect Russian and Muslim school for Muslim girls in the Irevan province (the "Russian-Azerbaijani" school - V.R.). Our love for this honorable gentleman is even greater if we know that Mahammadgulu Bey has a Russian and Muslim school for boys ("Russian-Azerbaijani" school - V. R.) to prepare Muslim children for gymnasium in addition to the girl's school. [3, p.93].
The educational and pedagogical activity of Mammadgulu bey Kangarli was mainly related to the city of Irevan. The fact that Mammadgulu bey founded a school for Azerbaijani boys is also confirmed in the documents we examined in the archives of Irevan. The third grade primary school which he opened for boys in Irevan was welcomed by the city population. [4, p.35-36].

Mammadgulu Bey Kangarli's school for girls had two subject teachers and a staff of teachers for the Azerbaijani language and Sharia, who also worked as tutors. Both teachers were women:
1. Irina Nikolayevna Serebryachenko. She graduated from Tbilisi gymnasium.
2. Nadejda Timofeyevna Zapon. She graduated from the gymnasium of the Holy Ripsimi community of Irevan. She is a home tutor. Both have been working at Mammadgulu Bey's school since 1903.
3. Mirza Huseyn Akhundov. He works as Sharia teacher of the school. He received madrasa education [4, p.36].

It is clear from the documents stored in the archives of Armenia that in addition to the Russian-Azerbaijani boys' school, which has been operating since 1896, a Russian-Azerbaijani girls' school has been established since 1901. The head of the school was the well-known educator Hashim Bey Narimanbeyov. Later, the head of the girls' school was A.V. Kalinina, and the teacher was E.G. Pkhakadze. Azerbaijani language and Sharia classes were taught by Mirza Veli Gamarlinski [5, p.51].

Mahammad Taghi Sidgi played a major role in the development of the Azerbaijani pedagogical thought, took care of the education of all classes of the people, as well as women, and fought to achieve success in this field. This was a remarkable and applause-worthy event. M.T. Sidgi defended the idea of mass involvement of girls in education as well as boys. Therefore, he considered it important to open a school for girls that provides secular education in a new way. For this purpose, he decided to organize a "Girls' School" in 1896.

But all this should not mean that M.T. Sidgi founded a separate school for girls. As we mentioned above, the great pedagogue was able to organize a group for the purpose of carrying out the education of girls at the “Mektebi-Terbiye” (School of Nurture) with the help of his personal initiative and his educated friends. Academician Isa Habibbeyli also expresses his attitude towards such an idea formed in scientific opinion and writes: “Sidgii's idea of creating a "Girls' School" is wrong. He also involved girls in education at the "Tarbiya" school, created a girls' class, and wrote the "Gift to Girls" textbook for them” [6, p.220].

Both J. Mammadguluzadeh and M.T. Sidgi's work in the field of girls' education were the first initiatives, and in our opinion, these initiatives cannot be considered a systematic, sustainable educational institution for girls. Because both education devotees managed to attract a very small number of girls to education in addition to the schools intended for boys. And this situation was not permanent. However, the education of girls, organized in small groups at boys' schools, soon
became a major influencing factor in the creation of a separate educational institution in this field.

The establishment and activity of the girls' school in Nakhchivan dates back to the early years of the 20th century. In 1901, the outstanding public figure Ahmad Bey Agayev wrote in the article "Women's education among Muslims" in the October 5 issue of "Kaspi" newspaper that a Russian-Muslim girls' school named after Empress Alexandra Feodorovna is expected to be founded in Baku on October 7 with the funds of Haji Zeynalabdin. This is the first window opened by the generous Haji in our country to help civilization in the Muslim world. Later, the author says that this school will be an important event for the Muslim revolution and a means to raise the mental and moral level of our girls. "...imitating this initiative of Mr. Taghiyev, a special Russian-Muslim school has already been established in Irevan, and the project of such a school has been developed and is moving from hand to hand in Nakhchivan..." [7].

Archive documents and statistical data in periodical publications allow to determine the truth about the history of the Russian-Azerbaijani girls' school of Nakhchivan. The documents stored in the folder of this educational institution in the Central State Archive of Nakhchivan AR confirm our opinion. This folder, opened on January 17, 1904 and closed in 1917, is a valuable historical document in terms of clarifying the issue. The "Establishment year - 1904" of the Nakhchivan girls' school is indicated in the document titled "List of personnel of the Nakhchivan girls' school in 1905" in the folder [8, p.10]. This is the confirmation of the truth closest to Ahmad Bey Aghayev's opinion that Nakhchivan "the project of the girls' school goes hand in hand".

This archive document also provides information about the teaching staff of the school. It is clear that the teaching staff of the school consists of the following persons:

1. School principal Maria Fyodorovna Vlasova. She received home education. She earned the rank of parish (neighborhood) and primary school teacher. She has been working in this position since 1904, receiving a salary of 423 rubles.

2. Maria Nikolayevna Sumik, teacher, graduated from Ekaterinodar city girls' gymnasium. No teaching rank. She has been working in this position since 1905. She receives a salary of 352 rubles.

3. Alaniya Mikhailovich Ksenadokhova, teacher of Provaslav faith, graduated from Tbilisi Theological Seminary. She has been working in this position since 1904. She receives a salary of 352 rubles.

4. Molla Sadikh Aliyev, Sharia and Azerbaijani language teacher, has been working in this position since 1904. He receives a salary of 150 rubles [8, p.11].

It is also possible to clarify the issue of the content of school education based on familiarization with archival documents. In the report to the Director of Public Schools of Irevan Governorate on the educational and financial affairs of the Nakhchivan and Irevan two-year Russian-Azerbaijani girls' schools, it is shown that Sharia, Russian language, arithmetic, history, geography, natural science and
Azerbaijani language subjects are taught in both schools. These subjects are conducted according to the program of two-level schools approved on May 31, 1869. In both educational institutions (Irevan and Nakhchivan Russian-Azerbaijani girls' schools), apart from the above-mentioned subjects, special attention was paid to students' handiwork (embroidery, weaving, etc.). In these educational institutions, the manual work of the students was carried out separately by the pedagogical guidance of the state [9, p.110].

The financial affairs of the school and sources of funds are also shown in the archive documents. It is clear that the school operates partly on the basis of the treasury, city public funds, tuition fees and other sources (funds collected from charity works and performances).

The fact that this document has been remembered by history is proof that they viewed the construction of the Nakhchivan Russian-Azerbaijani girls' two-year school as an issue that made the city's intellectuals and nobles think, worried, and mobilize. Let's take into account that the first initiative to build a new building for the educational institution was made in 1907. From this year, the nobles and intellectuals of the city mobilized and managed to collect significant funds for the construction of the building of the educational institution. The names of those who participated in the collection of those funds were listed below:


The involvement of influential people of the city in such a work for the purpose of charity was carried out on the basis of certain official approval. The governor of Irevan, Counselor Tisengausen, got acquainted with the letter on the list of benefactors and appended the following instruction:

"I allow you to collect donations for the construction of a building for the Russian-Muslim women's school in the city of Nakhchivan, in the Irevan province. May 12th, 1907 Irevan van Governor Counselor Tizenhausen” [8, p.183].

However, for some reason, the preparatory work for the construction of the school was delayed for a long time. Practical works for the purpose of construction were started only in 1909. On January 16, 1909, Varvara Pavlovna Yarmakhova, the principal of the school, and Mirza Nasrulla Amirov, one of the enlighteners-pedagogues of his time as a resident of Nakhchivan city, signed a "Contract" for the purpose of building of the educational institution.

According to the contract,

On January 16, 1909, the Parties, Varvara Pavlovna Yarmakhova, director of the Nakhchivan Russian-Tatar Girls' School, and Mirza Nasrulla Amirov, a resident of Nakhchivan, concluded the following agreement today:
1. M.N. Amirov, as a Partner, agree to the construction of a building for a Russian-Tatar girl's school according to the instructions of the construction commission related to the plan of the Directorate of Public Schools of Irrevan.

2. Varvara Pavlovna Yarmakhova, headmistress of the Nakhchivan Russian-Tatar girls' school, agree to hand over the powers assigned to her for building the school to M.N.Amirov according to the number 165 of the Directorate of public schools of Irrevan province.

3. M.N. Amirov does not want anything in return for the work and effort he has put into the construction, but let all the reports prepared by him be checked by the construction commission or the Directorate of schools. In his absence, he allows Jafargulukhan Nakhchivanski, a resident of Nakhchivan, to take his place.” [8, p.15-17].

The inspector of Nakhchivan city school I.Sanakoyev's report to the director of public schools of Irevan governorate shows that an agreement was signed between the director of Nakhchivan Russian-Azerbaijani girls' school Varvara Pavlovna Yarmakhova and Mirza Nasurulla Amirov, a resident of Nakhchivan city, on the construction of a building for the school. According to the terms of the contract, 1000 rubles were transferred to M.N.Amirov's account. Based on the prepared act, the construction commission considered the possibilities of providing M.N.Amirov with construction materials [8, p.40].

During the period of the school's operation, from 1904 to 1917, women educators such as Maria Fyodorovna Vlasova, Varvara Pavlovna Yarmakhova, Tatyana Ivanovna Dudik, and Varvara Petrovna Bendukudze led this educational institution. In the documents we researched, the name of Molla Sadikh Aliyev is mentioned as the school's first sharia and Azerbaijani language teacher. He worked in this position from 1904 to 1908.

The first Azerbaijani female teacher of Nakhchivan Russian-Azerbaijani girls' school was Fatma Sultanova. Fatma Sultanova is known as the first female educator of the region. Research shows that Fatma Sultanova taught Azerbaijani language in Nakhchivan girls' school since 1908. Ms. Fatma Sultanova also supervised the students' handiwork (embroidery, weaving, etc.) [8, p.141].

The fact that Fatma Sultanova worked as the only Azerbaijani female teacher in this educational institution attracted the attention of the genius poet Huseyn Javid. He wrote in “Haqiqat” newspaper (January 4, 1910) comparing this Azerbaijani teacher to the sun: “When it comes to girls' school, you have to be a little careful. Currently, a determined Turkish lady is teaching her mother tongue. It is sure to take advantage of her, and she is as bright as the sun” [9, p.186].

The second Azerbaijani female teacher of Nakhchivan girls' school was Boyukkhanim Hajibeyova. She started teaching here in 1911. Boyukkhanim Hajibeyova graduated from Tbilisi Pushkin School, passed the exam and obtained the right to be a two-year primary school teacher.

Nazli khanum Tahirova is one of the female teachers in Nakhchivan girls' school and in the public-pedagogical environment of the region in general.
Mrs. Nazli was born in the family of Mirza Muhammad Tahirov in Nakhchivan. In 1907, after graduating from the girls' school of the great philanthropist Haji Zeynalabdin Taghiyev, she returned to Irevan to her parents. For some time, she worked at the school of prominent educator Hashim Bey Narimanbeyov in Irevan. In 1912, she returned to Nakhchivan with his family. From 1913 to 1917, Mrs. Nazli Kangarli-Tahirova worked as a teacher of Azerbaijani language and Sharia in the Russian-Azerbaijani two-year girls' school in Nakhchivan [9, p.167].

Nakhchivan two-year Russian-Azerbaijani girls' school was one of the important educational institutions of its time due to the number of students. For comparison, let's say that if Kalinina's Irevan girls' school started with 17 students, Haji Zeynalabdin Taghiyev's girls' school started with 50 students, then Nakhchivan girls' school started its first academic year with 61 students.

The number of students studying at the school has increased year by year. In 1911, 66 students studied at the educational institution. It is interesting that, in addition to the representatives of the upper class, even though there were very few officials of the state offices who were Russian nationals, they were happy to send their daughters to this school.

The First World War and the spread of the revolutionary wave within the country affected the political-economic, social-cultural life of Tsarist Russia. In particular, in 1917 and in the middle of 1917, it was observed that the unrest in the country was increasing, and this situation also affected the activity of educational institutions. The country's political and economic decline and financial difficulties led to the closure of schools. In such a situation, wrong, inaccurate information was received by the Caucasian Educational District about the closure of the Nakhchivan girls' school. In order to clarify whether the information is correct, on October 9, 1916, the request sent from the office of the Popechitel of the Education District to the Director of Public Schools of Irevan province require information about whether the Nakhchivan girls' school is closed or not. It was written in the letter: “For a report to His Excellency, the Trustee of the Office of Submissives, he asks to inform Your Excellency, for what reasons the Russian-Tatar Girls’ School in Nakhchivan has been closed, and why it is not functioning. Governor of the Office” [10, p. 406].

The inquiry was investigated by the directorate of public schools in Irevan, and the Caucasian Education District was informed that the school did not stop its activities based on the information provided by the Nakhchivan girls' school.

**Conclusions.** At the end, the author considerations and facts, stating that on the basis of correspondence between the director of the public schools of the province and the teaching staff from the day the Nakhchivan city school was founded to its last functioning. It is known that the creation of the Nakhchivan Russian-Azerbaijani women's school was not so simple. It was not always possible to create the necessary conditions for the opening of these schools, prepare classes, prepare teaching staff, and pay salaries to teachers. With the total control of local imperial supervision, the unprecedented activity of our intelligentsia in informing
schoolchildren about Azerbaijan through various means, instilling in them the images of heroes who fought for the freedom of the country, was of great importance during this period.

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