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AZERBAIJANI ENLIGHTENMENT AND DEVELOPMENT OF NATIONAL CONSCIOUSNESS DURING THE PERIOD OF TSARIST RUSSIA

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ABSTRACT

The primary objective of the paper is the analysis of the educational policy of Azerbaijan in Tsarist Russia. The paper also reveals how the Azerbaijani nation and its national idea were born. The comparative-historical, structural and systemic methods, which revealed the peculiarities in the educational and cultural spheres of Azerbaijan, were used. The results showed that the new stage of development began in the history of Azerbaijan under the influence of tsarist Russia. Due to a partial assimilation of the Russian culture, the social way of life changed and the level of spirituality of the Azerbaijani increased.

Key words: Azerbaijani educational policy, mentality, national consciousness, national enlightenment, national distance education

L'ILLUMINISMO AZERO E LA FORMAZIONE DELLA COSCIENZA NAZIONALE DURANTE IL PERIODO DELLA RUSSIA ZARISTA

SINTESI

L'obiettivo principale del presente articolo è un'analisi della politica dell'istruzione azera nella Russia zarista. L'autore spiega poi anche come venne a formarsi l'idea nazionale degli Azeri e come essa maturò nella nascita del loro Stato. Per la ricerca sono stati utilizzati i metodi storico-comparativi, strutturali e sistematici, che rivelano le peculiarità della sfera educativa e culturale dell'Azerbaijan e suggeriscono che la nuova fase di sviluppo nella storia dell'Azerbaijan ebbe inizio sotto l'influenza della Russia zarista, quando un'assimilazione parziale della cultura russa portò a una trasformazione della vita sociale e a un'elevazione del livello spirituale degli Azeri.

Parole chiave: politica dell'istruzione azera, mentalità, coscienza nazionale, illuminismo nazionale, educazione nazionale a distanza

INTRODUCTION

The period of the Russian conquest of Azerbaijan is marked in the history of Azerbaijan as an important stage in the development of national consciousness and cultural identity of the Azerbaijani people.

Despite the fact that at the dawn of the 20th century most of the population of the Russian Empire consisted of non-Russian peoples, the imperial power pursued dominant chauvinistic policy and did not pay much attention to the development of education in the country's regions. As Lieven (2000) described, looking at the political history of imperial Russia, the effort to merge Western liberal principles with authoritarian tsarist traditions can be seen.

The essence of the absolutist russification policy added up to infringing national interests of the peoples living in the country, humiliation of the national languages and cultures, up to the prosecution of teaching children in their native languages. For example, tsarist officials considered Byelorussians and Ukrainians part of a greater Russian nation and thus, forcefully discouraged the use of the Slavic languages of the western provinces (Suny, 1998). This policy, in particular, implied fragmentation of the workers, and generally aimed at putting nations in opposition to each other, which, in turn, aimed at providing the full and unlimited absolutist power in the country.

One of the main innovations related to intervention of Tsarist Russia, was the decision of its government to develop a course aimed at changing the management system in Azerbaijan. Above all, these changes had the following impact on the economic and cultural development of the country:

- These innovations related to the Azerbaijani educational system.
- The necessity of training the new generation of officials, who would persistently strengthen the political and economic development of tsarism on the occupied territory, served as the main factor that determined the changes in the educational policy.

Therefore, if in 1894 about 1580 persons on average attended one elementary school in the European part of Russia, in the Caucasus this figure reached 1986 persons in Siberia - 2600, and in Turkestan - 31958 persons. These schools provided low quality of education. In the early 1900s, the imperial government actually controlled all the "national schools" in Azerbaijan. Besides, the government also tried to eliminate national specificity of these schools along with local educational traditions. Most of the schools were kept out of studying national history, cultural heritage and national literary works.

Under the influence of Tsarist Russia, the social way of life in Azerbaijan changed dramatically as well as the cultural legacy and national consciousness of the Azerbaijani people. Namely, in the epoch of Tsarist Russia

attachment of the Azerbaijani culture to the Russian one began instead of Azerbaijan's traditional orientation on the national-cultural originality of Iran.

The exceptional contribution to the socio-historical development of humanitarian consciousness in Azerbaijan was made by the socio-pedagogical movement, which opposed to the cultural influence of the Russian governmental education network.

The research objective is to study specific features of enlightenment in Azerbaijan and the process of national consciousness development during the period of Tsarist Russia.

LITERATURE REVIEW

The research papers by G. Akhmedov (2011), E. Acton (1995), V. Bashirov (1988), A. Seidov (1947), S. Aliyeva (1990), A. Tagiyev (1943), F. Rustamov (2006), A. Abdulov (2007) attempted to study development trends of the national consciousness of Azerbaijanis during their stay under the rule of the Russian Empire. The mentioned authors noted that the development of the country's public education and national consciousness was formed due to antagonism of public masses striving for education and the state bureaucracy (Azerbaijan Realities, 2014). Tadeusz Swietochowski in his work "Russian Azerbaijan, 1905–1920: The Shaping of a National Identity in a Muslim Community" (1985) describes the rise of national identity among the Azerbaijanis. He analyzes the development of a sense of nationality in the Azerbaijani society.

For many years, researchers suspended general studies related to the development of schools and pedagogy and focused on resolution of specific problems (Agayev, 2000). Of course, there were many achievements in this field. These studies were based on extensive factual material and complemented each other (eliminating the lack of historical and pedagogical studies), and therefore could reveal the specificity and diversity of the public education practice in Azerbaijan (Kecharli, 1963).

Most historical and pedagogical works devoted to the history of education, written in Azerbaijan in the 19th and early 20th centuries could not get rid of the ideological stereotypes (Rustamov, 2006). Most of these works, repeating each other, were superficial by character. However, that period became well known by several studies, which highlighted the scientific basis of the historical and social realities, analyzing development of the statutory educational system beyond the class approach viewpoint.

This study considered many scientific papers, devoted to the Tsarist Russia's impact on the enlightenment in Azerbaijan and distinctive features of the national-cultural originality and consciousness of Azerbaijani people. Agasieva (2010) explores the process of national consciousness development of the Azerbaijani people, as the priority feature of its national character development.

Balayev (1998) explores the ethnic-political and social-economic pre-conditions of the Azerbaijan national movement origins as well as peculiarities of the process of its political evolution after the February revolution. Based upon facts, the reasons of political differentiation of the national movement were analysed and the systematized picture of theoretical doctrines and practical steps of different political directions inside the movement, its purposes, forms and methods of their activity were given.

Ismail (1995) explores the questions of history of Azerbaijan from the most ancient times until the beginning of the XX century. The author examines the peculiarities of the Azerbaijani national development, the national-liberation movement and the history of Azerbaijan, the conquest of Azerbaijan by Tsarist Russia, establishment and activity of the Azerbaijan Democratic Republic, and some other issues related to socio-economic position and cultural life of Azerbaijani people.

Nazarli (2008) explores specific features of the governmental activity of the Azerbaijan Republic in 1918–1920 with regard to the development of the national democratic education system. Studying the archive documents the authors considered specificity of the teaching staff training, organization and support of the material-technical study base etc.

At the same time, only a few researchers, trying to examine in detail the educational policy of the imperial state as regards its colonies, considered development of public education in connection with the activities undertaken by the state. However, viewing the state bureaucracy as a destructive factor, they decided that the state monopoly in education should be abolished (Aliyeva, 1990). The literature devoted to the consideration of these problems shows the incompetence of the state bureaucracy as regards education, stresses the elimination of educational initiatives and the sharply dismissive attitude towards the needs of the teachers (Babayeva, 1995; Balayev, 2005).

The studies conducted after the mid-1820s not only expressed negative attitude towards the school policy, but also questioned the activities held by schools under the influence of socio-pedagogical movement and hinted at the pursuit of ideological goals related to the development of national consciousness of the Azerbaijani people (Agayev, 1987).

Thus, despite the number of studies devoted to the imperial policy of the Russian government related to the educational system of Azerbaijan, which outline particular fields of social and educational activities, this problem by and large has not been specifically studied. Problems, determining the direction and nature of the national consciousness development in the Caucasus, including Azerbaijan, the development mechanism of this policy, specific results and the interconnection between social development and social and economic problems remained undiscovered in terms of research

studies. Members, composition, and the key forces of social and educational movement were poorly studied, and the results of public activities in the field of education as well as other pivotal issues have not been fundamentally studied. The lack of proper approach complicated objective analysis of school policy, practical contradictions in the process of the educational system development, as well as the ways and means of their resolution.

Despite numerous studies of the enlightenment peculiarities in Azerbaijan and the national consciousness of Azerbaijani people during the period of Tsarist Russia, detection of some specific features of former values and cultural traditions remains problematic.

RESEARCH METHODS

Addressing the historical aspects of the interrelations of Tsarist Russia and Azerbaijan requires certain research methodology. Analysis of the Tsarist Russia impact on the development of enlightenment and national consciousness of Azerbaijani people requires consideration of different written sources: scientific articles, chronicles, historical documents and references, letters etc. (for example, "History of Azerbaijan in documents and publications" edited by the academician Z.M. Buniyatov (1990).

The analysis of the specified material allows verifying relevant facts of the required historical period. The study of historical material implies the use of the following types of historical analysis: historical-genetic, historical-comparative, historical-typological. The historical-genetic method allows establishing historical facts and considering different phenomena in their development process.

The historical-comparative method allows analysing the historical period (subject, phenomena) upon similarity with other periods (subjects, phenomena). For example, this study gives insight into parallels between the development of two states - the Tsarist Russia and Azerbaijan, the peculiarities of national mentality, national traditions, culture, self-consciousness etc.

The application of the historical-typological method gives the possibility to determine the general and distinguishing features in the history of development of the specified states that serves the basis for detection of factors of Tsarist Russia's influence on the history and culture of Azerbaijan.

RESULTS AND DISCUSSION

After the occupation of Azerbaijan by Tsarist Russia, the development of science and culture was subject to the influence on the national consciousness of Azerbaijani people and later on, the socially accepted ideals were subject to exclusion through the dominance of soviet stereotypes.



Mirza Fatali Akhundzade, Azerbaijani author, playwright, philosopher, and founder of modern literary criticism. <https://commons.wikimedia.org>

"M. F. Axundzadə (M.F. Akhundov)" uploaded by Goran tek-en [Public domain], via Wikimedia Commons - https://commons.wikimedia.org/wiki/File%3AAxundzad%C9%99_M._F.jpg

Proceeding from the above-mentioned, the system of education underwent dramatic changes. In the first half of the XIX century, masjid schools and madrasah were the basic institutions of education in Azerbaijan. After the occupation of Azerbaijan by Tsarist Russia, the first Azerbaijan-Russian school appeared on the territory of state. The development of education in the Russian language formed the basis for the Russian culture distribution in Azerbaijan.

The active development of the Azerbaijani printing followed the changes in the system of education. Surely, printing of the weekly newspapers, as for example the "Tatar news" (1832), supporting poets and writers of a new direction through relevant newspaper publications (A. Bakihanov, Mirsa Shafi Vazeh, Kasumbek Zakir etc.) provided development of the general literacy of population and personal interest of Azerbaijani people in keeping their culture and traditions. Due to cultural exchange promotion, such types of art as folk music and dances,

painting, decorative-applied art etc. were actively developed. Theatrical art was one of the first innovations in the field of popular enlightenment.

The first publishing of the "Ekinchi" newspaper, development of the media, further publication of books, as well as the development of democratic movement was reflected in the Azerbaijan's social education. The works of one of the well-known Azerbaijani educators, M.F. Akhundov, contributed to the convergence of the literary language into the spoken one and to the development of the national language at the first stage of the Azerbaijani nation's development. The vocabulary of the Azerbaijani language enriched increasingly and this language became the major and common language of literature, science, economy and the nation's everyday life. The prominent representatives of the Azerbaijan literature, such as J. Mammadguluzadeh, A. Hakverdiyev, N. Vazirov, H. Zardabi and others enriched the content of the Azerbaijan culture with new ideas and developed democratic values.

The representatives of the liberal bourgeoisie appealed to Azerbaijani people as regards the importance of education and science. Around the "Kaspi" newspaper, Ahmed bey Agayev, Husein Ali Bey, Alimardan Topchubashov contributed to the development of the national identity (Buniatov, 1990).

In the end of the 19th century due to the rapid development of capitalism in the Russian Empire, substantial progress was reached in the field of industrial and agricultural development in the national outskirts of the country, including Azerbaijan (Baykara, 1992). Given the Russian prosperity in terms of industrial development as the leading and developed country, as well as periodic updating of material and technical base of industry in Azerbaijan, public and social attention to the well-educated people and to the problems of public education and school needs, increased rapidly. Thus, in the second half of the XIX century the Azerbaijani nation was formed quite intensively. Like all other nations, the establishment of the Azerbaijani nation united all social strata including clans.

Development of the country's educational system started from the weak (at that time) efforts made by the society and a certain part of the local and urban population in 1870-1880. Russian social structures and rural associations, including the Caucasus region, laid the foundations of school education, available for all social strata, without exception. During that period, substantial efforts were directed at strengthening the role and importance of scientific knowledge as well as at the special and public initiative regarding the construction of schools.

The social-pedagogical movement, which appeared in 1850-1860s, developed substantially in the late 19th and early 20th centuries, keeping its commitment to democratic traditions in the new historical environment. The new and intensive development of socio-pedagogical movement was determined by the famine that came

to many Russian provinces of Russia in the early 1890s. Democratic society representatives, who analysed its reasons, were unanimous as regards the fact that one of the main reasons of famine was directly linked to mass illiteracy of rural people and poor development of cultural and productive forces in villages ... The focus of "all sensible forces" of Russia on education as a vital source of social welfare, considered issues of public education and the opening of schools for all, as the most sensitive and important issues of the Russian life during that period. Public relations, complicated due to the development of capitalist relations, division of forces against the government in the opposition camp could not but reflect on the socio-pedagogical movement (Ismailov, 2000).

In order to promote assimilation of the Caucasus center with Russia, the tsarist government tried to turn the Caucasus into a special subject of the empire. In this regard, the new form of governance was created in the 1880s. The Caucasus governor position was replaced by the position of chief judge for property affairs. This change led to the fact that the training organizations, previously subordinated to the former Governor General of the Caucasus, were directly subordinated since then to the Ministry of Public Education of Russia (Mo-stashari, 2006).

Educational ideas put forward a century ago, remain relevant today. Development of the country's socio-pedagogical movement was determined by the activities and actions of its participants under these or other conditions, and by the internal relations of social structures (Akhmedov, 2011). This process, starting from the requirements related to democratization of the educational system, aimed at overthrowing absolutism and the establishment of a democratic republic instead. This direction was vivid in the socio-pedagogical movement in Russia.

It should be mentioned that teachers formed the core of this movement in Azerbaijan. Their initiatives attracted the majority of their contemporaries to work in high spirits thus raising their conscience. Teachers living with the idea of returning the "national duty" were increasingly becoming "prisoners" of their own views and beliefs. Due to the socio-pedagogical movement, representatives of Azerbaijani intelligentsia, as a specific social stratum, became the heralds of social ideals. Such people are ready to sacrifice themselves for the sake of implementing ideas into practice, and this predetermined successful identification of the new areas of intellectual nature. This very feature attracted the attention of our researchers. However, despite the mentioned circumstances, this issue remained undiscovered.

The struggle for public education between the conservative government and the leading social forces was not only interesting from the social dynamics viewpoint, but was also regarded as a means of direct impact on the pedagogy and school of the studied period. The Russian school, being in the center of all the country's im-

portant processes, generated the specific genetic social code. During that period in the context of Azerbaijan, those schools were responsible for all the bad and /or good that happened and developed in terms of education (Pashayev, 1991).

According to the views of the Azerbaijani educators, who deeply realize the national interests, a number of problems and difficulties, which the country faces, could be resolved through knowledge and education. These are: promoting the industrial and agricultural development to meet the European standards; "improving the health of the people", as it was stated during that time; upbringing young people with sense of personal and civic duty and, what is more important - making human relations more humane and harmonious (Kadyrova, 2007).

Azerbaijani Enlightenment, in contrast to the relevant European period, was more romantic, and more revolutionary, and its anti-clerical orientation was more vividly expressed as compared with philosophers of the seventeenth century. In this regard, the well-known researcher of that period, Akhmedov (1983) is truly correct stating that: "One of the features of the Enlightenment philosophy of Azerbaijan lies in the fact that its emergence coincided with the process of the people's national consciousness development".

Development of the Azerbaijani nation was reflected in the development of all features and strengths that characterize this nation. As a communication tool, the Azerbaijani language was the national language. Despite long struggle against the alien invaders, and the policy of assimilation, people managed to keep their language. For sure, occupying Azerbaijan, Russia began to consider it as a colony in both political and economic aspects. At the same time, as Melikov (2006) specifies, Russia provided the possibility for independent cultural development of Azerbaijan.

It is well known that the terms "Azerbaijan" and "Azerbaijani" were not allowed to be used during the tsarist Russian government. The Azerbaijanis were called Muslims and Tatars. But the idea of "Azerbaijan" was kept alive due to the intellectuals. M.F. Akhundov and H. Zardabi used the term "nation" in the literature and press in the second half of XIX century. The newspaper "Kashkul", published in the 1880s promoted the idea of the Azerbaijanis on its pages, and for the first time used the concept "Azerbaijani nation".

In 1891, the "Kaspi" newspaper published the article "How to name the Caucasus Muslims" Mohammad Agha Sakhtakhtli stated that the nation having Turkish origin was the Azerbaijani nation. In 1892, Kemal Unsi-zadeh took the initiative to publish a newspaper to rise the national consciousness of Azerbaijan but the imperial government did not allow him to do it. All this clearly indicates that the intellectuals tried to enlighten the idea of Azerbaijan. At the beginning of the XX century, the idea of Azerbaijan was put on the political stage in the form of a political doctrine by M.A. Rasolzadeh (1990).



“Azerbaijani_students_in_Paris_1920 uploaded by Interfase [Public domain], via Wikimedia Commons - https://commons.wikimedia.org/wiki/File%3AAzerbaijani_students_in_Paris_1920.jpg

The tsarist government found that certain liberality in the teaching of national languages, which existed in the first half of the XIX century, has lost its sense in its second half. In this regard, since the 1880s, native language was taught only in elementary school, that is, in the early stages of education. Further education was conducted entirely in Russian. The forced russification during this period was promoted by the active missionary activities of military governmental schools and boarding schools. Tough mandatory russification policy was not very effective, so the government opted for a softer “velvet” russification policy. This policy was largely focused on the gradual spreading of the Russian-speaking people throughout the Caucasus.

Speaking about the national consciousness of Azerbaijan people, it is necessary to specify that it was formed historically under the influence of different factors (Sumbatzade, 1990). The impact of Tsarist Russia on the development of the cultural originality of Azerbaijan served as one of such factors. The influence of Russia affected the system of views of social, economic and religious aspects. The perception of the material and spiritual values by people, primarily, serves as a basic element of the national consciousness. During the Tsarist Russia period, the political doctrine foresaw the formation of the “soviet man” character and the character of other people as a community. It was important for Tsarist Russia to identify the national consciousness of a soviet man and to present the dignities and features inherent to him.

Morale was also one of the areas of colonial policy. In that regards cruelty was even more severe. The government did not allow to open schools and to print newspapers in the national language. All higher education institutions used Russian, and therefore, the value of traditional religious curricula was diminished (Altstadt, 1992). During those times, the upper social stratum, the privileged classes, supported the establishment of the school by the Tsarist government. They were encouraged to be involved in the development of the Russian morality, customs and were trying to spread imaginations (Akhmedov, 2011).

The major schools, opened with difficulty, were in the interests of the empire. For example, the government prohibited the release of the book devoted to the New Testament “Method – sovt” (voice) for Azerbaijan schools with the alphabet and reading, written by outstanding educator Ismail Bey Qaspiralı. Instead of that, the book “World Language”, written by A.O. Chernyayevski was allowed for reading. The mother tongue did not have the compulsory subject status in new schools.

Despite all the pressure and obstacles in the implementation of tsarist educational reform, massive opening of state schools in Azerbaijan and the development of national distant education became the main factors in the development of national consciousness. Graduates of these schools became the outstanding figures of the national education and culture, and continued struggling for the national identity, albeit with difficulties.

Azerbaijani statesmen and intellectuals like Ottoman began to reform the edifice of the nation and search for

new modes of solidarity under the impact of Russia's southward thrust and its pan-Slavic, Christian ideology (Davison 1963).

Despite the imperial attitude towards culture, the establishment of province schools proceeded rapidly because of the above process. The school in Shusha was opened in December of 1830 for the first time, in addition to the number of schools in Nuha (1831), Baku (1832), Ganja (1833), Nakhchevan (1837), Shamakha (1837), and finally Shamakha four-class high school (1854) was opened. Later elementary schools in Guba (1854), Ordubad (1854), Lankaran (1856), Zakatala (1862), and Baku (1881) were opened (Sultanov, 2004).

During this period, in Gori, Yerevan, Yelizavetpol 3 rail, 8 art schools, several teacher seminaries were functioning, so most of the Russian schools graduates, later graduated from different high schools, promoted the national education development and fostered the process of the national consciousness development.

During this period, the sense of national identity of the Azerbaijani "national idea" becomes more and more interesting from both romantic and pragmatic viewpoint. Taking into account the events of the past and the present historical period as well as the method of historical processes modelling, the academician Mehdiyev (2010) argues that the "national idea" can be analysed at least through three main directions:

- First, the "national idea" does not correspond to the historical reality, but this reality should be valued with regard to this idea, and should be taken as a spiritual food, like metaphysical reality. In this regard, the "national idea" (although it is possible, in principle, within the framework of Islamic view) should be determined as the national philosophy.
- Secondly, the Azerbaijani "national idea" was spread among publicists, writers, leaders of political parties in the beginning of the XX century, and during the same period, it was also the main idea of some parties and therefore could be valued as an intellectual complex of that time.
- Thirdly, the Azerbaijani "national idea" can be synonymous to the "Turkism" idea as far as such an idea, was not only theoretic but was also used in the political practice through attempts to prevent social modernization. However, until the end of the XIX century, the very word "Turk" had pejorative connotations (Lewis, 1968, 343). And mainly due to Tatars and Azeris in Tsarist Russia, it was rehabilitated and then adopted by Turks within the Ottoman empire (Smith, 1999).

The revival of the national consciousness of Azerbaijani people affected the role of women in society, in particular, in different areas – education, literature, music, and theatre. It should be noted that changes of women's position in the Azerbaijani society derived from the policy of peasant liberation in Tsarist Russia (Mehdiyev, 2010). Peasant liberation was a sign of freedom and

the possibility to be educated, to reach the intellectual development level, which would be equal for both men and women. In Russia similar changes came into effect during the period of Catherine II, who conducted the educational reform which implied teaching of children from early age in special educational establishments.

It is well known that teaching of pupils started from the age of six and finished after the age of twelve. Girls had the possibility to study the Russian grammar and foreign languages, arithmetic, history, literature, needlework and other subjects important for their intellectual development. Another prototype of womanish ideal that promoted the change of woman's role in Azerbaijani society was the image of Decembrist's wives. Namely, this image can be regarded as one of the strongest signs of the Russian woman character. F. Dostoyevsky wrote "these very women who, for the sake of the highest moral debt, endowing all, blessed us in a new way" (Ismail, 1995). Women were perceived as mothers, domestic hearth keepers and faithful friends of men. Azerbaijan also began to pay attention to women's education. Women were given the possibility to be engaged in art and literature. In the second half of the XIX century, such famous poets as Gonchabeim, Fatmahanum Kamine and Hurshud Banu Natavan became popular.

CONCLUSIONS AND PERSPECTIVES OF FURTHER STUDIES

Generally, the impact of the Russian Empire on the development of national consciousness in Azerbaijan had the following key directions:

1. Consistent implementation of the russification policy towards the Caucasian peoples, including - the Azerbaijani people, using all types of state and public educational institutions. After the suppression of evident resistance of the Caucasian peoples, this policy became a hundred times tougher.
2. During the forced russification the tsarist government faced a number of difficulties and frequently had to change the legislation in the field of education, authorizing different educational and administrative authorities to carry out its management.
3. One of the insidious steps related to the russification of the Caucasus peoples was the education and training of teaching staff fluent in both native and Russian languages, opening of training centers, which did not correspond to the mentality of the Azerbaijani people. These steps eventually led to emergence of intellectuals being in "opposition" to the Muslim fanaticism. These intellectuals (both during their direct activities and in the press statements) criticized the level of socio-economic and cultural development of their compatriots (based on evident facts), stressed the achievements of the neighboring Christian peoples, and viewed salvation of the Azerbaijani society in the development of modern schools and education, as well

as in increasing the number of Azerbaijani students in modern educational centers (Mardanov, 2011).

4. In the 1870s, along with the beginning of the national revival and the national liberation movement, rethinking of its national role in the modern world, passive observation position of the Azerbaijani society was replaced by the proactive one, with the fighting elements. This eventually played a fundamental role in the development of modern Azerbaijani nation.

Thus, unification of the teaching community aimed at comprehensive action in the field of public education became one of the most specific and noteworthy features of the social-pedagogical movement, which existed in the early 1900s. Feeling the impact of socio-pedagogical movement in Russia, the movement in Azerbaijan was aimed at promoting cultural development and progress of the country's educational system.

The results of this study showed that after the occupation of Azerbaijan by Tsarist Russia, a new stage of Azerbaijan development started. This stage was characterized by attachment of the Russian cultural values including the "idea of spiritual freedom" and the "idea of spiritual-moral consciousness". The movement for freedom in the fight against tsarism appeared in Azerbaijan. The social way of life changed. Handicrafts and manufactories appeared, and cities became centres of development. Joining of Azerbaijan to Russia resulted in the increase of the spirituality level of Azerbaijani people, partial assimilation of the Russian culture and in the increase of the socio-economic life standards.

The study of the Azerbaijan cultural tradition features during the period of Tsarist Russia represents further research interest.

AZERBAJDŽANSKO RAZSVETLJENSTVO IN OBLIKOVANJE NARODNE
ZAVESTI V ČASU CARSKÉ RUSIJE

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POVZETEK

Glavni cilj prispevka je analiza izobraževalne politike v Azerbajdžanu v obdobju carske Rusije. Avtor se poglobi v proces formiranja ruskega vladnega izobraževalnega omrežja in v razvoj narodne zavesti v kontekstu nacionalnega prosvetljenstva, ki se je oblikovala skozi odpor proti ruskemu kulturnemu vplivu, ob čemer pojasni razliko med političnima sistemoma v iranskem in ruskem delu Azerbajdžana ter navede osrednje javne osebnosti, ki so omogočile azerbajdžansko prosvetlitev. S pomočjo primerjalno-zgodovinskih, strukturnih in sistemskih metod avtor nadalje razkrije, kako sta se rodili azerbajdžanska nacija in njena narodnostna ideja ter kako in kdaj sta se ločili od drugih muslimanov. Potem ko je carska Rusija zasedla Azerbajdžan, se je začelo novo obdobje njegovega razvoja s pripojitvijo ruskih kulturnih vrednot, med drugim tudi 'ideje duhovne svobode' in 'ideje duhovno-moralne zavesti'. Takrat se je v Azerbajdžanu začelo razvijati osvobodilno gibanje v boju proti carski oblasti. Priključitev Azerbajdžana k Rusiji je povzročila dvig duhovne ozaveščenosti azerbajdžanskega naroda, delno asimiliranje ruske kulture ter dvig družbenoekonomskega življenjskega standarda.

Ključne besede: azerbajdžanska izobraževalna politika, mentaliteta, narodna zavest, nacionalna prosvetlitev, nacionalno izobraževanje na daljavo

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