

ARTIGO**EDUCATION IN AZERBAIJAN AS AN OBJECT OF STUDY IN LITERATURE**

LA EDUCACIÓN EN AZERBAIYÁN COMO OBJETO DE ESTUDIO EN LITERATURA

A EDUCAÇÃO NO AZERBAIJÃO COMO OBJETO DE ESTUDO DA LITERATURA

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Abstract: In the XIX century Azerbaijanians in all Caucasus most densely lived in the Western Azerbaijan. The originality material and moral values, folklore literature, art of ashik (a singer of traditional songs), a mass school network, monuments of art, different architecture. At the same time, the Azerbaijanians living in the Western Azerbaijan were an example of preservation and enrichment of our literary language, our religion, our customs and traditions, mononational marriages. In the XIX century in Azerbaijan, in its Western part, school business and education developed. With opening of schools for row settlements of the country, along with national language, Russian studying didn't remain unaddressed also.

Key words: Education; Azerbaijan; School; Literature

Resumen: En el siglo XIX, los azerbaiyanos en todo el Cáucaso vivían más densamente en el oeste de Azerbaiyán. La originalidad material y los valores morales, la literatura folclórica, el arte del ashik (un cantante de canciones tradicionales), una red de escuelas masivas, monumentos de arte, arquitectura diferente. Al mismo tiempo, los azerbaiyanos que viven en el oeste de Azerbaiyán fueron un ejemplo de preservación y enriquecimiento de nuestro lenguaje literario, nuestra religión, nuestras costumbres y tradiciones, matrimonios mononacional. En el siglo XIX en Azerbaiyán, en su parte occidental, se desarrollaron los negocios escolares y la educación. Con la apertura de escuelas para los asentamientos en hileras del país, junto con el idioma nacional, el estudio del ruso tampoco quedó sin abordar.

Palabras clave: Educación; Azerbaiyán; Colegio; Literatura

Resumo: No século XIX, os azerbaijanos em todo o Cáucaso viviam mais densamente no oeste do Azerbaijão. O material original e os valores morais, literatura folclórica, arte de ashik (um cantor de canções tradicionais), uma rede de escolas de massa, monumentos de arte, arquitetura diferente. Ao mesmo tempo, os azerbaijanos que viviam no oeste do Azerbaijão eram um exemplo de preservação e enriquecimento de nossa linguagem literária, nossa religião, nossos costumes e tradições, casamentos mononacionais. No século XIX, no Azerbaijão, na parte ocidental, desenvolveram-se negócios e educação escolar. Com a abertura de escolas para assentamentos de fileiras do país, juntamente com o idioma nacional, os estudos de russo também não foram resolvidos.

Palavras-chave: Educação; Azerbaijão; Escola; Literatura

Introduction

In the globalizing environment, as the integration tendencies in the education field among the nations of the world increase, there is an emerging problem of preserving national identity. The practice shows that the values and norms, customs and traditions, lifestyles of each ethnic group are exposed to great influences for various reasons. In the conditions of coexistence of several ethnoses (in one state and one region), there are various complications of mutual influence (George T., 2003). First of all, it is a blow to the national identity. Moreover, the growing speed of social networking, the exchange of ICT information at the international level also affects human life, its behavior, and attitude towards the world. In this regard, successful exchange of knowledge in the field of science and education creates enormous opportunities for managing the society on the basis of democratic principles, fundamental human rights and freedoms (Ashish Joshi, 2013). At the same time, the educational policy on the idea of mutual co-operation and support also contributes to the renewal of national values and norms and adaptation to the timely demands (Maud MTE Huynen, 2005). As a result of this influence, a number of important, positive changes occur in people's consciousness and life as a whole. In terms of ensuring the national and cultural security of the Republic of Azerbaijan, it is important to identify key development priorities and forecast future development.

The main idea is to benefit from the global experience through this study and to learn the main directions and priorities in the fields of science and education of Azerbaijan, conduct an analysis of the main directions of the state policy of Azerbaijan, to study the historical traditions in this field and to form the development strategy and forecast model in modern science and education. The scientific idea is based on a thought that in the modern globalizing world, the moral and political ignorance should not define the historically shaped progressive development of the peoples (Contemporary Azerbaijan, 2016). Based on its historical past and its present capacities and in the reality of modern globalization, each country should put forward a special policy in science and education, so that the human capital formed in society meets valuable and progressive requirements. After preserving the achieved positive characteristics of science and education, this work should be carried out with further compliance to the world's and the region's progressive trends, rules and principles. The complication of the social relations requires taking significant measures in this regard. The

main development line of the world is to protect the moral and cultural diversity and at the same time to ensure coherent rules based on the principles of unity and humanism. The task of the research is to study this problem in the reality of Azerbaijan.

Methods

The obtained information is intended to be used in the improvement of the social policy. The scientific direction of the project mainly covers public and humanitarian areas. The main trends of the social processes in modern times are shaped and developed under the influence of a number of global problems. In such circumstances, helping future generations to prepare for life's new requirements and creating the proper environment for it is a very important issue. The Republic of Azerbaijan has re-created many directions of social policy related to education in the years of independence, has established the political, legal, socio-spiritual basis of this work.

DEVELOPMENT

Science and education development issues and processes

Science and education achievements are, of course, sufficient and have been the object of research by many generations of scholars. The current generation of researchers is more concerned about the social processes that affect the development of science and education. An inter-country integration in the field of education plays the important role here. When assessing integration in the field of education, various results are obtained depending on the socio-political position of the researcher and its methodological advantages.

Integration in the most common sense has always taken place and is continuing to happen now. This process in the field of education is carried out on legal, normative, economic, financial, social-psychological and technical levels. The types of activities and forms of the social life, attitude, values and norms are transformed and changed. All of these are studied by evaluating as a social and educational social institution with a complete system of development in modern social and humanitarian sciences. As a result, it creates the opportunities of solutions of the cross-cultural integration and multicultural development problems. It is known that studies related to this are conducted in many fields, including science and education. There are many reasons for this.

First of all, we must investigate these problems in the context of scientific paradigm. The processes taking place in the socio-political, economic and spiritual fields of society's development act as the reason for the formation of scientific interest in these issues (Seyidzade D., 2010)

Science and education development issues and processes are in the area of interest of many researchers. It is enough to show the most common research in this area: authors of classical pedagogics I.H. Pestalotsi, Y.A. Komenski, D. Ushinsky, A. Makarenko, contemporary science and education researchers C. Dyui, V. Rozanov, G. Sedrovitsky, B. Gershunski, A. Oqurtsov, V. Platonov, G. Smith Philips, Harry Broudy, Wilfred Kar, Jonas L. Solta and others, H.B. Mahmudbeyov, A.H. Hagverdiyev, M.T. Sidqi, T. Shahbazi, R. Mehdiyev, F. Sadikhov, N.Kazimov and others. Interdisciplinary integration in education research is intensifying, where imaginable ideas are based on the most common communication and development ideas. Post-non-classic paradigmatic approach requires a thorough analysis of the processes taking place in the human history.

On the other hand, this problem should also be investigated in the general context of the human civilization development. It is known that the concepts of civilization and spiritual culture (in science and education) complement each other and at the same time have caused many scientific debates. Therefore, we need to create a single paradigm before talking about science and education (Green, A., 1999).

Integration processes in the field of education are rapidly being implemented. This can be seen in the European space accepting and following the Bologna Declaration. However, the theory and ideology of the education and the principles of implementation are rapidly changing due to the extremely wide range of approaches based on it. As a result of the social changes in the educational institution, even developed countries can face some negative outcomes. The problem is that the world educational space is in danger of splitting into different, non-interrelated parts. As a result, the world's integrity, democratization and humanization, and opportunities for the techno-revolutionary revolution become limited. In this regard, it is necessary to study this event, its social essence and influence in order to establish the proper communication among peoples, to increase the well-being and cultural level of people living in every region.

Increased integrity and interdependence in the world has helped to create large-scale programs such as the Bologna Process. The latter contributes to the integration of all national education systems into a single educational space. This is far from the negative impacts of

globalization alongside the local context of the education system. It is also far from unification and standardization.

One of the requirements of the Bologna process is to provide maximum freedom for all those involved in the learning process. During the 12-year schooling, the students tend to better understand the educational materials (Ayyar, R.V.V., 1996). This also greatly enhances the opportunities for study at the university (including study abroad options).

Thus, the idea of exchange in science and education in the objective socio-political and economic conditions in order to increase the level of education should be protected. New technologies, including the computerization and other technical means, will contribute to an independent understanding of teaching materials and educational technologies.

Teachers are given the opportunity to manage an increasingly small part of their working time but with the maximum effectiveness; training materials should be squeezed and taught in depth. Each student has the right to choose specific courses within subjects and disciplines taking into account their creative and intellectual abilities. Consequently, the exchange of teacher-student ideas can lead to the realization of approaches established on the basis of international principles. Is it possible that the development of science and education in this direction can be developed on a single conceptual basis of integration? How much does sharing sociocultural, spatial, scientific and educational exchanges satisfy the people living in our area?

It is possible to propose the following scientific hypothesis:

The development of the science and education at different times in the country, region, and internationally has differed. In the context of the contemporary globalization, the integration into a single global space for political, socio-economic, cultural (including science and education) processes involves the national, cultural, and social development of each nation (small or large, autonomous or not) can boost the economic development. The intergovernmental mutual assistance and cooperation plays an exceptional role in positive global and local impacts. The widespread use of a number of advantages of the modern stage of historical development, including regional cooperation, can be attained at the highest level of national development. As a result, it will be possible to achieve the new human capital, to achieve a high standard of living, progressive growth, and a new level of human and capital exchange.

Discussions

The development of education in Russia at the beginning of XIX century was increasing the inclination of Caucasus people to the science, education and art. A large group of, Azerbaijan educated men, studied in Tiflis, got to know the essence of worldly sciences were growing comprehensively. In the literature of Azerbaijan these developing intellectuals wanted to explain the development of literature not separated from the process of worldly literary they wanted to clarify the nature of art, literary activities, to declare its role in ideological aesthetic nurture of Azerbaijanian society to generalize practice in the field of literary-thought history and to begin investigations in the field of literary methods and as well as they wanted to enlarge the people's views about art. (Mammadli A and Allahyarova N, 2002) this feature is characterized for the Erevan literary atmosphere.

In the twentieth years of XIX century famous French traveler and ethnographer Ivan Ivanovich Shopen (1798, France-18.08.1870, Petersburg) came to Russia, and worked in Caucasus vicegerent. In 1829-1832 years he investigated the history and geography of Caucasus, as well as Erevan and Nahchivan khanates, according to General Paskevich's instruction.

There was much information about the history, language and ethnic structure, folklore, literature, art economy and etc. of Caucasus people, as well as Azerbaijanian people. But there were some mistakes in some episodes of Koroglu epos, [40-559] which was published by him in Russian language, in 1840. For the accounts, giving by I. I. Shopen at the beginning of the XIX century in the Erevan city lived only 2400 azerbaijanian families, 12000 Azerbaijanians. Although, some parts of the population moved to Iran after the city was occupied by the Russians, the majority of the city consisted of Azerbaijanians.

According to the 1829 year's information, in Erevan five forth (4/5) or 80 percent of population consisted of Azerbaijanians (1827 families, 2379 men). According the seizure of population, which was held in Empire Russia firstly, in 1897, in Western Azerbaijani-Erevan province lived 313178 Azerbaijani's. In the past Western Azerbaijanian provinces, for example Zengibasar, Vedibasar, Zengezur, Goyche, Agbaba, Derchichek, Sisyan, Gafan, Gernerli, Garagoyunlu, Grhbulag, Sherur, Surmeli, Seyidli, Scrderabad, Abaran, Gernibasan and etc. provinces consisted of Azerbaijanian people, but there is no even 1 Azerbaijani in these provinces, however these Azerbaijanis were born, had studied their secondary education in these places.

They spent their childhood and youth in these regions, in the countries of the former USSR and Europe. A large group of the youths, who had graduated their high education in the countries of the former USSR and Europe, took part in the development of Azerbaijani art. In the XX century, Armenian's school history, which lived in Azerbaijan, was investigated completely. The history of school education of Azerbaijani people, lived in Armenia was not investigated. We see discrimination in this fact. Armenians considered Azerbaijani as alien, even, the names of the villages and cities, where lived Azerbaijani were changed by Armenians. Because they wanted to create "Armenia without Turks" and this was a cause that, education, art, school history of Azerbaijani people was not investigated.

In the archives documents are shown that in XIX century Azerbaijani lived in the Southern Azerbaijani were more than Western Azerbaijani. The originality (Alekberli A, 2006) material and moral riches, folklore literature, art, a mass school network, monuments of art, architecture of these Azerbaijanians differed from others. At the same time, the Azerbaijanians living in the Western Azerbaijan, were an example of preservation and enrichment of our literary language, our religion, our customs and traditions, not marriages with other nationality (Mamedli P., 2015). When we are talking about the Azerbaijanians living in the Western Azerbaijani, we must remark art and science, education and school education, cultural level of these nations. As Southern and Northern Azerbaijani, in the Western Azerbaijani School education had its own way.

According to the information of 80 years of XIX century in Caucasus there were 1557 ecclesiastical schools, 18604 children studied here.

The development of school history and education in Azerbaijani was more important in the Western part (Isaxanli H, 2014). The educated men, graduating in Tiflis, Gori, and in the big cities of Russia made an effort to open the school in various villages and provinces, after they returned to Mother home. One of this youth was Mirze Elekber Elhanov. He was born in 1825, in the village Uluhanli and he graduated ecclesiastical school, situated in Erevan city.

Then he learned Russian language, in 1856 he gave exam in Tiflis gymnasium, after that he was given the name of the teacher. In Uluhanli, the people of old scion, Mirze Zeynalabdin Rzayev, Esedulla Musayev, Shixeli Bagirov, Mammadli Nasirov, 112 aged resident, who lived in the village of Sarvanlar talked about high moral qualities of M. E. Elhanov.

Old people also remembered his role in the opening of the school in Ulukhanli, his help to children from poor families, how he read “Ekinchi” and other newspapers (The torch in the city of ignorance, (2006) to ordinary people. The ideas of populism of a Russian pedagogue K.D. Ushinskiy, his book “A native language” and “The world of children” found their followers in Zakavkazye. One of the followers was Mirze Elekber Elkhanov who was from Ulukhanli and who worked as a teacher of the Azerbaijani language at the first Erevan gymnasium for 30 years. He got an excellent education in medrese of the mosque Khan Abbas. In the 80s of XIX century his book “The native language” with sounding teaching was discussed in Russian Folk Education Ministry and was recommended to publication. At the end of the century new schools were opened in Erivan, theatre performances were often shown to the theatre lovers of the city.

The head of the school Hashim Narimanbekov, Ismayilbek Shafibekov, a teacher, the teachers of Azerbaijani language of Erevan Pedagogical Gymnasium Rahim Khalilov, Mirza Mamedveli, gamarlinsliy, Akhund Mamedbagir Tagizade and others had memorable achievements in this field. S.A. Shirvani in Shamakha, M.M. Navbab in Shusha, M.K. Gasir in Lankaran, M.K. Askerzade in Erevan. Gave a priority to the opening of four yearned school called “Russian-Tataric” schools where history, the Russian language, geography and natural history were taught. The best practices of Mashadi Molla Ismayil, Ilaci Kazimov who was an initiator of new type of the native language school were famous in the south Azerbaijan. At the end of the 19th century such teachers as Mirza Hasan Musholiya, Akhunol Mirza Ali, Mirza Kasim Askerzade came from Tabriz to Erivan to learn new methods of teaching, they gained experience and returning to their motherlands opened there the same type schools and they named the books they wrote “A native language”. Under the leadership of an educator of Erevan Pedagogical Gymnasium Firudin bek Kocherli an extended program of teaching of the Azerbaijani language appeared.

The printing of books, literal works, written by native authors, the works which were translated from other languages but pointed in our native language, the printing in the Western Azerbaijan, these factors speaks about old and rich culture of the Western Azerbaijani people, about their bitter destiny. (Newspaper «Azerbaijan”, the 23rd of April, 1998)

In 1828-1840 Erevan was the center of Armenia, later it became a country town and since 1869 it became a provincial city and a new stage in its social-political and cultural life began, this period is characterized with progressive people of those times as a period of Russian chauvinism. At this period feudal fanaticism, feudal outlook influenced on moral life

of people. But in organic connection between the development of Azerbaijan and natured intellectuals “being a light in the dark” was too important for people surviving from the morass of ignorance and religious fanaticism and for spreading of enlightenment and culture.

The main demands of that period were responsible tasks. In Mehman Suleymanov's book “About the history of the joining Erevan Khanate to Russia” in the pages (The calendar of Caucasus Tbilisi) of the “Caucasus calendar” 12th, 20th, 24th, 25th, 27th editions, devoted to Erivan province in 1886 (page 54), in 1889, 1894, 1898 (page 1- 100), in 1899-(page 173-182), in 1900 (page 1-119), in 1901 (page 189-200), in 1903, 1907, 1908, etc. Were found the reflection of literary art, social political situation, the presence of Azerbaijani in Duma elections, the work of pedagogues of Yerevan pedagogical seminar, the nature of the lake Goycha, the problems of education and enlightenment.

Calil Memmadguluzade was engaged in pedagogic activity in 1887-1889 years in Naxchivan. In 1887, in September-October he was a teacher in the primary school of Uluhanli village, which situated in Yerevan provincial. The director of Chief Noroshe school Elimemmed Xelilov helped on Calil Memmadguluzade with working in this school from 13 October 1887 year (Habibbeyli I., (1994) He was engaged in pedagogical activity here (1.1.1) In Nehrem village, going on his pedagogic activity Mirze Celil became popular as a national teacher. At the same time attracted girls to education, established the museum of the ethnography, organized special activities connecting with teaching of silk worn-breeding profession, because of simplifying peasants' labor the plough was brought from Tiflis with (Ismayilova K., (1900), 196) the instruction. As the result of these facts respect and honour to C. Memmedguluzade raised. Documents shows that though Mirze Celil worked in Uluxanli for 2 months, he again returned to Erevan in 1898, in the police station he worked as a red tapist and translator, in 1901-1903 years he lived in Erevan (Mammadov I., (2008), 62) C. Memmedguluzade learned more about life and society matters by his short-term activity in the law bodies of Erevan and Nahchivan. All these life observations reflected in his “Letter-box” story, writing in 1903 year (Habibbeyli I, 2003), 9)

He got married to Nazlikhanim Kengerli secondly in 1901, but this family life wasn't long, as Nazlikhanim died in Tiflis, in 1904. Since December, 1903, C. Mammadguluzade has lived and worked in Tiflis, that was a main administrative and cultural center of Caucasus. C. Mammadguluzade cooperated with “Eastern-Russia” newspaper, published by Mammedagha Shahtaxtli (1846-1931) in Tiflis. As a result of this co-operation he has attracted the attention of press world, in the editorship of this newspaper press world, Celil practiced science of

newspaper publishing. After the newspaper “Eastern-Russia was closed, publicist opened printing house together Omer Faiq Neranzade and merchant Meshedi Elesger Baghirov, they worked here.

The story “Setter–box” was published in this printing house as a book, which was named “Geyret”. The journal “Molla Nereddin” is a basic work of Calil Memmadquluzade. The first number of this famous journal was published in Tiflis on April, in 1906 by editorship of the great writer. This journal had a great role in the revival of Azerbaijani nation, especially for the Eastern Moslem. Journal was published in Tiflis in 1907, in Tebriz in 1921, in Baku in 1922-1931 years. It influenced the development of satiric literature and press (Habibbeyli I, 2003), 10). Firudinbey Kocherli (1863-1920) was a prominent Azerbaijani literary critic, philologist and publicist who graduated from Transcaucasian Teachers Seminary in Gori (1885). He worked in Erivan Gymnasium and in Transcaucasian Teachers Seminary in Gori. He published his first works “The literature of Azerbaijani Tatars (in Russian language 1903) “Mirze Feteli Axundov” (1911), which belonged to the history of the Azerbaijani literature. He touched on some problems such as moral substance of art literature and contemporaneity and defended the principles of realism and national character.

In 1910 he worked as the director of Gazax Pedagogical Seminary, which opened on the basis of Azerbaijan department of Gori Pedagogical Seminary. He translated the book “Instructions of Sokrot“ (1881), as well as the works of A.S. Pushkin, M.Y.Lermontov, L.N.Tolstoy, A.N. Koltsov and A. Seretel into Azerbaijani language. Firudin bey Kocherli graduated Gory Pedagogical Seminary in 1885, then he was set as a teacher in Erivan Pedagogy Seminary and as a tutor in the boarding house of the Seminary. He had an important role in the teaching of the history of Islam and Turkish language and literature, at the same time he encouraged students to be engaged in literary art. In 1883 Firudin bey Kocherli was Erivan commissioner of the newspaper “Keshkul” (1883-1911), that was permitted to publish by the committee of Caucasian censorship, in Tiflis, in Azerbaijani language. That is why he tried to distribute the book, in Erivan, which published by this newspaper and press. The 11th edition of Keshkul was published as a monthly journal, from 1884 January it is changed into weekly newspaper and its editor was Celal Unsuzade, who studied in Russia.

He spent all his talent, creative options to the development of the new literary movement, besides pedagogical activities, journalistic activities, the preparation of textbooks

and reading books for the new schools, to write publicistic articles about important social problems, to help to Azerbaijani literature was his main task.

The certain part of the “Keshkul” consisted of articles, written in Russian, Persian languages, in the “Kushkul” and other press agencies he gave advice and his recommendation to young literary forces as F.Koçerli, S.M.Genizadi, Sh. Mirzeyev, H.Vezirov, G, Kengerli and etc. He praised them highly and increased their creative responsibilities.

A big group of people, working tirelessly in the field of enlightenment and education in the formation of press in Caucasus assembled in Tiflis.

Conclusions

Historical, literary and artistic investigation of the West Azerbaijan literary environment, as well as the research of the environment on socio-political issues, provides insight into the scientific understanding of many important events of the period. Existing researches on different periods of the environment include the study of the life and creativity of well-known representatives of written and oral literature, the history and regional peculiarities of the territories covered by the West Azerbaijan khanate, the problems of the language, the language itself, attention to the importance of the specifics brought to light in the context of idea-artistic searches. This can be seen clearly from the research problem. It is established that scientific study of the life and activities of creative intellectuals at the level of the Yerevan literary environment, a leading arm of Azerbaijani literature, is more relevant to the study of its general problems.

The West Azerbaijan literary environment is characterized by the fact that the period of research in the general literary environment of Azerbaijan coincides with the socio-politically acute conflicts, wars, the genocide of Azerbaijanis by Armenians and the massacres. The creators of the pens here wrote about the need for artistic expression to draw attention to those who have never been censored, persecuted, or otherwise, to convey the details of what happened while they were contemporary in their creations. The study of this literary environment, which has a rich history, is more relevant. In the literary environment of this place called the West Azerbaijan khanate, many powerful artists had lived, created, and have made a rich contribution to the development of literary and artistic art.

The main finding of the research is that the Yerevan literary environment was established in the historical development of this literature as an integral part of the Azerbaijani literary environment and was different from other environments with its rich

traditions. Although it is remarkable for its rich and varied literary environment, little attention has been paid to the systematic study of this environment. The fact that the historical deprivations of the Iravan khanate were reflected in written and oral literary sources is beyond the purview of the literary examples and scientific inquiries because they are not scientifically beneficial.

The success of the work done on the formation of literary environment in the West of Azerbaijan, especially in the Iravan khanate, which has its historical roots and rich creative traditions, is not so conservative. The Yerevan literary environment reflects the social and political situation of the Azerbaijani poets, creative poets and writers published in newspapers and magazines during the post-Soviet occupation of Azerbaijan and the post-Soviet period, as well as in the early Soviet period. It should be noted that the socio-political structure and regime change that dominated the Iravan khanate after the khanate turned into a province had little effect on the literary, cultural, social and political life of the environment.

Since the literary and artistic examples of the period considered to be the study were mainly written in the old alphabet, copies of the written literary samples that were in the hands of non-Turkic nations were either destroyed or unseen from the archives of libraries of other countries. The massive destruction and sometimes Armenianization of valuable scientific variants that reflect our history, in terms of theme and meaning, have been a part of the rich heritage of the Yerevan literary environment.

Despite all this, there has been an attempt to find and investigate the writings reflecting the literary and artistic activities of well-known pencil owners of various environments, by translating the satirical journal "Spotlight" published in Yerevan, "Bibliography" was used.

Besides, the study of the history, literature, culture, art and word formation of Azerbaijan attracts the irrefutable facts from various sources and literary sources, which contain the national and cultural values of Azerbaijanis and Turks at different times. There is also a place in the study of the Armenian literary sources and citations from the Armenian, Russian and Azerbaijani publications of famous vocabularies that give historical, poetic, scientific and literary appraisal for reflection of the "Azerbaijan-Armenian literary relations, as well as the truths of Azerbaijan".

The literary analysis of the literary environment has also given a special place to the ashug art, which has always been in the spotlight, with its ancient and richness, and addresses the works of famous poets, folk poets and folk poets in this area. At the same time, the

Yerevan literary environment touches upon the generalization of historical facts in the field of schooling, the creation of theater troupes, book publishing and the press, as well as other issues.

Many issues, such as the history, periods and stages of development of the Yerevan literary environment, their common features and distinctive features, the influence of different literary personalities on the development of literary genres and genres, and the role of factors in social and political life, are at the same time countless fictional facts and events eventually lead to a number of general conclusions.

Despite the fact that the literary and artistic examples of the writers who created the Yerevan literary environment, the motives of creativity and idea in the cover of folklore, similar plots and collaborative points, the mythological and religious ideas of the same origin, it comes from living and creating the same desires. This characterizes the national identity and universal nature of the literary environment as a whole, especially of ancient Turkic folklore.

The commonality of our written literature comes from a variety of sources. If the tradition of creating a more positive model or a typical negative image in epic genres comes from folklore epics, the poetic, sophisticated methods and classical literature of lyrical genres are the first and foremost of the popular poetry. .

The coexistence of traditions and the uniqueness of the sources of enrichment should overshadow the literary influence that has been on the shoulders of the literary connection throughout history, which has come to the forefront, and is more vivid. Literary influences occur more often than any other literature in the period of its flowering, and in connection with the creation of great geniuses at the center of that rise.

On the one hand, the literary connection and the interaction of the influence, on the one hand, on the position and power of the people and the other, on the other, the emergence of new literary types, genres and new tendencies from the literary environments of Yerevan; on the other hand, the emergence of new genres and new tendencies in one of the environments. For example, the literary influence of the Azerbaijani literature in terms of its style has also protected this area in the Yerevan literary environment.

Violent ethnic cleansing policy of the territories of the western part of Azerbaijan forced the ashugs in the territory of the Iravan khanate. This cursory policy, continued in 1905-1918, and in the years 1948-1950 of the XX century, ended with the forced expulsion of Azerbaijani Turks as a result of the events that took place in and around the 1987-1988 DGMV.

The ineffectiveness of national-cultural policies has led to the degradation of the environment by the enhancement of foreign ethnic and cultural influences.

The socio-political and economic, liberal-democratic foundations of the scientific analysis traditionally formed in Azerbaijan are strengthening, legal and social grounds are expanding. Education is part of a modern society's life-changing reaction. It is no coincidence that the reforms are primarily related to education: to ensure the continuity, high level and quality of education of each generation, it is necessary to provide the necessary qualified personnel in all industrial and cultural fields.

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EDUCATION IN AZERBAIJAN AS AN OBJECT OF STUDY IN LITERATURE

By: [Maharramov, Z](#) (Maharramov, Ziyaddin)^[1]

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Abstract

In the XIX century Azerbaijanians in all Caucasus most densely lived in the Western Azerbaijan. The originality material and moral values, folklore literature, art of ashik (a singer of traditional songs), a mass

school network, monuments of art, different architecture. At the same time, the Azerbaijanians living in the Western Azerbaijan were an example of preservation and enrichment of our literary language, our religion, our customs and traditions, mononational marriages. In the XIX century in Azerbaijan, in its Western part, school business and education developed. With opening of schools for row settlements of the country, along with national language, Russian studying didn't remain unaddressed also.

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