

REPUBLIC OF AZERBAIJAN

On the right of the manuscript

ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**IDEAS OF HUMANISM IN THE SOCIAL-PEDAGOGICAL
THINKING OF AZERBAIJAN (II HALF OF XIX CENTURY-
EARLY XX CENTURY)**

Speciality: 5804.01 - General pedagogy, history of
pedagogy and education
Field of science: Pedagogy

Applicant: **Gulyanaq Mahir Nabiyeva**

Nakhchivan - 2024

The dissertation work was performed at the chair of Primary education pedagogy of Azerbaijan State Pedagogical University.

Scientific supervisor:

doctor of pedagogical sciences, professor

Farrukh Abbas Rustamov

Official opponents:

doctor of pedagogical sciences, professor

Humeir Huseyn Ahmadov

doctor of philosophy in pedagogy,
associate professor

Vidadi Pasha Bashirov

Doctor of philosophy in pedagogy,
associate professor

Vahid Mammad Rzayev

FD 2.40 Dissertation Council operating under the Nakhchivan Teachers' Institute of the Higher Attestation Commission under the President of the Republic of Azerbaijan

Chairman of the
Dissertation Council

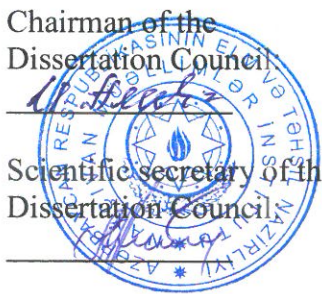
doctor of pedagogical sciences, professor
Ismayil Israfil Aliyev

Scientific secretary of the
Dissertation Council

PhD in pedagogy, associate professor
Giziltaj Tarverdi Shahbazova

Chairman of the scientific
seminar:

doctor of pedagogical sciences, professor
Lazifa Naghi Gasimova



[Signature]

GENERAL CHARACTERISTICS OF THE RESEARCH

The relevance and degree of study of the theme. The Azerbaijani people, as one of the ancient and civilized nations of the world, have had a sense of humanity since ancient times. The cultural and spiritual well-being, literary samples and traditions created by him clearly prove this.

In the second half of the 19th century and the beginning of the 20th century, due to the new socio-political, legal, literary-cultural, economic and enlightening-pedagogical conditions in Azerbaijan, there was a significant change in the content of humanist ideas. To be more exact, it was enriched, adapted to the requirements of the time and manifested itself in a more sophisticated and modern tone. The ideas founded at that time, being gradually improved and enriched, are still relevant today.

The second half of the 19th century - the beginning of the 20th century is characterized as an extremely significant, bright, productive and extensive era of development in the life and historical fate of the Azerbaijani people. During this period, characterized as a period of national revival, a wide and all-round awakening and development process takes place in the life of our people. This development encompasses various areas of thinking and awakening, from social, political, economic, cultural, educational and pedagogical areas to intellectual and spiritual revival. The foundation of our path leading to independence, statehood, liberty and freedom was laid at that time. The revival and rise that has taken place lead to the establishment of the Democratic Republic of Azerbaijan and the successor of that state is the present-day Republic of Azerbaijan. The stimuli, values and conditions that led to the establishment of this independent state must be studied and passed on to future generations by us. The ideas of humanism with a new content, which were formed and matured at that time, are among the stimuli, values and conditions mentioned above. In this respect, the current topic is relevant. To understand the dynamics and progress of our path to independence it has to be taken as an object of research is necessary in order.

In general, the theme of our dissertation seems relevant in several ways: Firstly, all civilized nations of the world take the initiative to study and determine the features of the development of ideas of humanism, their benefits to society and place in the system of national and spiritual values in their history. We too, being a civilized nation, must study and reveal these ideas, their history, features and benefits to our people, as the necessary cultural-spiritual, socio-political, legal and pedagogical-educational values of our historical development;

Secondly, humanistic views and ideas had an irreplaceable role in the formation of national liberty, statehood and independence, in the creation of the ideal of a democratic society in our country. If we want to know the ideological and theoretical basis, conditions and primary sources of our independence and statehood, and if we aim to use its experience, we must necessarily study the way of formation and evolution of the ideas of humanism at that time;

Thirdly, the ideas and views we are talking about were formed in the legacy of our thinkers of that time. Exploring these ideas serves to the study of their creative heritage;

Fourth, we must study the history of our theory of education as a whole, the features of its development, we must learn what it gained and lost at each stage of history. Because theoretical ideas about education always accompanies the people throughout history. The future of the nation also depends on the direction of educational ideas and theoretical views. The ideas of humanism form a part of the whole system of education, and are one of the important principles and means of education. Consequently, we are obliged to scientifically study the principles and means of the theory of education, including the ideas of humanism;

Fifth, in order to imagine and create a complete picture of both our educational theory and history of pedagogical thought, such a theme needs to be the aim of research; Sixth, the II half of the XIX century and the beginning of the XX century, as in other spheres, is a rich, productive and remarkable period for the development of our history of pedagogical thought, as well as our theory of education. There is a need to separately study the educational ideas of that period for to understand the pedagogical landscape of the period and the features of

the theory of education. Since the ideas of humanism are also an important line of educational thought, a necessary principle in it, it would be beneficial for our pedagogical science to research and study it as well.

In recent years, the ideas of humanism developed rapidly and became one of the important lines of the pedagogical movement in Azerbaijan. This is quite natural as in the "Law of the Republic of Azerbaijan on Education"¹ humanism is considered to be one of the main principles of state education policy. In recent years, a lot of remarkable work has been done in this area, humanistic approaches to its essence, methods, forms of organization and teacher-student interaction is formed. Two international conference-seminars on Humanistic pedagogy on "Moral-ethical values in education: development of well-balanced personality" were held in Baku (2014, 2016), "Humanist Pedagogy Center", "Republican Center for Humanist Pedagogy" were established. On the initiative of the rector of ASPU, professor Jafar Jafarov, readings on humanistic pedagogy were held at ASPU and Shamakhi branch of ASPU², new researches on humanistic pedagogical ideas by F.Rustamov³, S.Aliyeva, M.Ilyasov, R.Aliyev, A.Bakhshaliyev, N. Huseynova⁴ and others have emerged.

Azerbaijani researchers conducted research on the theoretical and practical problems of education of humanism, Ch. Veysalova⁵, studied the humanism education of preschool children, Kh. Talibova⁶ of primary school students at the level of doctoral dissertation.

¹Law on Education of the Republic of Azerbaijan: [Electronic resource]. June 19, 2009. URL: <http://www.e-qanun.az/framework/18343>

²Teacher, inspire me to be creative / project manager J.Jafarov, ed. ed. and prepositional pronouns. F.Rustamov. Baku: ADPU, 2019. 112 p.

³Rustamov F.A. Humanist pedagogy or humanism in pedagogy? Baku: "Science and education", 2018. 91 p.

⁴Topical issues of humanistic pedagogy. Methodical aids / Sh. Aliyeva [etc.] - Baku: "ADPU" publishing house, 2018. 141 p.

⁵Veysalova, Ch. Ways and means of humanism education in preschool children (5-6 years): /Pedagogical sciences PhD thesis / Baku, 1997. 156 p.

⁶Talibova H. Humanism education of young schoolchildren: / candidate of pedagogical sciences dis. / Baku, 1999. 162 p.

In the researches of scientists - educators dedicated to outstanding personalities, in Ahmad Seyidov's research on Abasgulu aga Bakikhanov, in Amir Tagiyev's on Mirza Alakbar Sabira, in Ajar Agayev's on Farhad Agazade, in Iramin Isayev's on Abbas Sahhat, in Zemfira Mehraliyeva's on Jalil Mammadguluzade, in Adalat Jalilov's on Suleyman Sani Akhundov, in Sevinj Azimov's on Firudun bey Kocherli, in Sahila Orujova's on Uzeyir Hajibeyov, in Tovuz Eminli's on Ali Nazmi, in Ibrahim Mollayev's on Mohammad Taghi Sidgi, in Sevinj Namazova's Gafur Rashad Mirzazade, in Gunel Mammadova's on Sultan Majid Ganizadeh, together with the pedagogical activities, enlightenment views, pedagogical heritage the humanistic views of the above mentioned notable people were also touched upon. Konul Hasanova's monograph devoted to the problems on education in the "Fuyuzat" magazine the spread of humanistic ideas were also given attention⁷. Despite such successful initiatives, the study of the ideas of humanism in a holistic and comprehensive manner did not become the goal of scientific research.

Object and subject of research.The object of research is the development of socio-pedagogical thought in Azerbaijan in the second half of the XIX - early XX centuries. **The subject** of research is the development of ideas of humanism in the socio-pedagogical thought of Azerbaijan in the second half of the XIX - early XX centuries.

Aims and tasks of the research. The main goal of the current research is to scientifically study the emergence, manifestation, formation, main features, dynamics of development of humanistic ideas in the second half of the XIX and at beginning of the XX century in Azerbaijan, their place and value in the history of national-cultural and pedagogical thought of our people and importance for the present and future history.

To achieve this goal implementation the following *tasks* were set:

-to identify and reveal the historical conditions, socio-cultural and enlightenment-pedagogical reasons and grounds that ensured the

⁷Hasanova K. Educational issues in the magazine "Füyuzat". Baku: "Science and education", 2018. 216 p.

formation and development of the ideas of humanism in Azerbaijan in a new context in the second half of the XIX century - the beginning of the XX century;

- To identify the main sources of ideas of humanism of that period;

- To explain the impact of the ideas of humanity that have existed in the East and Azerbaijan since ancient times, on the formation and development of humanistic views in the national environment in the second half of the XIX - early XX centuries;

- To comment on the impact of humanist ideas, views and traditions of the West on the creativity and views of humanist ideologists and national educators in Azerbaijan ;

- To clarify the manifestations, qualitative changes, main content and essence of the ideas of humanism in Azerbaijan in the second half of the XIX and at the beginning of XX century, as well as to clarify the theoretical and practical activities of the people who created and disseminated these ideas in this field;

- To reveal the main content and essence of the ideas of humanism at the beginning of XX century, its connection with the socio-cultural and pedagogical environment, as well as its connection with the ideal of national independence and the formation of a democratic society;

- To determine the means of development and propaganda of the ideas of humanism;

- To comment on the role of textbooks, one of the main means of propaganda and education of the ideas of humanism among the younger generation, in this field, on the value and content of educational materials in those textbooks;

- To reveal the role of the pedagogical press in this field, another important tool in the propagation and education of the ideas of humanism among the younger generation, to clarify the nature and character of the materials it comprises;

- To determine the main direction of the new attitude to women's personality in the socio-cultural and pedagogical democratic thought in Azerbaijani in the second half of the XIX and at the beginning of XX century.

-To reveal the nature and educational role of the value given to women by our national thinkers in building a progressive and humane society, achieving national progress and happiness.

Research methods: A set of provisions, methods, techniques scientific-theoretical principles applied to study, comprehend and change pedagogical facts, processes, and events the forms the methodological basis of the research. Historical-comparative method, methods of analysis-composition, theoretical analysis, as well as study, generalization and systematization of historical, literary-artistic, philosophical, moral-didactic materials and documents related to the problem were used in the research.

Provisions to be defended:

- There existed socio-political, pedagogical - enlightening, cultural-historical conditions and environment that conditioned the emergence, manifestation, formation and development of humanism ideas in a new context in the second half of the XIX, at the beginning of the XX centuries in Azerbaijan

– Ideas of humanism of both Eastern and Western literary, cultural, philosophical, legal and pedagogical thought existed for many centuries had a significant impact on the formation and development of ideas of humanism in Azerbaijan in the second half of the XIX - early XX centuries.

– The main creators, ideologists, propagandists and bearers of the ideas of humanism with a new content in Azerbaijan was a mature, progressive, democratic-minded group of people in the second half of the XIX , at the beginning of the XIX centuries.

– The ideas of humanism that emerged in the second half of the XIX, at the beginning of the XIX centuries played an extremely important role in the formation of the ideal of national independence, progressive society, freedom and equality in the national and social environment of Azerbaijan.

-The new ideas of humanism formed at that time played an important role in the liberation of women from legal and moral slavery in Azerbaijan, a part of Islamic geography, in seeing them as an equal member of society, as an active, free and constructive individual of society .

-The ideas of humanism, emerged and developed in the second half of the XIX century and the beginning of the XX century, have not lost their value in modern times in terms of content, essence, content and effectiveness.

Scientific novelty of the research. The second half of the XIX century and the beginning of the XX century is a separate stage in the development of the history of pedagogical thought, the theory of education, enlightenment views in Azerbaijan. This stage differs significantly from other stages with its own features, characteristics, parameters and outlines, socio-pedagogical nature. These aspects can also be applied to the ideas of humanism, which are an integral part

of the cultural and pedagogical events we have mentioned. In other words, the views of humanism at this historical stage also had a different content, a unique way of development and a special value. Albeit these views have played a very bright and important role in the historical destiny of our people, they have not been fully and systematically studied so far. The research on this field is confined just with individual studies of the works of some of our enlighteners who lived and worked during this period. However, there is a serious need to study the ideas of humanism of the national renaissance period of our people in a complete and systematic way. For the first time in Azerbaijani science, we are trying to fill this gap. Rather, for the first time in this dissertation, the ideas of humanism, its formation and development, new attitudes and humanistic views at the historical period we have mentioned, becomes the subject of a complete and systematic discussion. The historical and cultural-pedagogical conditions, reasons, features, national-cultural value of these ideas and views, as well as their current and future significance are revealed in the current study.

The scientific novelty of the dissertation is related to all these factors.

Theoretical and practical significance of the research. The study of such a topic from a scientific point of view helps to systematically understand and imagine the history of the history of the development of pedagogical thought as well as the theory of education, to comprehend the theoretical and ideological conditions of our path to

independence, modern democratic society and statehood. It allows us to understand the cultural and pedagogical landscape of such an important historical period as national renaissance, of the enlightenment movement, the innovations of thought and their significance for modern period. It is possible to use the theoretical ideas, progressive views, as well as humanistic ideas and historical experience in the development of our democratic society, both now and in the future that emerged at that time.

The results of the research can be used primarily in the preparation of textbooks and teaching aids on the history of school and pedagogical thought in Azerbaijan, as well as in compiling an anthology and monograph of Azerbaijani pedagogical thought. The dissertation can also be a useful source in delivering lectures and seminars on the history and theory of pedagogy in higher pedagogical schools in Azerbaijan. The existing research can also be used in the preparation of bibliography on the theory of education, the history of pedagogical thought, as well as in conducting new research in these areas. The dissertation can be somewhat important in terms of enriching our history of culture and public opinion.

Approbation and application of research. Regarding the subject and results of the research, reports were made at various scientific and practical conferences, 6 articles and 1 thesis were published in journals recommended by the Higher Attestation Commission, as well as 3 articles and 5 theses were published in foreign countries.

Name of the organization where the dissertation work is carried out. The dissertation work was carried out at the Department of Pedagogy of Primary Education of the Azerbaijan State Pedagogical University.

The total volume of the dissertation with a sign indicating the volume of the structural sections of the dissertation separately. The dissertation consists of an introduction, three chapters, 8 paragraphs, a conclusion and a list of references. Introduction – 10 pages, 19592 sign, Chapter I – 36 pages, 72872 sign (1.1. – 17 pages, 33593 sign; 1.2. – 19 pages, 39178 sign), Chapter II – 61 pages, 123177 sign (2.1. – 18 pages, 36328 sign; 2.2. – 19 pages, 39119 sign; 2.3. – 12 pages, 23340 sign; 2.4. – 12 pages, 24268 sign), Chapter III – 31 pages, 63708

sign (3.1. – 14 pages, 29358 sign; 3.2. – 18 pages, 34283 sign), the result is 4 pages, 7541 sign, the total volume of the dissertation consists of 160 pages, 287721 sign.

MAIN CONTENT OF THE DISSERTATION

In the “**Introduction**” part of the dissertation the relevance and degree of development of the topic are substantiated, the object and subject, goals and objectives of the research are defined, the methodological basis of the research, the main provisions for defense, scientific novelty, theoretical and practical significance of the research are shown, the approbation and application of the work, the name of the organization where the dissertation work is carried out and the scope of the dissertation is informed.

The influence of the ideas of Eastern humanism on the development of the socio-cultural and pedagogical environment in Azerbaijan (in the second half of the 19th - early 20th centuries) is examined in the first paragraph of the first chapter of the dissertation titled “Formation of the ideas of humanism and its influence on the development of the socio-cultural and pedagogical environment in Azerbaijan”. Here, it is argued that the history of humanism is as old as the history of mankind. Rich sources prove that since ancient times, a number of elements of humanity was applied in civil societies, and interesting theoretical ideas and advice related to it were expressed. In ancient Egypt, to free a prisoner, to feed a hungry man, to give water to a thirsty one, to bury a dead man, to heal a sick person, comfort a stranger, and give clothes to a unclothed was considered an honor. Emperor Wen Ding's "Intellectual King's Manifesto to Discuss Relief Measures for the Population", one of the ancient written monuments, is a completely humanistic text. In the section "Judgments and Conversations" of the book "Lunyuy", the teacher, instructing his student, asserts that the most important thing for ruling the government fairly is the love for people. Ancient Indian artistic, philosophical, moral and pedagogical thought is also rich in humanistic ideas. The humanism philosophy as an educational idea is very strong in the epic

Mahabharata, which has a special place in the world's spiritual treasury for its human content and ideas.

The ancient Sumerians were also known as the bearers of human ideas and deeds. The epos "Bilgamis" is a magnificent work that promotes a sense of humanity, honor, dignity and greatness of a man.

Most of the heavenly religions in the history of mankind a positive attitude towards man, a respect for his honor and dignity, mutual respect in human communication and the promotion of kindness is highlighted and given priority. Zoroastrianism, one of the oldest religions, and its holy book - the Avesta, Buddhism, Judaism, the Bible, and Islam, all instill in humanity, goodness, love, justice, and care for mankind, contain many instructions and embedements that promote humane morality. Islam opposes oppression and injustice, and fosters justice and good treatment of people. The Kor'an declares the fact that all human beings created by God are equal, regardless of language, nationality, sex, position, race or financial means. The only thing that distinguishes one of them from the other is the degree of their piety, the degree of their devotion to the Truth, or the extent of their ignorance. The first paragraph summarizes the ideas of humanism propagated in ancient Turkish epics, analyzes and studies the views of Turkish, Persian and Arab thinkers on humanism. The views of the Azerbaijani people on humanism in ancient and medieval times are studied. The influence of Khagani Shirvani, Nizami Ganjavi, Nasreddin Tusi, Fazlullah Naimi, Imadeddin Nasimi, M.Fuzuli and SHI Khatai's literary and artistic heritage on the socio-cultural and pedagogical thought of Azerbaijan in the second half of the XIX and the beginning of the XX centuries is studied.

The second paragraph of the chapter examines the role of the ideas of European humanism in the development of socio-cultural and pedagogical thought in Azerbaijan (second half of the XIX century - early XX century). The views of the ancient Greek and Roman philosophers on humanism are analyzed, and the influence of the humanism of the Renaissance on educational and pedagogical thought is shown. "It was the greatest progressive revolution of all the revolutions that mankind has ever seen, a period creating geniuses in terms

of thinking, passion and character, perfection and knowledge."⁸ According to Renaissance theorists, all human beings have a "single divine origin." Therefore, they should all live equally and happily. Medieval European educators opposed the scholastic system of education, considered the teaching of secular sciences in schools to be an important stipulation for the development of society, and protested against corporal punishment in educational institutions. Humanist educators advocated for women's education. At the next stage, the attitude of the enlighteners to a man, his personality, and to humanistic views gained a new content. It was enriched with new content and ideas in the New and Modern Ages. Various humanist theories emerged regarding the development and formation of personality. In the paragraph it is justified that these ideas very seriously, reasonably and intensively manifested themselves in the literary-cultural, socio-political and pedagogical environment of Azerbaijan, in the school and education reality of Azerbaijan in the second half of the 19th century and the beginning of the 20th century and that it was attempted to apply them to our national reality. It is an undeniable fact that the Western culture, enlightenment and European thinking had a great role in the modernization of the social, political, cultural, literary and pedagogical environment in Azerbaijan, in the democratization of education and school life, in the revival of national consciousness and the development of progressive ideas at that time.

The first paragraph of the second chapter of the dissertation called "The emergence of humanist ideas with new content in the socio-cultural and pedagogical environment of Azerbaijan and the main stages of its development" examines the formation of humanism in the socio-cultural and pedagogical thought of Azerbaijan in the second half of the XIX century. It is substantiated that the foundation of a new epoch in Azerbaijan was laid after the political and administrative change. The period of fundamental changes, transformations and innovations in the social, cultural, literary, pedagogical and

⁸Azerbaijan Soviet Encyclopedia: [in 10 volumes]. Baku: ASE edition, v.8. 1984. 608 p.

economic environment started. From the 1930s, the state began to establish a new type - European style educational institutions in Russian. From the 70s and 80s, a “usuli-cadid” movement (new teaching method, pedagogical trend in Azerbaijan applied till 1920s) had a start in Azerbaijan. Significant progress was gained in schools and in the sphere of education. One of the most important successes of the new type school was that a generation of patriotic intellectuals possessing a new way of thinking, modern knowledge and worldview, national thinking was brought up in these educational institutions. Azerbaijani educators learned the most progressive values, ideas and themes of both the East and the West in relation to a man. Those who laid the foundation stone of the struggle became the first enlighteners of Azerbaijan.

The period characterized as the epoch of national renaissance in Azerbaijan and covering the period from the middle of the XIX century up to the first two decades of the XX century can be divided into two stages in terms of manifestation, evolution and development of humanism in new quality, contemporary content and essence:

1. Stage of evolution and formation (from the 1940s till the end of the century);
2. The period of adolescence (early XX century).

The 19th century can be considered the initial stage in the development of the new ideas of humanism in Azerbaijan, i.e. the stage of development and formation: These ideas were reflected in the works of our first enlighteners in the 30s and 40s of that century and developed by our such democratic-minded intellectuals as M.F.Akhundov, employees of the newspapers “Akinchi”, “Ziya”, “Kashkul”, M.Shah-takhtli, M.T.Sidgi, S.M.Ganizadeh and others.

The idea of raising the goal of creating a humanist society in Azerbaijan to the nation-wide level, turning it into an ideological strategy of the state and society began with M.F. Akhundov, sprouted and became a mature system of national socio-cultural, educational and pedagogical thought in the early XX century. As MirzaFatali himself said, he outlined the main contours of the so-called essence and idea from such European philosophers, writers, advanced scientists, thinkers and intellectuals as Voltaire, Russo, Montesquieu, Mirabeau

and others. One of the main terms of MirzaFatali's idea of creating a humanist society was that the individuals consisting the society as a whole should have the thought and the idea of freedom. This idea could be instilled in the nation in modern schools.

Employees of the Akinchi newspaper, the first sample of the Azerbaijani national press, continued M.F.Akhundov's ideas with dignity. Of course, the role of the publisher and editor of the newspaper, Hasan beyZardabi (1842-1907), the only authoritative tribune of opinion in the national socio-cultural environment at that time, and who gave the democratic direction and spirit to this media outlet, was undeniable.

Although the ideas of humanism have been developing in Azerbaijan for centuries, since the middle of the XIX century there has been a fundamental qualitative change in its content and essence. First of all, in the propagation and inspiration of these ideas, there was a transition from traditional preaching, exhortation to the direction of interpretation, explanation, scientific and socio-political persuasion. Our national thinkers realized that it is impossible to explain to the people the socio-political, legal and cultural value of humanism through sermons and reminders. In this way, the goal can be achieved only through convincing vital interpretations, explanations, evidences and comparisons. Therefore, our such great thinkers, leading intellectuals, whose life and activity are connected with the XIX century as I.Gutgashinli, A.Bakikhanov, M.F.Akhundov, H.Zardabi, employees of "Akinchi", "Ziya" and "Kashkul" newspapers, M.Shahtakhtli, S.M.Ganizadeh and others, preferred to educate the people in this way in order to create a progressive, humanist society. The period beginning from the middle of the XIX century to the First Russian Revolution is the initial stage in the emergence of new humanist ideas in the socio-cultural and pedagogical thought of Azerbaijan; this is also the stage of development and formation. Our national thinkers expressed their ideas through works of art, as well as social, public, political, journalistic and pedagogical content. They take precedence against the interests of despotism, the power of clergymen, illiterateness, ignorance, oppression, injustice, religious discrimination, sectarian divisions, a number of negative traditions, fanaticism, superstition,

and the individual interests of society. They also explained to the general public the consequences of creating a society with the above mentioned elements, and tried to educate the people in this spirit. The foundation of this great mission, laid by them, began gradually to show its results. It has led to the development of a progressive generation that understands the truths said in the national reality. Now the success gained by this generation is known by everyone.

The ideas of humanism, which were formed in the pedagogical thought of Azerbaijan in the II half of the XIX century, were raised to a higher level in the early XX century. These issues are reflected in the second paragraph of the chapter entitled “Trends in the development of humanistic ideas in the pedagogical thought of Azerbaijan in the early XX century”. In the early XX century, in the emergence and rise of progressive thought, the activities of three large groups of intellectuals in the socio-cultural environment of Azerbaijan, including the ideas of humanism, attract more attention. These were the fans of “Fuyuzat”, the “Mullah Nasreddin” and the enlighteners operating outside of these two media outlets. Although there were some differences of ideas and ideologies between them, the goal was the same: to serve the independence and future of the people, the homeland and the people of the homeland, to see them independent, free and happy. Therefore, their actions and deeds did not contradict each other, in fact, they complemented each other. It was these great intellectuals who prepared the basic outlines and ideological basis of the ideal of a progressive and humanist society in the national space. Azerbaijani enlighteners of the national renaissance epoch clearly understood that the most important condition for creating a humanist society is to achieve common love in the social environment. This love must embrace all the layers, classes, stratum and silks of the society. Firidun bey Kocharli, one of the leading educators and spokesmen of the time, expressed the views of his colleagues on this issue: “Everything depends on love. It is the love that gives life to everything, makes everything sweaty and fresh, beautiful, acceptable and

radiant!”⁹ The heralds of humanism were not satisfied with the propagation of the ideas of humanity. They called on the leading thinkers of the people to mobilize in this work, and applauded the national educators, the “arbabi-duhani” (owners of high intelligence) who took the honor of the poor people (“namusi-rayani”) and guided them to the right path.

Summing up, we can come to such a conclusion. The ideas of humanism with a new content emerged in the socio-cultural and pedagogical reality of Azerbaijan in the 30s and 40s of the XIX century, have been developing, enriching throughout the century and experiencing their initial stage of growth. At the beginning of the XX century, it begins to flourish, mature and becomes a complete system, a perfect concept. In the development of such a concept, and the education of the people in this spirit, in their mastery of progressive, humanistic ideals, all progressive intellectuals work together, cooperate unanimously, with the support and as real a citizen. A.Huseynzadeh, M.Hadi, A.Agayev, M.A.Rasulzadeh, J.Mammadguluzadeh, M.A.Sabir, O.F.Nemanzadeh, N.Narimanov, F.Kocharli, U.Hajibeyov, H.Javid, A.Shaig, S.M. Ganizade and our other prominent intellectuals were the main ideologists of the so-called idea and concept. They explained the small details of the creation of a humanist society, brought it to the attention of the masses, enlightened the nation in this direction, and put forward the whole system and the basic contours of the creation of such a society. They also explained to the people that without a sense of humanity towards the public, without dominating the social environment, without infecting the whole society, it is not possible to achieve neither progress, happiness at the national and state levels nor a happy life, national independence and the desired future. In order to create a humanist society, it is necessary to eliminate oppression, exploitation, tyranny, and national, religious, class strife and differences, to achieve common love, brotherhood, unity, kindness, and to replace the love of selfish desires with the love

⁹Kocharli F.A. Selected works. Baku: Azerb. Publication of the USSR Academy of Sciences, 1963. 341 p., p.200

of mankind. The salvation of nations and mankind is in love, mutuality and benevolence.

In the paragraph of this chapter entitled “The role of mother tongue textbooks and reading books in the development of ideas of humanism” it is substantiated that in the second half of the XIX century - the beginning of the XX century the ideas of humanism were propagated in Azerbaijan in different ways. Mother tongue textbooks and reading books were at the leading position of those channels. They were the first source of knowledge for the growing generation. That is why the national enlighteners, who wanted to grow up and educate the young generation in a humanistic spirit, understood the importance and necessity of this, and paid special attention to equipping textbooks and reading books with materials on this subject. They were well aware that a person growing up without humanistic ideals could be neither a true citizen, a useful member of society, a perfect person, nor a person living with national and human feelings. It is impossible to create a truly humanist and progressive society without these ideals becoming widespread in society and becoming a common social mission. We come across a lot of valuable materials on the subject in our native language textbooks and reading books, which were published at the time we are talking about. The works in the pages of such textbooks and a number of extracurricular reading books as “Rabiul-ətfal” (S.A.Shirvani), “Vatandili” (The Language of Motherland) (A.O.Jernyayevsky), “Basiratul-ətfal” (R.Afandiyev), “Birinci il” (The First Year) (M.Mahmudbeyov), “İkinci il” (The Second Year) (M.Mahmudbeyov and others), “Yeni məktəb” (The New school) (M.Mahmudbeyov, A.Sahhat), “Ədəbiyyat məcmuəsi” (Literature collection) (F.Agazadeh), “Uşaq gözlüyü” (Children's glasses) (A.Shaig), “Milli qıraət kitabı” (National reading book) (A.Shaig) and other publications played an important role in educating the younger generation in the spirit we speak about.

Of course, in contrast to the works written for adults, the materials written for children do not include theoretical explanations, considerations, abstract conclusions, and much more space is given to specific examples and artistic examples than generalized concepts of

humanist society. In such examples, the elements of humanity, concrete details, were explained to young readers through life events, legends, simple sayings, small and exhausting episodes. Justice, fairness, kindness, benevolence, sincerity, trust, loyalty, honesty, integrity, love of mankind, putting the interests of others above one's own interests, not to ignore others, self-sacrifice, to stay away from hatred, oppression, greed, selfishness, to work for the society and the nation, and very many humanistic elements were among those elements.

In the last paragraph of this chapter entitled “The role of pedagogical press in the development of humanistic pedagogical ideas in Azerbaijan” it is spoken about the pedagogical press of that time, which played an important role in the formation of the intellectual world, outlook on life, acquisition of a number of necessary ideas and knowledge in the education of young people growing up and studying in Azerbaijan at the beginning of the XX century. At the beginning of the 20th century, there were such pedagogical media outlets in Azerbaijan as “Debistan” (the first pedagogical journal) (1906-1908), “Rahbar” (The leader, head), (1906-1907) and “Mektap” (School), (1911-1920). These were the first children's media outlets in the history of our people. Magazines played a very specific, important role in the comprehensive education of the younger generation growing up in the national district. These media outlets also played an undeniable role in educating the younger generation in the humanist spirit. In all these three journals, we can come across a large number of valuable, educational materials on humanism. These examples belonged mainly to such authors as A.Muznib, Alimshan Huseynzadeh, A.Afendizadeh, R.Afendiyev, J.Hajibeyli, I.Musabeyov, A.Valikhanov, R.Mehralibeyova, H.Kalantarli, Akinchi, Aladdin Efendizadeh, A.Jafarzadeh, A.M.Amirkhanzadeh, R.Zaki, A.Matlabzadeh, H.Ibrahimov, J.Bunyadzadeh and others. Being educators, these authors were sensitive to children's cognitive abilities, tastes, interests, age, and chose the right and the most appropriate way in giving them those materials. That is, they did not express any theoretical considerations, abstract interpretations and opinions on humanism, its essence and details, but gave simple, meaningful, life events, stories and poems that explained various important elements,

merits and characteristics of humanism. Such kinds of stories helped the children to understand the subject quickly and well and to grow up in a humane spirit. The elements and features that are spoken about were mainly the followings: Oppression and justice; mercy; goodness; kindness; generosity; mutual respect and esteem; love for people; not to have any discrimination on the basis of national, religious, sexual, material or racial discrimination; to be sincere and warm; to avoid hatred and revenge towards others; to be able to do good and kind things free of charge; to eradicate oppression, violence, cruelty and arbitrariness in the public sphere; to achieve partnership and unity; to respect everyone's identity, freedom, rights, etc. In interpreting such topical ideas and themes, the pen owners (educators) created exemplary children and adult images, used instructive stories and events, and finally set them as an example for their readers. In other words, children's literature writers, most of whom were educators, used a variety of convenient methods and tools to grow up the younger generation in a humanist spirit. They wanted to explain to the children of the motherland that they are the future of the nation, and in order to create a progressive and humanist society, it is necessary to grow up humanist personalities and citizens for the country. On the other hand, they explained that the humanist personality must owe all the positive qualities and features listed above. This personality should combine the various colorful aspects of humanism, both theoretically and practically in itself. Therefore, our national educators tried to pay a special attention to every element and every feature of humanism in the educational process.

The first paragraph of the third chapter of the dissertation named “Women's education in Azerbaijan as an important condition for the education of humanism” is entitled “The problem of women's education and upbringing in the pedagogical heritage of Azerbaijani educators in the II half of the XIX century”. Humanist thinkers and ideologues consider that society to be a humanistic society, only if the basic privileges and rights which belong to men are also applied to women. For them women should also be accepted as the equal members of social reality and society. S.Mammadov, who studied the development of women's education in Azerbaijan, rightly notes:

“Women are one of the leading founders of the culture of society. Therefore, the issues of women, the position of women in the society and their freedom from such dependence have always been a matter of thought of progressive people in many countries. Public figures and scientists of different periods have written a number of works about women and expressed their valuable opinions. Famous French educator Jonvo shows that, there could be no civilization in the societies and countries which degrade women. If the women of any state and country are educated, there is no doubt about their brightest future”¹⁰. The humanist attitude towards women is an integral part of humanism, as women make up at least half of the social community of the society.

The first signs of a new, humanist attitude to women in Azerbaijan began in the 30s and 40s of the XIX century with our first enlighteners. Later, throughout the century, this process continued and developed by our such progressive intellectuals as M.F.Akhundov, employees of “Akinchi”, “Ziya” and “Kashkul” newspapers, as well as M.Shahtakhtli, E.Sultanov, M.T.Sidgi, S.M.Ganizadeh and others. They preferred Western values to treat women humanely and encouraged the application of those values in the national environment. However, at the same time, they did not forget Islamic values and Sharia laws. They opposed the keeping of women in public bondage, chadra (veils), lawlessness, polygamy, and advocated their freedom and social equality. They considered it necessary to open girls' schools, to involve women in education and to educate them. They were valued as key participants in family upbringing and the development of society. In short, Azerbaijani intellectuals believed that women should be the key participants in building a humanist society. That is, it is impossible to create a humanist, democratic state and social structure without solving the problem of women. However, while spreading these ideas and views, they were faced with serious objections, opposition and protest of reactionary clergy and other religious men. Society did not want easily to digest and accept this new

¹⁰Mammadov S. Women's education in Azerbaijan and enlightenment activity of progressive women of Azerbaijan (II half of the XIX century - till 1920): / dissertation for doctor of the history sciences./ Baku, 1996. 359 p.

attitude. However, the work and propaganda was gradually bearing its result.

The last paragraph of the chapter entitled “Azerbaijani educators about the women's education and upbringing (II half of the XIX century - the beginning of the XX century)” it is substantiated that the beginning of the XX century is a stage of maturity, the whole system of a new and humanistic view of women in Azerbaijan. The new socio-political, literary-cultural and pedagogical climate created as a result of the First Russian Revolution also had an important impact on the change, maturation, purification and adaptation of the humanist attitude towards women to the European system. The ideologues, theorists, propagandists and agitators of this fateful event were our democratic national intellectuals. The followers and fans of “Molla Nasreddin”, “Fuyuzat” and all progressive intellectuals were unanimous on this issue. However, in the process, they faced serious opposition, criticism and pressure from reactionary forces, conservative clerics and even some media outlets.

It is possible to conclude the views and ideas of our progressive enlighteners mainly on the basis of these theses and lines: for centuries in the Islamic East, as well as in Azerbaijan, the women have been deprived of rights, excluded from public affairs, turned into a public slave, and completely lost their upbringing role in the family. This is one of the main reasons for the decline in the eastern environment. The new era requires a new and humanist approach to women.

She must get rid of the hijab, be involved in education, be free, gain equal rights with men in society, take an active part in social and cultural affairs, work with men in creative work, and most importantly, become a normal educator and upbringing as the first and main caregivers and upbringing of children are mothers. The future of the society also depends on the children and citizens mothers grow up. If this does not happen, the independence of the country, the progress and happiness of the nation will not be possible, either. The future of the nation depends on a humanist attitude towards the women.

In the “**Result**” part of the dissertation, the research is to finalized and the main conclusions are summarized. The following conclusions were drawn from the study:

– The second half of the XIX century and the beginning of the XX century is characterized as a period of national renaissance, fundamental innovations, changes and wide-ranging occurrences in the history of development in social, political, literary, cultural, pedagogical, school and educational, economic life of the Azerbaijani people. Our people begin to be formed as a nation;

– There appears a process of awakening and national self-awareness in socio-political, cultural-pedagogical and enlightenment thought. The foundations of the ideas of national independence, sovereignty and freedom are being laid. These ideas gradually rise to the idea of creating a national statehood, a progressive and humanist society. There appears the ideas of forming a civil society in the national space based on the advanced socio-political thought, the ideology of creating a national state, a democratic social structure, freedom and equality;

– A group of national elite intellectuals with high intelligence, who can create, make it live and develop all these ideas are growing up. They work with great perseverance, zeal and diligence, modern thinking, the fire of citizenship, ideologically prepare the people for a new construction, a new society, educate them, and use all opportunities and tools for this. They use the power and opportunities of the press, theater, fiction, journalism, oral speeches, schools and educational institutions, textbooks, children's press;

– Our advanced intellectuals, pioneers and ideologues are well aware that in order to build a country based on the freedom of the homeland, independence of people, national independence and, at the same time, a democratic society, social equality and brotherhood, humanist ideas it is important to establish it on a community scale. It is impossible to create a democratic and humanistic society without the ideas of humanity dominating the consciousness;

– Our national educators, thinkers and ideologues try to master these ideas perfectly, in order to properly propagate humanist ideas, to build educational and upbringing work in this direction honestly, meaningfully and in accordance with the requirements of the time;

– There are important resources for them to absorb, learn and finally apply these progressive ideas and main points to the public environment. Two of these sources are particularly important and noteworthy;

– The first of these sources was the East and the literary, cultural, legal, political, and moral wealth created by East, as well as a number of progressive traditions of the East;

– Being from East, our national thinkers know the East well, have successfully benefited from the humanitarian ideas promoted by its great personalities for centuries;

– Our enlighteners, the Azerbaijani Turks by nationality, were well aware enough of the ancient virtues of humanism in the public opinion and traditions, literature and spiritual wealth of both Turks and Azerbaijanis. They skillfully used all these merits in their ideological-theoretical propaganda and practical activities;

– Our leading intellectuals, who know Russian (some of them knew other European languages, too) and study in new types of secular schools, are well acquainted with both past and modern Western culture, its history, humanistic ideas existing there, the content and shades of these ideas, details and, finally, they were all well aware of the democratic development it brought to the West. They also duly adopted the humanist views of the humanists of European the Renaissance period and the European enlighteners of the XVIII century. They clearly realized the freedom, equality and invaluable role of these views in building a democratic society for the peoples of Europe. That is why they try to apply these views and ideas to the national environment, strive for its development in the national socio-political reality and they wanted to educate the people in this spirit;

– The XIX century can be considered as the initial stage in the development of new ideas of humanism with new content in Azerbaijan: These ideas sprouted in the 30s and 40s of that century with the creativity of our first enlighteners, it is also continued and developed by our such intellectuals with democratic ideas as M.F.Akhundov, employees of “Akinchi”, “Ziya”, “Kashkul” newspapers, M.Shah-takhtli, M.T.Sidgi, S.M.Ganizadeh and others.;

– The beginning of the XX century is a stage of maturation, stabilization and becoming a whole socio-political and legal concept in the development of new ideas of humanism in Azerbaijan. The followers “Molla Nasreddin”, “Fuyuzat” and our other progressive thinkers have done a great job in this work;

– Azerbaijani enlighteners faced with serious oppositions of conservatives, reactionary clerics, religious men and some of the media that supported them in propagating, inculcating, disseminating and publishing humanist ideas with new content;

– The main theses of the humanist ideas with new content put forward and propagated by our national enlighteners were approximately as follows: all human beings, regardless of race, sex, religion, national or class affiliation, financial status, authority or privilege, must love one another, be brothers, help, respect and value one another. Everyone should have the same rights before society, the state and the law, and everyone, from the family to the state, must have the same social, political and legal responsibilities in society. Oppression, injustice, class discrimination must be eliminated; everyone should live freely and equally.

Kindness, goodness, generosity, love for people, compassion, care, sincerity, friendship, companionship should become a perceived mission, deed and action of all the members of society. The tendency of being evil, wickedness, exploitation, and to take possession of each other's rights and property must be eliminated. Because without the realization of these factors, it is impossible to emerge a progressive and humanist society, achieve normal progress and happiness, live freely and equally;

– In the period we are talking about, the propagation of the ideas of humanism, the education and upbringing of the people in this direction was carried out through various directions. Among them, the “adult” press, school textbooks, reading books and pedagogical press were of particular importance;

– Though in the “adult” press it was intended to educate the whole masses, and there were published mainly much more serious, comprehensive general and theoretical materials, in the textbooks, reading books, and the pedagogical press for the “children” there were

simpler articles and more literary-pedagogical texts. In these literary-pedagogical texts, various details of humanity were explained. In these works, the general concept was laid out and explained to the younger generation as follows: People need each other. They cannot live happily without loving each other and showing kindness to one another. Love and mutual respect between people lead to the happiness, equality and freedom of all;

- Our national thinkers were well aware that the rising generation is the future of the nation, and they paid special attention to the humanistic upbringing of the young;

- For the first time in the Islamic East, since the middle of the XIX century, a tendency and mission to value women's identity has emerged in a progressive way. In the Middle Ages, such a tendency was sometimes manifested in works of art, but it was not practical and was never applied to public life. Beginning from the middle of the XIX nineteenth century, this tendency and mission began to take on both theoretical and practical content;

- Azerbaijani thinkers and educators realized that the humanist attitude towards the women and their personality was an integral part of humanism. Quantitatively, the number of women makes up half of the society. They act as a great educator and up bringer in the sense of raising children. That is, in addition to being a great social force, they are also great educators. She must take an active part in building society;

- In order for this mission to become a reality, the traditional attitude towards the women must change, and she must be freed from spiritual bondage. Women must come out of the chadra (headscarf), have the same rights as men, have the necessary rights and freedoms, be involved in education, and have the opportunity to work side by side with men in all matters.

- The ideal of building a humanist and democratic society depends on a new approach to women's identity;

- The formation and development of new ideas of humanism in the period we are talking about had a significant impact on the emergence of the idea and ideal of national independence, freedom,

equality and statehood in Azerbaijan, the awakening of public consciousness and, finally, it had a significant impact on the formation of our independent state as Azerbaijan Popular Front.

The main content of the dissertation is reflected in the following works published by the author:

1. Nəbiyeva G.M. Mirzə Fətəli Axundovun yaradıcılığında humanizm ideyaları // Doktorantların və gənc tədqiqatçıların XXII respublika elmi konfransının materiaları, 2018, Bakı, II cild, s.356-357.

2. Nəbiyeva G.M. İntibah dövrü Avropa humanistlərinin mü-tərəqqi ideyalarının XIX əsrin II yarısı – XX əsrin əvvəllərində Azərbaycan mədəni-pedaqoji mühitinə təsiri // Bakı: Pedaqoji Universitetin Xəbərləri Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası, 2019. C.67, № 3, s.241-249

3. Nəbiyeva G.M. Avropada maarifçilik hərəkatı və Azərbaycan ictimai-pedaqoji fikrində humanizm ideyalarının inkişaf problemləri // Bakı: Bakı Slavyan Universiteti, Elmi əsərləri, 2019. № 1, s.27-33

4. Nəbiyeva G.M. XIX əsrin ortalarında Azərbaycanda yeni məzmunlu humanizm ideyaları və onun təşəkkülünü mümkün edən amillər // Bakı: Azərbaycan Dövlət Pedaqoji Universiteti Tarix, insan və cəmiyyət, 2019. №2 (25), s.165-173

5. Nəbiyeva, G.M. Şərqdə humanizm ideyaları və onun XIX əsrin II yarısı və XX əsrin əvvəllərində Azərbaycan ictimai-pedaqoji mühitinə təsiri // Gəncə: Gəncə Dövlət Universiteti Elmi xəbərlər, 2019. №2, s 254-259

6. Nəbiyeva G.M. XIX-XX əsrlərin hüdudlarında Azərbaycan ictimai-pedaqoji fikrində humanizm ideyalarının inkişafı və onun milli qaynaqları // Bakı: Azərbaycan Respublikası Təhsil İnstitutu Elmi əsərləri, 2019. cild 86, №4, s.157-162

7. Nəbiyeva G.M. M.Şahtaxlı, N.Nərimanov və S.M.Qənizadənin humanist görüşləri // Bakı: Bakı Qızlar Universiteti Elmi əsərləri, 2019. Cild 10, № 3. s.115-119

8. Набиева Г.М. Развитие идей гуманизма на основе творчества Н.Нариманова, У.Гаджибекова, Ф.Кочарли, А.Шаига, А.Саххата в культурно-педагогической среде Азербайджана в

начале XX века // Калининград: Научный журнал Известия Балтийской Государственной Академии рыбопромыслового флота, 2020. №2 (52), с. 233-238

9. Набиева Г.М. Рол М.Е.Расулзаде и приверженцем Муллы Насреддина в распространении идей гуманизма в Азербайджане в начале XX века // Москва: Международный научно-исследовательский журнал, 2020. част 5, №1(70), с. 26-30

10. Nabiyeva G.M. Education of humanism in mother tongue textbooks and reading books in Azerbaijan at the beginning of the 20th century // European research innovation in science, education and technology London, Great Britain, 2020, February 10-11, p. 46-48

11. Nabiyeva G.M. Supporting the ideas of humanism in our mother tongue books (Second half of XIX-early XX century) // II Міжнародної наукової конференції Освіта і наука у мінливому СВІТІ: проблеми та перспективи розвитку Дніпро, 27-28 березня 2020 р. II Частина, с.285- 286

12. Nabiyeva G.M. Humanism education in the press of our children (based on materials from magazines «Dabistan», «Lider» and «Maktab») // матеріали II міжнародної науково-практичної конференції Філософсько-світоглядні та культурологічні контексти неперервної освіти. Дніпро, 29 квітня 2020 р., с. 119-120

13. Nəbiyeva G.M. XX əsrin əvvəllərində Azərbaycan pedaqoji mətbuatında humanizm ideyaları. Bakı: Pedaqoji Universitetin Xəbərləri. Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası, 2022. C.70, № 4, s.107-114.

14. Nabiyeva G.N. Views of «Fyuuzat» members on humanism. Київ. Вісник післядипломної освіти. Серія «Педагогічні науки». Збірник наукових праць. Випуск 23(52) 2023, с.167-182.

15. Набиева Г.М. Гуманистические идеи в педагогике. Психолого-педагогические проблемы современного образования: пути и способы их решения. Сборник материалов VI международной научно-практической конференции. Дербент, Республика Дагестан. 27 февраля 2023 г., с. 294-298.

The defense of the dissertation will be held on 20
September 2024 at 10:00 at the meeting of the FD 2.40
Dissertation Council operating under the Nakhchivan Teachers'
Institute.

Address: Nakhchivan MR, Nakhchivan City, Heydar Aliyev Avenue
2, AZ 7003, Nakhchivan Teachers Institute

It is possible to get acquainted with the dissertation in the Library of
the Nakhchivan Teachers' Institute.

Electronic versions of the dissertation and abstract are posted on the
official website of the Nakhchivan Teachers' Institute.

The abstract was sent to the necessary addresses on 8 July
2024.

Signed for print: 04.07.2024

Paper format: 60x84 1/16

Volume: 46022

Number of hard copies: 20