

EVALUATION OF “KASPI” NEWSPAPER WITHIN THE FRAMEWORK OF EDUCATION THOUGHT

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ABSTRACT

In the article, the role of the newspaper “Kaspi”, published in Russian in Azerbaijan at the end of the 19th and the beginning of the 20th century, in the spread and development of modern education and new pedagogical ideas is discussed. In the research, in which the document analysis method was used, a search was made on the words determined in the newspaper “Kaspi”. Based on the findings, it can be said that the leading figures of the Azerbaijani enlightenment movement, as well as the Russian intellectuals with progressive views, showed great determination and self-sacrificing service in this study. Intellectuals of Zerdabi, Topchubashov, Agayev and Hajibeyli are real propagandists in this direction. They strive to educate the public and interpret based on factual material. Intellectuals tried to determine the ways and means of solving the educational and pedagogical problems of their period, and this issue was also emphasized in the article. The way to get rid of superstitions and ignorance, outdated traditions and tired thoughts is possible by examining and applying new school, new educational theories. “Kaspi” newspaper is an example of the struggle for a new way of thinking in Azerbaijani education, the acquisition of national consciousness and national self-confidence, the teaching of the Azerbaijani language in schools and the conduct of education in the Azerbaijani language.

Key Words: “Kaspi” newspaper (1881-1919), Azerbaijan, educational ideology, call to learn, propaganda of educational ideas

EĞİTİM DÜŞÜNCESİ ÇERÇEVESİNDE KASPI GAZETESİNİN DEĞERLENDİRİLMESİ

ÖZET

Makalede, 19. yüzyılın sonu ve 20. yüzyılın başında Azerbaycan'da Rusça olarak yayınlanan “Kaspi” gazetesinin modern eğitimin ve yeni pedagojik fikirlerin yayılması ve gelişmesindeki rolü ele alınmıştır. Doküman incelemesi yönteminin kullanıldığı araştırmada “Kaspi” gazetesinde belirlenen kelimeler üzerinden arama yapılmıştır. Elde edilen bulgulara dayanarak ilerici görüşlere sahip Rus aydınlarının yanı sıra Azerbaycan aydınlanma hareketinin önde gelen isimlerinin de bu çalışmada büyük bir azim ve özverili hizmet gösterdikleri söylenebilir. Zerdabi, Topçubaşov, Ağayev ve Hacıbeyli aydınları bu yöndeki gerçek propagandacılarıdır. Halkı eğitmek için çabalamakta ve olgusal materyallere dayanarak yorumlamaktadırlar. Aydınlar, döneminin eğitim ve pedagojik sorunlarını gidermenin yol ve araçlarını belirlemeye çalışmış ve bu konuya da yazıda dikkat çekilmiştir. Batıl inançlardan ve cehaletten, modası geçmiş geleneklerden ve yorgun düşüncelerden kurtulmanın yolu, yeni ekol, yeni eğitim teorileri incelemek ve uygulamakla mümkündür. “Kaspi” gazetesi, Azerbaycan eğitiminde yeni bir düşünce tarzının, milli bilincin ve milli özgüvenin kazanılmasının, okullarda Azerbaycan dilinin öğretilmesi ve eğitimin Azerbaycan diliyle yürütülmesi için verilen mücadelenin bir örneğidir.

Anahtar Kelimeler: “Kaspi” gazetesi (1881-1919), Azerbaycan, eğitim ideolojisi, öğrenmeye çağrı, eğitim düşüncelerinin propagandası

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1. INTRODUCTION

At the end of the XIX century and the beginning of the XX century, the movement based on reason began to develop as an independent ideological system in Azerbaijan. The basis of the enlightenment movement was to develop national thought in the society, to create a citizen consciousness that understands political events, understands self-government and independence, to inform the society, to guide it towards the future. The Enlightenment movement had the task of educating large segments of the population, familiarizing them with their ancestry and promoting their identity in the international arena. "The pioneers of the Enlightenment Movement were democratic intellectuals who mastered the cultural thought of Russia and other developed countries of the world, knew the advanced traditions of all generations as cultural figures of Azerbaijan, and were considered the leading forces of social development" (Agayev, 2000: 16).

In the late 19th and early 20th centuries, the theoretical and practical dissemination and development of educational and pedagogical thought was realized through various means. Among these tools, the role of the press should be mentioned in particular. "Ekinci", "Sharki-rus", "Molla Nasreddin", "Hayat", "Fyuzat", "Azerbaijan" and other periodicals were the means for the renewal of public opinion, the dissemination of information, and the coverage of education to large segments of the population (Mehraliyeva, 2013; Hacıyeva, 2017). Intellectuals used this medium as a platform for the dissemination and development of educational and pedagogical ideas. One of these publications was the newspaper "Kaspi" (Shahverdiyev, 2006; Huseynov, 2005).

The newspaper "Kaspi", under the editorship of Viktor Vasiliyevich Kuzminin, began its activity in 1881. Since its inception, the newspaper has covered a wide range of topics. The main sections of the newspaper included state and local life, current events, translated or written scientific content, energy news, informative information, novels and stories, mail and announcements (Kuzminin, 1881). In its early years, it was published two or three times per week. After three years, it became a daily newspaper. During the period of Russian editorship, the "Kaspi" newspaper also supported the ideology because it was also published outside the borders of Azerbaijan. The period of Russian editorship ended in 1897 when Sokolinski, the third and the last Russian editor of the newspaper, died. The rich businessman of Azerbaijan, Haji Zeynalabdin Taghiyev, became the new owner of "Kaspi" newspaper and gave the editorship to Azerbaijanis. This turning point also led to a change in the name of the newspaper within the community, and it became known as "Muslim Kaspi". The longest-lasting editor of the newspaper was Alimerdan Bey Topchubashov (1898-1907), followed by Ali Bey Huseynzade (Pirizade, 2019; Yagublu, 2017).

From this period onwards, the newspaper was published in Russian, but was also publicly known as "Muslim Khazar". The newspaper was distributed not only in the Caucasus, but also in a number of Russian cities and foreign countries. Azerbaijani intellectuals of that time - Hasan Bey Zerdabi, Muhammad Aga Shahtaktli, Ahmad Bey Agaoglu, Firudin Bey Kocherli, Sultan Majid Ganizade, Ali Bey Huseynzade, Nariman Nerimanov, Jalil Mammadguluzade, Teymur Bey Bayramalibeyov, Ceyhun Hajibeyli, Mahmudbey Mahmudbeyov and others wrote about the daily life, language, traditions, psychology, literature, ideas of Azerbaijanis, as well as education and upbringing (Tagiyev, Mustafayev and Balayev, 1994).

Over a period of about 38 years, the newspaper "Kaspi" was able to take its place in the center in raising the Azerbaijani educational and pedagogical thought to the level of a movement by speaking about the interests of the national bourgeoisie (Habibayli, 2019). The newspaper recognized that superstition, ignorance and outdated traditions were a dangerous obstacle to innovation among the masses and considered it important to pay attention to the possibilities of creating education with a new content and a new structure in order to eliminate them. In different periods he played a role in enlightening social life. In 1881-1919, 10,065 issues of the newspaper "Kaspi" were published (Huseynova, 2016: 8).

The study of the evaluation of "Kaspi" newspaper within the framework of education thought has relevance and importance in the context of Azerbaijan's history and culture. "Kaspi" is one of the oldest and most prominent newspapers in Azerbaijan, and has played a significant role in shaping public opinion and promoting educational ideas in the country. By analyzing the content of the newspaper over time, this research can provide insights into the evolution of educational ideas and practices in Azerbaijan. As a matter of fact, "Kaspi" newspaper has an important role in the education community today. Dunyaminqizi expresses the importance of "Kaspi" newspaper in contemporary Azerbaijan education as follows: "Kaspi" newspaper serves as a bridge between our past,

present and future. We benefited from the ideas of Uzeyir Bey, Ahmed Bey Agaoglu, Hasan Bey Zerdabi, Ceyhun Bey and Shafiga in order to keep our state and independence alive, to protect the great Turkish world and to keep the ideology of independent Azerbaijanism alive. They took Efendizade from our classics and brought his ideas to the present day. In this context, "Kaspi" newspaper served as a bridge in keeping our classics alive and spreading their ideas. "Kaspi" devoted its pages to the ideas of establishing an independent state and keeping it alive. The newspaper is also the experimental publication of the Faculty of Communication of Baku State University: "The teacher who teaches the theory and practice of journalism teaches the articles in terms of genre. As a researcher of the history of the press, they interpret the historical articles. The newspaper keeps a historical tradition alive" (Maharramova, 2020).

Newspapers are generally considered to have an educational function. The function of newspapers is essentially to inform. However, this function does not allow newspapers to be perceived as formal or non-formal education institutions. On the contrary, it is necessary to evaluate the educational impact of the newspaper on society in the context of informal education (Berkant & Comert, 2013). From this point of view, "Kaspi" newspaper can be seen as an informal tool in Azerbaijan's social education. On the other hand, a study of the newspaper can contribute to the wider international literature on the role of the media in education. According to the Santos et al. (2022) and Liu et al. (2019) media can serve as a powerful tool for promoting education and raising awareness about its importance. The role of media in promoting educational innovation and reform has also been discussed by scholars such as Michael Fullan (2001), who argue that media can support educational change by raising awareness about innovative practices and creating a sense of urgency around the need for reform. In the case of "Kaspi", the newspaper has covered a wide range of educational topics over its long history, including articles on educational policies and practices, educational research, and educational events and activities. By analyzing the newspaper's coverage of these topics over time, this research can provide insights into how "Kaspi" contributed to the dissemination of educational ideas and practices in Azerbaijan. Overall, the evaluation of the "Kaspi" newspaper within the framework of education thought is an important research topic that can contribute to both the local and international literature on the role of media in education. By providing insights into the evolution of educational ideas and practices in Azerbaijan and the role of media in promoting educational innovation and reform, this research can have important implications for educational policy and practice.

The evaluation of the "Kaspi" newspaper within the framework of education thought can make important contributions to the international literature in several ways. First, the study can provide insights into the historical development of education in Azerbaijan and the role that media played in promoting educational ideas and practices in the country. This can contribute to a better understanding of the cultural and historical context in which education evolved in Azerbaijan and the factors that influenced its development. Second, the study can add to the broader international literature on the role of media in education. While there is a growing body of research on the use of media in education, much of this research has focused on newer forms of media such as digital technology. By focusing on an older form of media - namely, the newspaper - this study can provide valuable insights into the historical role of media in education and its potential for promoting educational innovation and reform. Third, the study can contribute to the literature on educational change by providing a case study of how media can support and promote educational reform over time. As a matter of fact, "Kaspi" newspaper is used as a course material in higher education today. By analyzing the content of the "Kaspi" newspaper over its long history, this study can provide insights into how media can play a role in creating a sense of urgency around the need for reform, promoting innovative practices, and disseminating information about educational policies and practices.

It can be said that the newspaper "Kaspi" was the center of the struggle of the intellectuals of the period for the spread and development of advanced pedagogical ideas and education. In the development of pedagogical thought in Azerbaijan, the analysis of the articles in the newspaper "Kaspi" is of great importance in terms of what the needs of the education system of that period were, the efficient contribution of the stakeholders to education and the triggering of social development. Moving from the view that education is considered as a social awakening movement in every period of history, the aim of this research is to examine the newspaper "Kaspi" within the scope of pedagogical thought. The research is to seek an answer to the question "What is the contribution of "Kaspi" newspaper, which plays a role in the social and cultural development of Azerbaijan, in its educational development?" In other words, the problem of this research is to seek an answer to the question of what the educational ideas of the newspaper "Kaspi", which brought together the thought, women's education

and intellectual group in the pedagogical culture of Azerbaijan at the time of its publication, and to convey the ideas to the current education community.

2. METHOD

The study was designed with a qualitative research approach. Case study, which is one of the methods of the qualitative approach, was preferred. A case study is defined as a phenomenon observed in a certain time period or at a single point in time (Gerring, 2007). Case studies have been handled by different researchers as different patterns. In this study, the holistic single case design introduced by Yin (1984) was preferred. In one Study, data were obtained through document review. The holistic single-case design is the design used to test a well-formulated theory in which there is only one unit of analysis, and unique and contradictory situations are studied (Yin, 1984). Since the study focuses on the pedagogical ideas in the “Kaspi” newspaper, the study is a holistic single case study.

It is not possible to determine the universe in certain research subjects or to generalize the research results to a large universe. Especially in cases where a group or a special phenomenon is investigated, the universe can often be the smallest unit reached, and it is not possible to determine the size of the universe in all cases (Neuman & Robson, 2014). Since it is not possible to create a sampling frame for such universes, it is not possible to select a probabilistic or representative sample from these universes (Marshall & Rossman, 2014). For this reason, non-probability sampling techniques are used in cases where there is no clear prediction about the nature of the universe. The idea in the sampling method, which is not based on probability, which is one of the sampling methods of the qualitative research approach, is to choose information-rich situations so that the research can be done in depth (Vogt, Gardner & Haefele, 2012). Although information-rich situations are not affected by the number of samples, they mean that the information obtained from the sample is suitable for the purposes of the research. Since this research is a qualitative research, non-probability sampling was chosen. Since the aim of the research is to determine the educational ideas in the “Kaspi” newspaper, the data to be included in the research were selected with the criterion sampling method. It is the study of all situations that meet a predetermined set of criteria. The criterion is created by the researcher or a previously prepared criteria list can be used (Marshall & Rossman, 2014). In the sampling, the words “Education”, “Teaching”, “School”, “Pedagogy”, “Women's education” and “Child” were used as criteria.

The data collection tools in the examination of the articles in the newspaper “Kaspi”, which continued its publication life between 1881-1919, are the criteria stated above. In this context, the corpus of the newspaper in the National Library of the Republic of Azerbaijan was examined through document analysis. Document analysis is the analysis of the events and facts that are the subject of the research with written materials (Yildirim & Simsek, 2011). Authors and texts were determined within the scope of the criteria determined in the analysis of the data. Direct citations are included for the validity and reliability of the research. “Text” is used in the determination.

3. FINDINGS

The first years of the newspaper “Kaspi” saw significant efforts by leading Azerbaijani intellectuals to promote education and new ideas among the people, even in the Russian language. Prominent writers of the period included H. Zerdabi, A.M. Topchubashov, M. Shahtahli, A. Agayev, C. Mammadguluzade, M. Mahmudbeyov, H. Hajibeyli, C. Hajibeyli, N. Narimanov, T. B. Bayramalibeyov, H. Vezirov, and others. These intellectuals worked together to promote and disseminate new ideas among the population.

In accordance with the purpose of the research, “Kaspi” newspaper was scanned based on selected criteria and the authors and their pedagogical articles presented in Table 1 were reached. The pedagogical writings of the authors in Table 1 were evaluated as findings.

Table 1.

Authors Presenting Pedagogical Thought in “Kaspi” Newspaper

No	Authors	Articles
1	Hasan bey Zerdabi	“About Shusha village schools”, “Zerdab school”, “Our village schools”, “School hygiene”, “A new school system in America combining mind and manual labor”, “Schools for working children”, “Art and industrial education institutions”, “Technical schools”, “Teachers' association of Baku-Dagestan state school directorates”, “Education for refugees”, “School commission of the City Duma”, “Proposal for new girls' educational institutions”, “School commission”, “at Zerdab”, “About two projects”, “Silking (cocoon) school”
2	Ahmet bey Agayev (Agaoglu)	“Zübeyde and Abbas”, “Our primary schools”, “On the freedom of Muslim women”, “Unifying importance of school”, “A new school for Muslim girls”, “Education of women in the Islamic world”
3	Ali Mardan bey Topchubashov	“Kaspi’s purpose”, “Toward high school transformation”
4	Ceyhun Hajibeyli	“Our own”

The findings in Table 1 are presented in order. First, Hasan Bey Zerdabi's pedagogical thought and writings are included. Hasan bey Zerdabi worked to eliminate obstacles hindering education and the development of the younger generation from an enlightened perspective. He emphasized to the youth of Azerbaijan the importance of education, science, preparing educational materials in the native language, and establishing schools as crucial factors in nurturing future generations. Recognizing that the nation and homeland are sources of national pride, Zerdabi urged against "hurting and expelling our scientists and educators" (Ekinci, 2005). However, Zerdabi also acknowledged that society was not yet ready for these ideas to take root.

When a person wears boots instead of our ordinary slippers, the voices hurt him. The mullahs curse him from the pulpit and the people do not greet him. In short, we all unite and consider him a disbeliever and hurt him so much that the poor man becomes helpless, leaves his nation and goes to foreigners, and his child grows up among them and joins their sect (Ekinci, 2005: 182).

The culmination of Hasan bey Zerdabi's enlightenment movement was his many years of work in the newspaper “Kaspi”. Although Zerdabi's writings were primarily in Russian, he was aware of the main innovations in the American and Western European education system and tried to familiarize the educational community in Azerbaijan, employees of educational institutions in various fields with these ideas.

In the last years of the 19th century, Zerdabi consistently and regularly followed the proposals put forward in the discussions in the central press on the education system in general education schools. On January 19, 1900, after becoming acquainted with the speeches of Leonid Yegorovich Obelensky (1845-1906), a famous journalist, poet, and educator who was associated with the Society of Industry and Commerce and the central press, on the unification of intellect and labor, Zerdabi prepared an article “A new school system in America that unites intellect and manual labor” and published it in the 36th issue of the newspaper “Kaspi” on February 15, 1900.

In his article dated February 15, 1900, the author writes that references to the new school education system should be based primarily on explaining the characteristics of the modern school, analyzing and summarizing its positive and negative features. Zerdabi justifies Obelensky's opinion that mistakes made in the mental activity of children will leave a mark on their lives and will be a sign of incomplete school education. In the traditional school, teaching was mainly based on the development of students' memory and imagination, while neglecting other aspects of learning. All the work of the child consisted in mastering someone else's ideas, formulas

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Zerdabi rightly emphasized that independent observation, the ability to adapt any means to the end, mastery of the laws of nature, the formation of self-confidence, the habit of strong action, the indomitable will, the ability to do what was necessary, and the combination of manual labor and intellectual development in order to be able to execute and apply what was necessary, were all signs and characteristics that reflected the combination of manual labor and mental development. All of these things, which had been evident as tools in the old book system, had become characteristic features of the new American system.

In his article "A new school system in America, which combines intellect and manual labor", the author in his educational thoughts only comments on the development of the imagination of the growing generation, the appearance of unrealistic dreams, the awakening of certain whims, emotions and excitements, the emergence of irritability and outbursts, lethargy, the manifestation of inactivity, apathy, sometimes the child commits suicide, etc. He considers such cases as the defects of the old school, the old book system. A young family that has come out of the old school system does not appear as an independent individual in its internal behavior, thoughts and ideas, outlook on life, legislation, often suffers in the vortex of inactivity, inertia, austerity, does not have independent thinking, and for all these reasons leads a lifestyle that is not good for the rest of its life. Zerdabi also looked at the history of the problem of labor education and concluded that the idea of manual labor in education was practically implemented in the 16th-18th centuries. According to him, in the 19th century the systematic ideas about the attitude of students to work belong to Friedrich Froebel. However, the author writes that the views of F. Froebel cannot be considered sufficient. The imitative character of the process is still advantageous, since students' self-activity is not developed here. Manual labor is widespread in America and has reached a certain level of development in Sweden and Finland. In Russia we have long been hearing voices about the creation of similar systems. The issue has been raised before the Ministry of Education and many requests have been made. However, no regulations have been issued, no rules have been applied.

The research shows that Zerdabi closely followed the publications on the problem. Her opinion about the work of the Russian teacher Mrs. Pavlovich "Manual labor in preschool age" is the opinion of a pedagogue-theorist with a wide knowledge. As a pedagogue Zerdabi wrote the following about this book:

The author of the brochure (referring to the book "Manual labor in preschool age" - A. I.) Mrs. Pavlovich considers it necessary to use manual labor in the child's education for the development of both his spiritual and physical strength. So he gets used to independent work, gets acquainted with the objects of the world around him, from there he learns the beginning of new events. There are two systems of hands-on learning: French and Swedish. The first one proposes to design individual parts of objects, it requires precise coherence, accuracy and proportionality; the teacher is faced with a number of shortcomings and suffers from the fact that he cannot interest children; there are no whole objects, but only their parts - there is no final result. The Swedish system represented by Otto Salomon is more interesting for children because they do everything according to it. This system especially proposes carpentry as more varied and therefore more interesting. A necessary condition for this system is a consistent transition from simple objects to more complex ones.²

One of Hasan Bey Zerdabi's articles with socio-pedagogical content, which has been left out of research until today, is his article titled "Schools for Workers' Children". In his article, Zerdabi mentions that various issues related to public education have come to the agenda in recent years and brings up the issue of including the

² Зардаби, Г. (15 Февраля 1900). Новая школьная система в Америке соединяющая умственное развитие с ручным трудом. Газета "Каспий".

children of workers in education as one of the important issues to be solved in this direction. According to him, the issue of public education in the broadest sense of the word has been on the agenda recently. But no matter how much attention is paid to the dissemination of this kind of education, we are still far from universal compulsory education, first of all because the Ministry does not provide enough schools for ordinary and private people. Because there is still a long way to go before, they realize the necessity of this kind of education and voluntarily open schools. But there is a certain circle of individuals who use human labor as laborers, whose interests are directly proportional to the education of their workers. It is their moral duty as factory owners to open the required number of schools for the children of their employees. In assessing the realities of the dynamics of the development of the industry, Zerdabi showed that the unsanitary situation in Baku is a great threat to the environment and called on society to find ways to eliminate this threat. The great intellectual considered it important to pay special attention to the education of workers in the efforts to eliminate this danger. According to him, an educated worker can see the material and spiritual damage of environmental pollution and can do his part to get rid of this danger.

Another intellectual who wrote articles on education in the newspaper “Kaspi” was Ahmed Bey Agayev. Ahmed Bey Agayev, one of the leading thinkers of his time, made a name for himself as an ideologue of Pan-Islamism in Azerbaijan in the second half of the 90s of the 19th century. Based on the benefits of Islam for people, he tried to explain how this great humanist religion should keep pace with the times, how to renew and modernize the way of life of people. Aghayev's pedagogical ideas on educating people in new conditions were different from the ideas of other educators-pedagogues. He put forward interesting proposals for preserving Islamic values by utilizing the positive aspects of European education and lifestyle. Ahmad Bey Aghayev described the bitter fate of women in the Islamic world in Azerbaijan for centuries with the passion of a thinker and skill of writing. In his articles “Zubaydah and Abbas”, “Our Primary Schools”, “On the Freedom of Muslim Women”, “The Unifying Importance of School”, “A New School for Muslim Girls”, “Education of Women in the Islamic World”, he paid special attention to this issue and managed to convey it to the public through his lessons.

Ali Merdan Bey Topchubashov was another writer who expressed his thoughts on education in the newspaper “Kaspi”. Education of Azerbaijani people and Russian Muslims in general was an important aspect of Ali Merdan Bey Topchubashov's activity. From the first days of his editorship in “Kaspi”, he was able to wage an irreversible and consistent struggle for the protection of the rights of the people, against the undesirable intentions of religious separatism, education and adaptability of the population. He analyzed lifestyles according to the times and incorporated this into his social action plan. In particular, in 1901-1903 Topchubashov's writings on education and education of youth had a wide resonance in his journalistic work.

Speaking about the purpose of “Kaspi”, Ali Mardan bey Topchubashov, as a thoughtful educator, expressed his opinion about the benefits of education and the general development of the school as follows:

The Kaspi newspaper has a sacred duty to constantly promote and relentlessly fight for the spread of education among the entire Caucasian population, regardless of national and religious affiliation and financial status. We will try in every possible way to convey to our compatriots the necessity of the idea of opening general and technical schools for children of both sexes. We will convey to them the fact that it is only with the help of school that it is possible to gradually get rid of ignorance, backwardness and poverty both materially and spiritually. We will spread the idea that only school can turn them into well-rounded citizens. In order to influence the population in these directions, first of all, it is extremely necessary to study the existing way of life, morality, spirituality, traditions, religious beliefs, in short, the everyday life and life of our people in all its manifestations. Moreover, in our opinion, in order to understand and explain the events of modern reality in depth, it would be even more beneficial if they are illuminated in the process of their historical development.³

Another writer who addressed the issue of education in the newspaper “Kaspi” was Ceyhun Hajibeyli. At the age of 29, Ceyhun Hajibeyli was forced to emigrate to France, and his name is mentioned together with the prominent representatives of the Azerbaijani enlightenment at the beginning of the 20th century. Hajibeyli spent most of his life abroad, was one of the pioneers of the political struggle for the independence of the Motherland and was known as one of the defenders of the ideas of Azerbaijanism. His articles in the newspaper “Kaspi” are the product of a highly intelligent thinking on various spheres of Azerbaijani life. Through these writings, the

³ Topчубашев, А. М. (Тетмуз 19, 1901). б. К преобразованию средней школы. Газета “Каспий”.

distinguished educator put forward a new way of thinking against the negative customs and traditions in the life of society and the old way of thinking, and considered it the duty of education to educate people who can adapt to the conditions of the age and build their own lives.

Hajibeyli's spirit of patriotism and citizenship is evident in all his writings. He was one of the thinkers who lived with the pain, suffering and joy of the nation. He attached special importance to the upbringing of children, the future of the nation, in the national spirit. In Hajibeyli's publishing heritage, nationalism is defined as love for the mother tongue, protecting the culture that the people have acquired and kept alive for thousands of years, protecting their own traditions, getting rid of old ideas, superstition and ignorance. His article "Our Essence" is an example of these ideas.

Ceyhun Hajibeyli showed that the mother tongue is the main tool for the creation and dissemination of knowledge among all classes of the population. In his writings, the prominent educator defended the idea of education in the mother tongue, justified the unique importance of the mother tongue in education and training with life events and proven facts. On April 15, 1917, at the Congress of Caucasian Muslims, his attitude to the dispute over the language of the meetings is interesting:

So much for our national prosperity depends on the opinion of this or that speaker... The cold-blooded gentlemen who hide their emotions know very well that most of our intellectuals are unfortunately illiterate in their mother tongue, and therefore cannot express their thoughts in their mother tongue. This language is not about things, market prices, or free time, but about higher issues of a political, national, and social nature.⁴

Hajibeyli believed that enlightenment was the only way out of the grip of ignorance and superstition, vulgarity, flawed ideas and obsolescence. His motto was: "The pen is the symbol of victory and celebration." During his literary and journalistic activity, he devoted much attention to education, culture, upbringing and spirituality, and his ideas on education and upbringing formed the basis of his creativity.

The extensive factual material collected in the pages of "Kaspi" on various aspects of the theory of education and upbringing is important as a source for studying a number of issues related to the history of formation and development of social and pedagogical thought in Azerbaijan. The authors of "Khazar" realized that democratic transformations in the life of society are possible only through education. The renewal of people's consciousness and spirituality, a progressive change of content, getting rid of the old mentality, harmful manners and methods is the only and necessary condition for keeping up with the times and living with what it imposes. For this reason, it has been one of the newspaper's primary and urgent duties to cover the problems related to culture, education, enlightenment and national educational institutions.

4. DISCUSSION AND RESULTS

The newspaper "Kaspi" is an integral part of Azerbaijani pedagogical science. The newspaper is the richest collection of materials on the history of education and schooling in Azerbaijan. This press thought about the history of publishing, lived with the problems of the school and pedagogical thought of the time, became a propagandist of many progressive ideas and principles in the field of education. These writings influenced the enrichment of the Azerbaijani-language press published at the beginning of the 20th century with progressive social pedagogical ideas that resonated with the times.

The research shows that at the end of the 19th century pedagogical ideas were mainly reflected in the general periodical press. The newspaper "Kaspi" became more memorable as an example of a publication that reflected the hopes and dreams of the Azerbaijani people and illuminated the period of Azerbaijani history in a more realistic way. Later editors M. Shahtakhtli, C. Mammadguluzade, A. Huseynzade, A. Agayev, H. Vezirov, U. Hajibeyov, C. Hajibeyov and others took their first professional steps in the newspaper "Kaspi". In the 19th century, the intellectuals who represented the first group of ideas of national awakening, national identity and Azerbaijanism have taken a worthy place in the memory pages of history as the people who laid the foundation stones of the later national ideology (Farzaliyev, 2017). The entry of Azerbaijan into a new stage of intellectual-

⁴ "Kaspi" newspaper April 16, 1917.

democratic thought is directly related to the name of the newspaper “Kaspi”. The newspaper was used by the leading intellectuals of the time as a real pulpit of education, reflecting and demonstrating to its readers with all its brightness that science and education not only improve the way of life of people, but also save them from ignorance and backwardness. The way out of the social evils that had taken root in the country. At the end of the 19th century and the beginning of the 20th century, the newspaper was a great propagandist of the ideas of enlightenment in Azerbaijan, and throughout its activity it was determined to fight against any negative situation that could lead to national backwardness.

The findings suggest that there were several intellectuals in Azerbaijan during the late 19th and early 20th centuries who were actively engaged in discussing and promoting the importance of education. One of the prominent intellectuals was Zerdabi, who closely followed the publications on the problem and wrote extensively on the subject. In his article “Schools for workers' children”, he highlighted the need to include the children of workers in education, and he argued that it was the moral duty of factory owners to open schools for the children of their employees. Zerdabi also emphasized the importance of paying special attention to the education of workers in the efforts to eliminate environmental pollution.

Ahmed Bey Agayev was another intellectual who wrote extensively on education in the newspaper “Kaspi”. Agayev was an ideologue of Pan-Islamism in Azerbaijan, and he argued for preserving Islamic values by utilizing the positive aspects of European education and lifestyle. He paid special attention to the education of women in the Islamic world, describing their bitter fate in Azerbaijan for centuries (Asker, 2020). Ali Merdan Bey Topchubashov was another writer who expressed his thoughts on education in “Kaspi”. He was particularly concerned with the education of Azerbaijani people and Russian Muslims in general. He believed that education was necessary for the development of the entire Caucasian population, regardless of national and religious affiliation and financial status. He argued that education was the key to gradually getting rid of ignorance, backwardness, and poverty both materially and spiritually (Guliyev, 2018). Overall, these findings suggest that there was a strong interest in education among intellectuals in Azerbaijan during the late 19th and early 20th centuries. They recognized the importance of education for the development of society and the need to provide access to education for all, regardless of their background or social status. It is clear that Ceyhun Hajibeyli was deeply committed to the betterment of his nation through education and enlightenment. He believed that the mother tongue was key to the dissemination of knowledge and that education in one's own language was essential for national prosperity. He also recognized the importance of getting rid of harmful habits, ideas, and practices in order to keep up with the times and live in a progressive and enlightened society. Hajibeyli's writings, particularly his article “Our Essence”, demonstrate his ideas on nationalism and the importance of preserving and promoting one's own culture and traditions. He believed that education and enlightenment were the only ways to overcome ignorance, superstition, and flawed ideas, and that the pen was a symbol of victory and celebration. Through his work as a journalist and educator, Hajibeyli devoted significant attention to issues of education, culture, and spirituality, and his ideas on these subjects are an important source for understanding the history of social and pedagogical thought in Azerbaijan. Overall, Hajibeyli's legacy as a thinker and educator highlights the importance of education and enlightenment in creating a progressive and prosperous society. According to Karimov (2020) the newspaper “Kaspi” holds great importance in Azerbaijan's education history as it played a significant role in shaping the national education system and promoting educational and cultural values among the population. The extensive factual material collected in the pages of “Kaspi” on various aspects of the theory of education and upbringing is important as a source for studying a number of issues related to the history of formation and development of social and pedagogical thought in Azerbaijan.

The newspaper was established in 1881 and had a major impact on the intellectual development of Azerbaijani society. It published articles on a wide range of topics, including literature, art, science, and education. The authors of “Kaspi” realized that democratic transformations in the life of society are possible only through education, and they actively worked to promote the importance of education and cultural values among the population.

The newspaper's focus on education and culture played a crucial role in the development of the education system. There is a functional unity of purpose between education and the press in influencing people in terms of behavior, attitude, thought, opinion and so on. Newspapers constitute the important and effective power of the press. Every day, millions of newspapers provide the society with countless information on every subject with their articles (Yuce & Coban, 2019). Its articles contributed to the formation of a new generation of intellectuals who were committed to modernizing and transforming the country. The “Kaspi” newspaper also played a key

role in advocating for the use of the Azerbaijani language in education, as well as the development of national educational institutions.

In addition to its role in shaping the education system, “Kaspi” was also an important forum for the discussion of cultural and social issues. It helped to create a national consciousness and a sense of belonging among the Azerbaijani people, and contributed to the development of a national identity.

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Appendix

Sample from the newspaper “Kaspi”.

Воскресенье, 11 Января 1881 г. Воскресенье, 11 Января 1881 г.

ПОДПИСНАЯ ЦЕНА:

Содержимое в Баку. Съездом из др. гор.
 На год . . . 6 р. — На год . . . 7 р. —
 — полгод 3 р. 50к. — полгод 4 р. —
 — 3 месца 2 р. — 3 месца 2 р. 50
 — 1 месца 1 р. — 1 месца 1 р. 50

Подписка и объявление принимаются на редакцию Каспия, Губерн. уезда, рва. съ. Ревала. Учен. и из авторит. редакций, на Каспий. восток, восток, съ. географ. С. Тера-Одесского. Издателем исключительное объявление из редакций. Распространяется по почте или доставкой на дом по адресу или посылкою с оплатою съ. редакций.

КАСПИЙ

№ 3. — ГОДЪ ПЕРВЫЙ — № 3.

Выходить два раза въ неделю — по средамъ и воскресеньямъ.

Статьи, сообщенія и материалы, представляемыя для „Каспия“, должны быть изданы и съ адресомъ автора.

Для печатанья объявленій редакція беретъ вознагражденіе отъ 5 до 7 коп. стр.

За ОБЪЯВЛЕНІЯ печатанья платятъ по печатной строкѣ полагая въ день и впродолженіи 125 коп.

Председатель Бакинскаго мѣстнаго Управленія Общества Краснаго Креста приглашаетъ г.г. Членовъ Общества, желающихъ возобновить свои членскіе взносы на текущій годъ, за полученіемъ установленныхъ квитанцій обращаться къ Членамъ Бакинскаго мѣстнаго Управленія Общества Краснаго Креста.

22-го сего Января въ четвергъ, въ помещении Бакинскаго Общественнаго Собранія для г.г. членовъ и ихъ гостей назначенъ **МАСКАРАДЪ**. Маски имѣютъ право входа по билетамъ: дамы бесплатно, кавалеры съ платою по 1 р. Билеты эти г.г. члены могутъ получать у Библиотечнаго Собранія. Начало маскарада въ 9 часовъ вечера, конецъ въ 3 час. Маски для дамъ обязательны до часу по полночи. Въ танцевальной залѣ г.г. статскіе имѣютъ быть во фракахъ, г.г. военные въ установленной формѣ. О чемъ Советъ Старшинъ доводитъ до свѣдѣнія г.г. Членовъ.

Баку, 11 Января 1881 г.

Въ слѣдующемъ № нашей газеты мы надѣемся помѣстить доставленную въ редакцію статью „Къ вопросу о мореходномъ классѣ“, матеріаломъ для которой послужило сообщеніе Н. М. Флашова о спеціальномъ морскомъ образованіи въ Баку читаемое въ мѣстномъ техническомъ обществѣ. Авторъ статьи указываетъ на тѣ причины, которыя служатъ тормазомъ для дальнѣйшаго развитія торговаго мореходства на Каспійскомъ морѣ и указываетъ легкую возможность устраненія этого тормаза. Возможность эту онъ видѣть въ учрежденіи мореходнаго школа, которая бы знакомила съ порядками рациональнаго судостроенія и подготовала бы опытныхъ моряковъ, знающихъ свое дѣло и добросовѣстно къ нему относящихся. Авторъ не отрицаетъ Америки. Одна изъ важнѣйшихъ задачъ, поставленныхъ „Обществомъ для содѣйствія русскому торговому мореходству“ именно и есть распространеніе такого школа въ возможно-большемъ количествѣ. На Волгѣ морь уже съ 1833 г. существуютъ дѣй подобнаго мореходнаго школа. У насъ въ Баку такой школа нѣтъ, но вопросъ о ней поднятъ еще въ 1872 году. Мы обыкновенно не торопимся съ

учиться, такъ мы-то тутъ вовсе не виноваты. Какое-же это ученіе? Это просто жуть одна. Лучше и мила съ Костей въ сложивши отдайте, простоявъ холодою человекъ, нежели провалившись въ арменитки.

— Это сдѣлъ генералъ да въ сложивши-вокуталасъ г.жа Чурилова: Коротъ, нечего сказать! хорошему радосту отку готованы!

— Да что-же вы дѣлать-подлите, что-же вы дѣлать, если я ничего не могу понять съ этой проклятой арменитки? Уже что только и не дѣлалъ—но никакъ, влетѣла, покажь сдѣлать, не понимаю да и вобщемъ.

— А какъ-же другіе понимаютъ? поставилъ вопросъ.

— А чортъ ихъ знаетъ. Я самъ объ этомъ думать. Мысль у насъ голова ничего устроена.

На самъ Чурилова, онъ его сурруга не согласился съ этики организмыми китайскы, а я, какъ покорнѣйшій слуга, и поддало. Я хорошо знаю Милана, я знаю, что его голова устроена точно такъ, а локаторъ и лучше, какъ у анголахъ изъ его свертывающа, выдерживающа элементъ изъ арменитки, до и также знаю, что надъ этой бѣдной головой производилъ такіа ботаническия операціи, отъ которыхъ она по разъ трещала и готова была лопнуть.

Рано закончивши матерію и оставивши на рукахъ отца, постоянно отлучавшагося по своимъ служебнымъ дѣламъ, мальчикъ былъ отданъ на воспитаніе гувернанткѣ, поставившей себя дѣлаю воспитаніи-школе иностраннаго языка. И действительно, уже семнадцати лѣтъ, Миша болталъ и по французски, и по итальянски и по англійски, но, въ восточномъ отголоскѣ по русски. Исторія, географія, законъ божій у него тоже не страдали, но за то объ армениткѣ онъ имѣлъ такое же понятіе, какъ мы съ вами о китайскомъ языкѣ. Старикъ-отецъ, занятый дѣлами, не обращалъ никакого вниманія на сына и только когда тому минуло четырнадцать лѣтъ, онъ задумалъ отдать его въ гимназію. (Клянъ доказано ученіе признавалъ за дѣло и такъ какъ старикъ не хотѣлъ затѣивать своего рѣшенія, то уже въ три мѣсяца мальчикъ былъ назначенъ всею той пружиною, которую составляли икчанскіе мѣщанскіе головы по крайней мѣрѣ въ теченіи двухъ лѣтъ. Чего легче не сдѣлать за короткую плату! Почти всѣ учебныя предметы давались мальчику безъ особеннаго труда, но за то арменитка, требующая времени для полнаго усвоенія пройденнаго, сдѣлалась для него важнѣею претензіею. Но, впрочемъ, при наступившемъ экзаменѣ онъ легко перешагнулъ этотъ явленіе съ помощью всезнающаго побѣ

КАРТИНКА СЪ ПРИРОДЫ.

— Представьте себѣ, Милана! — то какъ...
 — Этика саранка встрѣтила меня старикъ Чуриловъ, когда я пошелъ въ столовую, гдѣ все мѣшало садясь на вечернѣй часъ.
 — А что такое? ослѣдился я.
 — Да что, батенька, провалился изъ арменитки, покорнѣйшимъ образомъ провалился.
 — А Костя выдержалъ?
 — И этого бабось провалился, ну да о томъ и не тужу: отдавъ въ сложивши и дѣлу мѣшало. Не хочеть учиться, пусть по крайнему хорошему сложившию бредитъ. За сына и не пережъ кто не въ отвѣтъ, — что захочетъ, съ жень и сдѣлаю.
 — Малодѣй выдать въ сложившии обманулъ что-то буржуазъ себѣ подъ носъ.
 — Ну, а представьте теперь мое положеніе воспитаніемъ Милана... Какое же будетъ предѣлъ отдачи? Въдѣ красить, батюшка, предѣло съ отца предѣла съотрѣтъ.
 — Да какъ-же красить? заговорела до рѣшана г.жа Чурилова, — имъ свое дѣло сдѣлаю, имъ одному респектору сколько денегъ посылать. А ужъ если онъ самъ не хочеть

