

School Materials



EDUCATION

SCIENCE

WOMEN



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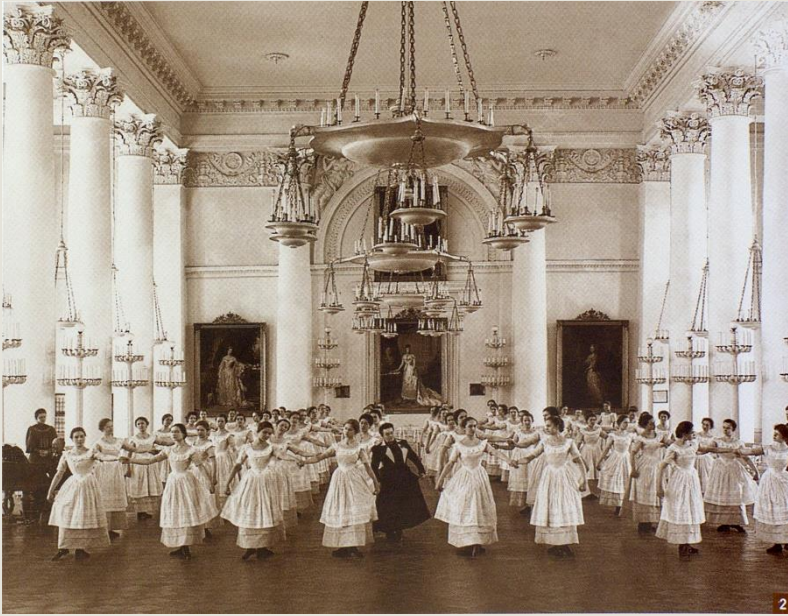
The aim of the school materials 'Education, Science, Women' is to present the place of women in academic cultures and in the transfer of knowledge in the Black Sea Region in the last centuries. The materials are based on the Virtual Exhibition ['Women and the Transfer of Knowledge in the Black Sea Region'](#) as well as on publications resulted of the EU project 'Knowledge Exchange and Academic Cultures in the Humanities. Europe and the Black Sea Region'.

'THE RUSSIAN SAINT-CYR' AND THE BEGINNING OF FEMALE EDUCATION IN RUSSIA: INSTITUTES FOR NOBLE MAIDENS (1764–1796)

6



In Europe, the 18th century is known as the *époque* of Enlightenment – François-Marie Voltaire, Charles-Louis de Montesquieu and Denis Diderot considered ignorance and superstitions the main reasons for human misfortune. In education, they envisioned the freedom of thought, philosophy, and science as the only way to cultural and social progress. The main thesis of the reformist pedagogical ideas of the Enlightenment is that education is “everything needed for human fortune”



Russia in the 18th century was marked by the wide influence of western and specifically of French models. The Russian nobility was pressed by Peter the Great to acquire a French style of life. Hundreds of French books were translated, French plays were staged, and Russian specialists studied in France. The Empress Catherine (1729–1796) maintained an active correspondence with Denis Diderot, François-Marie Voltaire, and – especially intensive – Friedrich Melchior Baron von Grimm. Under their influence, the Empress of Russia formed her conception of governing. The idea of the omnipotence of a wise legislator, one of the basic notions of the Enlightenment, served as a fundament of her unlimited power. Catherine used some of the ideas of the Enlightenment, selectively, to promote in Europe the image of herself as a civilised ruler. Nevertheless, she trusted much more the power of weapons than the power of words. Amongst Catherine's

reforms, the most important were the reforms in education. Above all, the Empress philosopher contemplated the tasks of a more unified education, including moral, physical, and classical disciplines. Influenced by the philosophy of the Enlightenment, her plans were very ambitious. They determined the historical tasks of the Russian Enlightenment: to prepare not only professional workers but “good people and citizens”, to uproot any “malignity” in children and adolescents by rational education and humanistic pedagogy – not by disciplinary measures taken from the criminal code; to spread the notion that the state bears responsibility for the education of women; and “[t]o provide to all girls not only skills to read and write, but to think rationally and to be enlightened by knowledge how to be useful for citizen life.

Fëdor Saltykov, who was in charge of the education of the whole nation, elaborated a plan for female education. He wrote: ‘For our female people to be equal to those in European countries, in all districts female schools should be opened, in the districts where rich female monasteries are not present, the male monasteries to accommodate female schools where the fathers should bring their daughters from the age of six to study there to the age of 15. In each district two female schools should be opened with 500 maidens in each of them. In these schools the ‘female disciplines’ should be divided in four groups: about housework (reading, writing, mathematics); about refinement of language (French and German languages); about amusement (painting); about amusement and social life (instrumental and vocal music and dances). The schools will contribute for the better socialisation of the girls. By living together, the girls will become clever and sociable, not like in the houses of their fathers where until their marriage they don’t see and don’t talk to any other people.



A prototype of the Smol'nyĭ Institute was the famous female school in Saint-Cyr, open from 1686 to 1692; after it was closed, it was turned into a monastery. In Europe, prior to 1686, there was no state support for high schools for girls. Born into an impoverished noble family with low reputation, Françoise d'Aubigné, later Marquise de Maintenon, found her way to success in her good education – her intellectual training was her most valuable asset. She became the most influential figure in the court of Louis XIV, being his second unofficial wife. The establishment and the management of the Saint-Cyr school was her most important mission. She was interested in moral philosophy and educational theories. In 1686, she met the theologian and pedagogue François Fénelon (1651–1715), whose ideas about girls' education she implemented in practice. Fénelon criticised the existing private and monastery education of girls as inefficient, since it made them unfit for real life. “We should allow the child to play and to mix lesson with play since wisdom should not be

introduced to them unless in indirect manner and with cheerful face” (Fénelon 1874, 24).



Education should start from a very early age since the child’s brain is most flexible then, and the first impressions are the deepest. Good personal examples are the most influential means of teaching. In Saint-Cyr, the girls were divided into classes according to their age – those with red uniforms from 7 to 11, green ones to 14, yellow ones to 17, and blue ones to 20. The subdivision of the classroom according to levels of achievement, joined in time to the general use of uniform textbooks, laid the foundation for simultaneous instruction, one of the great pedagogical achievements of the century. Maintenon’s approach to ethics was gendered inasmuch as she redefined virtues and vices, originally defined in terms of male experience, in the framework of typical female experience. Her approach was also class conscious, since she attempted to redefine the virtues in the perspective of women who were aristocratic but impoverished.

The beginning of the new educational system of Catherine was based on ‘General Arrangement of the Education of Adolescents of Two Genders), elaborated by Ivan Betskoi, who was personal secretary to Catherine II. He initiated several reforms in the sphere of education. He was the founder and tutor at educational houses (for orphans) in Moscow and St. Petersburg, as well as tutor at the Smol'nyĭ Institute and other educational establishments.



In Russia, the Educational Society for Noble Maidens opened on 28 July 1764 in Novodevichiĭ Monastery, called Smol'nyĭ, and became the first state high school for girls of a closed type. It had strict class character – a noble origin of four generations on the father's side had to be claimed. Catherine – then still Princess Catherine – wrote:

The establishment of Saint-Cyr. Good and convenient means which deserves to be imitated. It will be of use to invite tutors and receive the statute and the documents of the institution directly from the French court since the madams of Saint Ludwig are obliged to keep them in secret. A proper building and funds will be found easily. And to prevent the ignorant ones from shouting against the French nuns and their heresies we should offer education to one or two orphans in the form of private education, who could be then assigned to the school. This way year by year enough Russian graduates will be prepared as teachers and maybe there will be no need of French ones.

Betskoï wrote about his educational project:

'Everybody knows that the roots of every evil and good are in education... By education a new race of people will be created, new fathers and mothers, who will raise their children by following strict and reasonable rules, by which they have been raised and this way from generation to generation in the future. Schools for children of the two sexes have to be opened which have to embrace them fully in closed settlements from 6 to 18–20 years.'

Catherine shared the educational idealism of the Enlightenment – that only education by itself could improve society without any considerable social and political reforms. She opposed the suggestion of Voltaire to abolish serfdom in Russia. For Catherine, reading books was key to good education and happiness. This could explain the significant role she ascribed to books in the up-bringing of young people. For her, education had two interdependent sides: moral education and cognitive capacity. Educating by providing knowledge in history, geography, mathematics, literature, languages, and arts was related to developing the moral

qualities of the students. Catherine did not consider the girls as having professional vocation or any important social or political role. The main object of education was the development of human personality.



The statute of the school obviously took as example the first brilliant period of Saint-Cyr, but it has been elaborated in more aristocratic spirit than the regulations of Madam Maintenon. In the statute it is permanently mentioned the ‘noble origin’ of the ‘race’ of the students. Only after 12 years they are obliged to dress and to comb themselves. After 12 years they are supposed to knit socks and sew dresses for themselves, but there is no word about sweeping the floor or other hard manual work as it was in Saint-Cyr. The graduates were allowed some luxury: the tablecloths were changed daily, for older ones twice a day – for lunch and dinner. Graduates had one dress for school days and a silk one for Sundays and feasts.

One year after the opening of the school, in 1773, Sof'ia de Lafon (Sophie de Lafont), the French widow of a state counsellor, was appointed as chief of the school, and she served in this capacity for 30 years. De Lafon was invited by Betskoï as a graduate of Saint-Cyr. It is obvious that Lafon fully met the expectations of Catherine since in one of her letters she mentioned: 'If she is not young, not Catholic, her origin does not matter but better to be noble, person unemployed and independent – thus she will be perfect for me'."



In her memoirs, Glafira Rzhevskaja, a graduate of the first class of the Educational Society, shared details about the first years of life in Smol'nyĭ Monastery and the personality of Lafon:

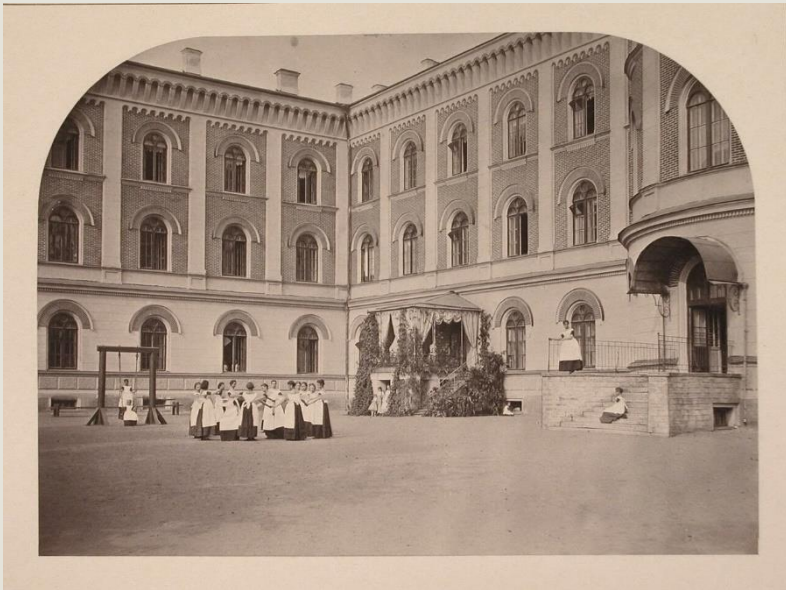
'Madam Lafon governed the establishment for 30 years with exceptional intellect, affirming in practice the accepted

educational system. She was fully dedicated to her work. She observed the common regulations and undertook enormous work in the organisation of our life in the institution with remarkable prescience. She forewarned and warned of possible abysses which were typical of her power of observation. Firmly and vigilantly, she monitored all persons responsible for the success of her enterprise to fulfil their duties. Her special care was evident in the way she selected the staff who played an important role in an establishment in which the purity of morals was considered as guarantee of all virtues’.



Madam Lafon was born to a good family, which was compelled to leave France to seek refuge in Russia due to religious dissent. They settled in Petersburg where they continued their wine trade and opened the first hotel in the city, which was frequented by aristocracy. They made a fortune and invested a lot in the education of their only daughter who was born when her mother was at the age of 50. Beautiful and rich, she had many suitors and at the age of 15 she married a Frenchman, a major general on Russian service.

She was unhappy in her marriage, yet still she sacrificed her wealth and kindness for her husband, who went crazy and many times threatened to kill her and their two daughters. At all costs he insisted on returning to his motherland. His wife took him abroad for medical treatment and spent all her fortune. Nothing helped and he died. Madam Lafon was left with her children in extreme needs in a foreign country. She decided to return to Russia to collect the money her father-in-law had loaned to several persons. Coming back to Russia, Madam Lafon continued to see her old friends and lived in high society loved and respected by everyone. Especially attached to her was Mr. Betskoï. He appreciated the communication with her since she was able to profit from her misfortune and to remain optimistic, and was deserving of common respect because of her decent behaviour.



Whatever the faults of this education in the pre-reformist period (namely up to 1856) it played an important role in the Russian Enlightenment.

The educational establishments to a certain extent fulfilled the mission assigned to them by Catherine – to contribute to civilise Russian society and introduce new culture in Russian life. They provided a new type of female teacher to the Russian schools and prepared the ground for reforms in female education. In the spirit of the époque the views of Russian society on the meaning of the strictly closed system of female education would change. The institutions underwent reforms and changes to open to the needs of real life. The strictly closed system sustained for 100 years lost its dominating aim. By the foundation in 1856 of open female educational institutions a new era in the Russian Enlightenment began: up to this year it was available for a limited number of girls mainly of noble origin. Now it became available for many girls of all classes of Russia.

Comparing the two schools, there are many similarities, but there are differences due to the different socio-political contexts and different pedagogical cultures. The regulations of the Smol'nyĭ Institute were more aristocratic than those of Saint-Cyr. Different also were the legacies of the two schools. In prerevolutionary France, Saint-Cyr contributed to a wave of female activism, democratisation of education and society, while in Russia it was part of a centralised and hierarchical system of education. In France, the enforcement of the 1724 royal ordinance that imposed compulsory universal primary education was inspired by the 17th century treatises by Madame de Maintenon and François Féneon. In the Revolutionary context, Madame de Maintenon's ideas were used by local officials and philanthropists, who successfully

established neighbourhood primary schools that accepted many young poor girls. Her work also had a lasting impact on the original feminist movement, aimed at promoting educational equality between the sexes and helping lower-class women to escape their living conditions, especially prostitution.



In such a way, the Western Enlightenment idea of humanistic and free education, realised at the first stage of the development of the Imperial Society at the Smol'nyĭ Institute, turned out to be a utopian experiment unfit for Russian society and culture of the time. It was not only that the Russian educational system had become more centralised, unified, and hierarchical but that Russian social and political life was much more conservative and unreactive to any considerable changes that could have contributed to real modernisation and humanistic progress in Russia.



Tasks and questions

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- What were the pedagogical ideas of the Enlightenment? What was new about Fenelon's ideas?
- Why did the first school of noble maidens appear in France?
- What is Madame Maintenon 's personality? Why did she succeed to implement her women's school project?
- What was the influence of the school in Saint-Cyr on the Russian girls' school? What did the two schools look like? What were the differences?
- Why Madam Lafon was best suited for the governess of the Smol'nyĭ Institute?
- What was the socio-political context in Russia at the time of the school in Smol'ny? Was the experiment in Russia realistic or utopian?
- What were the consequences of the first venture for state girls' education in France and Russia?



"THIS IS AN IMPORTANT WORK - USEFUL AND NATIONAL ..." - "WHITE SPOTS" IN THE HISTORY OF THE FIRST ARMENIAN PRIVATE SCHOOL IN MOSCOW

1800 – 1921

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The study material reveals the connections between the Russian imperial policy - the history of the school and the personal biographies of the Armenian Lazarev family in the context of the Armenian liberation movement in the 18th and 19th centuries. It traces how colonial Russian politics changed the status of the first Armenian private school in Moscow and Russified it, and how the school, initially oriented toward Armenian children and Europe, was transformed into an Eastern language school, the Lazarev Institute, under imperial education policy.

Russian - Armenian context

During the reign of Catherine II, Russia's eastern policy became important. It waged constant wars with the Ottoman Empire for dominance in the Black Sea basin. Russia is expanding its borders to the south, and the Armenian people hope to free themselves from the rule of Turkey and Persia. In the second half of the 18th century, two major centers of the Armenian liberation movement were formed, outside of Armenia - in India and Russia. The Russian War of 1768 increased the number of Armenians who emigrated to Russia because they believed "that the salvation of the Armenian people would come from Russia."

Armenian colonies in Russia and their representatives took part in the Armenian liberation movement in the second half of the 18th century. Recognized leaders of this movement in Russia were Ivan Lazarevich Lazarev - founder of the school and the diocesan head of the Russian Armenians Joseph Argutinsky - Dalgoruki. After the start of the next Russian-Turkish war, representatives of the Armenian trade capital in Russia, led by Lazarev, presented to the Russian government a project for the liberation of Armenia.

Who are the Lazarevs?

Detailed information about the family history of the Lazarevs can be found in a collection of archival documents about the Lazarev Institute published in Moscow /first edition - 1855, second - 1863/. The introduction and biography of the

founders of the institute was written by Prof. Alexei Zinoviev, at that time an inspector at the Institute.

The Lazarevs settled in Russia and immediately began to play a prominent role among Russian Armenians. They brought with them significant monetary capital and valuables. Thanks to his wealth and useful production for the state economy, Catherine II in 1776 confirmed the noble diploma of Lazar Nazarovich Lazarev.

As rich and influential people, Lazar Lazarov, settling in Russia with his sons, became intermediaries between the Russian government and the Armenians, who at that time lived mainly in Moscow, St. Petersburg and Nakhichevan in Rostov-on-Don.

The most famous is his eldest son - Hovhannes /Ivan/ Lazarevich Lazarev, a man of high intelligence and education and close to the Empress and her favorites, who became one of the richest people in Russia.

Thinking of his compatriots, together with his three brothers Ivan Lazarevich built five Armenian churches in Moscow and St. Petersburg.

Taking care of the well-being of his compatriots, Ivan Lazarov bequeathed considerable capital for the establishment of a special school for the upbringing and education of poor children of the Armenian nation.

In 1779, on behalf of Ivan Lazarev, Archimandrite Gregory of Ararat developed a plan for the high school conceived by

Lazarev. According to this plan, 30 poor but able Armenian teenagers aged 10 to 17 should be selected from the Armenian colonies in Russia to receive education in the future school. They plan to study Armenian, Russian and European languages - French, German, English and Latin, as well as natural sciences. Ivan Lazarev did not realize his dream, but after his death in 1801 he left in his will the sum of 200 thousand rubles for an Armenian school. The activities of the school began to run his brother Joakim Lazarevich Lazarev with his sons.

First difficulties in the organization and functioning of the Armenian Lazarev School in Moscow - the first period

For this first period the school building was built, the administrative and teaching staff was selected, a statute and a schedule for conducting the classes and selecting the students were adopted. The school building began on May 10, 1814 and was completed and opened on May 12, 1815, when "the teaching of various sciences to graduates of both Armenian and other nations was opened, under the supervision of the founder and trustee Joakim Lazarevich. "

The first difficulties are related to the lack of trained teachers of Armenian language and literature. Joachim, who became executor of the will and trustee of the school after its construction in 1815, could not find suitable teachers for a long time. The first teachers became the famous Armenian poets - Harutyun Alambardyan, Serovbe Carnetsi, Mikael

Sallantyan, who were widely educated and knew classical and European languages. He also turned for help to the Armenian diaspora in Italy.



The second period - 1815 -1826

The original name of the school was Armenian Lazarev School. In 1816 the main building was completed, and in 1817-1823 the adjoining buildings, as well as the extensive garden to it.

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In 1818, Joakim Lazarevich, due to his advanced age, transferred the management of the school to his sons - Ivan and Hristofor Joakimovic. In their time, students were divided into three classes: low, medium and high. The following subjects are taught: Law of God, logic, languages - Russian, Armenian, Latin, French and German, literature in all languages, law, mathematics, geography and statistics, history, drawing and dance.

However, their great concern remained to legitimize the school in front of the government and the court, as they did not have an officially approved Statute and status.

The first set of students came out in 1821, and then 12 or more young people graduated from the Armenian school each year, but their status was unclear. This directs the founders not only to provide funds, but also to seek for the school the highest approval, statutes and patron of the government, who is a trusted person of the emperor and through him to find a way to legitimize the school.

In December 1824, the Armenian Lazarev School received the status of a high school, but again the Statute was not approved.

All that has been done was the appointment of a chief of the emperor's government circles.

Third period 1827 -1848

In 1827 the political situation changed. After another war with Turkey, Russia annexed part of Armenia.

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The Committee for the Organization of Educational Institutions considered the Statute of the Lazarev High School and decided to rename the Armenian Lazarev School the Moscow Armenian Lazarev Institute of Oriental Languages and to come under the control and management of the Ministry of Education.

Until 1848, the Institute of Oriental Languages was only a high school where Armenian, Persian, Turkish, Arabic and others were taught. The Statute explicitly stated the "benefits" for Armenian youth studying at the school. „Armenian adolescents living under the auspices of Russia and diligently committed to their new homeland . They flock to Russia from the southern cities of the empire, from the newly conquered Armenian regions, even from distant lands. The institute will sow the seeds that will bring trade and politics closer to the peoples of Asia. Since the founding of the Institute in 1830, 309 graduates have graduated from it in 14 years. Of these, 49 entered the Imperial Moscow University, others entered the civil service, and others in schools as mentors and disseminators of education among their fellow tribesmen in the various cities of the empire“.

It is clear from the quote that no more Armenian identity and nation can be talked about and thought about, much less built. Armenians already have a new Fatherland. The private school, built with Armenian capital, had already become a national, central school, which was completely Russified, and there Armenian youth would get Russian roots and would be able to work only as Armenian language teachers, and Russians who graduated from this elite school would have the opportunity to work in diplomatic work in the Middle East.

Fourth period of the Institute 1848 - 1871

In the 1840s, the tsarist government intensified its involvement in the internal life of the Lazarev Institute. The result of this intervention is the new Statute drafted by the Caucasus Committee, which gave it the status of a first-degree educational institution. The task of training translators and other officials had come to the fore. Eastern languages to be taught in six high school and two lyceum classes.

According to the Statute of 1848, the Institute remained private and the funds invested in it increased. The subjects studied were: God's law; Eastern languages - Armenian, Arabic, Persian, Turkish, Georgian and Tatar; Russian literature; mathematics and physics; General and Russian history; Russian laws; Latin, German and French; arts - pure writing, painting, drawing and dancing. All training, as well as the entrance exam, was in Russian.

The statute approved a 6-year high school class and, in addition, a 2-year special course for those dealing with

Eastern languages, the so-called lyceum classes. They did not provide for the training of Armenian students, and if exceptions were made, they must sign an agreement that after completing the training they will work only as teachers at the Institute, or as teachers of Armenian children in the Empire. The context of this was to prevent Armenians from engaging in diplomatic work, which shows not only the high degree of Russification of the school, but also the degree of discrimination against Armenian youth.

After the death of the trustee Hristofor Lazarevich in 1871, the institute passed entirely to the department of the Ministry of Education and entered the general system of state Russian schools.

Thus, the state secretly "assimilated" the private school, "inheriting" the Armenian Lazarus' capital and activities - a printing house furnished with modern technology from Western Europe and fonts in 15 languages, a library with more than 60,000 books, numismatic collections, 150 ancient Armenian manuscripts, paintings, portraits, miniatures and minerals, as well as the so-called "Lazarus Gospel" from the 9th century.

Fifth period / 1872 - 1921 /

This last period in the history of the school was associated with the issuance and implementation of a new Statute. According to this Statute, the Lazarev Institute consisted of a high school and higher special classes. These classes in their program corresponded to a college institution. The Statute

also mentions the right of the Institute to publish textbooks and teaching aids. The structure of the school was changing. In the special classes there were the following directions: diplomatic, administrative and scientific.

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The Institute was set up materially thanks to the generosity of the LAZAREVI family – it had significant capital, land, buildings, houses, etc. property. Only available capital amounted in 1863 339 885 roubles in shares and 4282 r. in cash. The school's building stock was worth about 1800000 r.



АКТОВЫЙ ЗАЛЪ.

J. David, phot. - Vallot, successeur, 99, rue de Rennes, Paris.

In 1917, classes ceased, but a decree was officially issued in 1921, transforming the Lazarev Institute into the "House of Culture of Soviet Armenia" and placing it at the disposal of the Workers' Rural Government of Armenia.

TEAMWORK TASKS

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FIRST TASK

Analyze the text by team and discuss the questions to it.

"For more than half a century, the ancestors of the minister and the host family of Lazarov continually sacrificed funds for the construction of temples of God. They built 5 stone magnificent churches in Moscow and Petersburg – buildings and accessories. If they hadn't made them, the Armenian nation's incarnation in Russia would have been less successful. In their villages in the gubernatories: Moskovska, Tulska and Pernska were built no less than 22 stone churches... Schools under the Lancaster system were also opened, hospitals with pharmacies, nursing homes, juvenile shelters, etc. were opened. It is difficult to calculate the huge donations from the Lazarov family."

QUESTIONS TO THE TEXT:

- Why were the donors Lazarovi oriented towards building churches and schools?
- Compact and why did the Armenian population live in Russia?

- On the Internet, find out what this Lancaster training system is and what it is characterized by.
- What was the role of religion and education in preserving Armenian identity?
- Can we accept or reject the idea that the creation of a secondary Armenian school was part of a broader project to preserve Armenian identity and create an Armenian nation?

SECOND TASK

Analyze the text by team and discuss the questions to it.

From Joachim's letter to his sons: "This is an important work — useful and national... The whole world is watching us now. As the case begins, we may not finish it, and among our people and nation and in front of others we will disgrace" it is seen how responsibly and seriously he took the task of building and opening the private Armenian school. Joachim and his sons in the first half of the 19th century repeatedly approached the Ministry of National Education with requests and proposals for changes to the Armenian School, since the Statute they submitted was not approved and the school was therefore illegal. In 1817 they offered a new draft statute in which the school was called "Armenian Lazarev Academy", but the project was diverted under the pretext that the educational establishment was not scientifically. In 1823, a new draft statute and a new name "Armenian Lazarev High School for Higher Sciences and Eastern Languages" were proposed, and as the main goal was to indicate the preparation

of the necessary personnel in politics and trade. And this project did not receive the approval of the Ministry of Education.

QUESTIONS TO THE TEXT:

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- Why do donors think that the private Armenian school is useful and national?

How many Charters of the school were proposed by the donors to the authority and why do you think they were rejected?

THIRD TASK

Analyze the text by team and discuss the questions to it.

They also study a religion that is not mentioned by Soviet historians, or if it is mentioned in a negative way. "The founders of the Lazarev Institute could not free themselves from the religious path /as it is known very narrow was their connection to the Armenian church and in some cases also to the reactionary clergy /to realize the church morality, to preserve teaching by religion".

To attract the attention of the authorities the school used to do open study tests and celebrations. To this end, in 1822, in the courtyard of the school erected an obelisk with the appearance of a pyramid with the inscription on one side: "To the blessed Emperor Alexander the First in the kingdom of which this nursery of knowledge was established. On the other two sides

there were marble embossed images of the two first founders
– Ivan and Joachim, with their family coats of arms.

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pastvu.com/78640 uploaded by Igor S

J. David, phot. - Yalala, novembre, 18, rue de France, Paris.





QUESTIONS TO THE TEXT:

- Why were Soviet historians opposed to the study of religion in the Lazarev School?
- Why were open tests and celebrations taking out at the school?
- What were the donors aiming for with the raised obelisk in the school yard?
- Was it a monument to Lazarovi or praised the Emperor?

FOURTH TASK

Analyze the text by team and discuss the questions to it.

Both Joachim and his two sons wrote a letter to Alexander first: "Our seven years of experience (1822) showed the true benefit of our establishment. In addition to the sciences of higher schools, eastern languages are taught and this Eastern establishment is distinguished from all such and is of this kind only. But this experience has shown that the educational establishment has special rules, and since it is for a special nation, it needs patronage, special rights and statutes. The Armenian nation would feel happy if this patronage was assigned to the general of the artillery, Count Alexei Arakcheev."

QUESTIONS TO THE TEXT:

- What were the motives of donors to seek higher patronage from the Russian government ? Is it apparent from the request that the Armenian private secondary school is part of the project to create an Armenian nation within Russia?
- Did this idea coincide with the Russian imperial policy for the russification of the non - Russian peoples?

TASK FIVE

Analyze the text by team and discuss the questions to it.

In the archive there is a preserved document of August 19, 1827 from the diocese of Armenian Archbishop Joanes to the Minister of National Education, regarding the Armenian Lazarev school, in which he prayed for high affirmation of the Statute of the High School, citing the following arguments:

- All Armenian schools in Russia are subordinated to the Moscow Lazarev High School;
- All Armenians admitted to the high school – graduates, after completing the course of the high school will proceed either to a spiritual title or as teachers in the Armenian educational establishments;
- The high school is subordinate to a special chief executive and must be managed by a custodian of the Lazarovi family.
- It must have rights equal to other high schools in Russia."

From the document we understand that the high school does not yet have the official status of a school and does not have its own Statute, which remained until 1830, when the first statute in its history was approved, i.e. 15 years after the opening of the high school.

QUESTIONS TO THE TEXT:

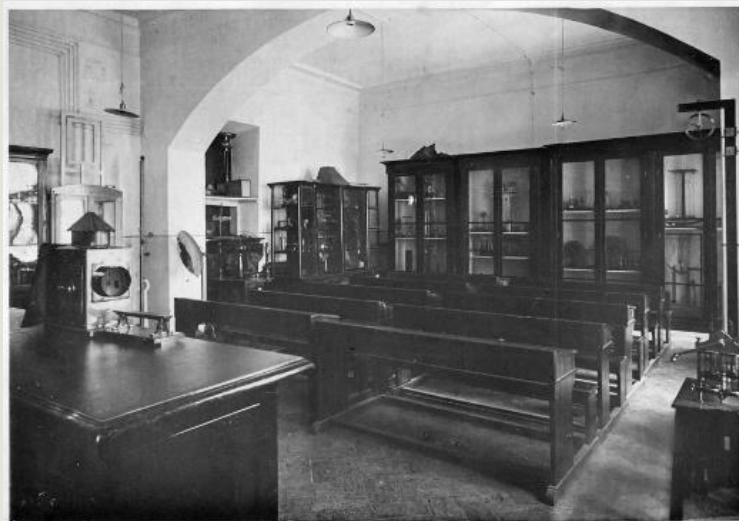
- Why has the School's Charter been established so late?
- What information do we receive from the archbishop's request?

TASK SIX

Analyze the text by team and discuss the questions to it..



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Физический кабинетъ.

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САДЪ

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Столовая.

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In this first Charter of the School, not only the name, but also the objectives are changed. They are already imposed by Russian government officials and serve the imperial interests of Russia itself. The aim of the institute is to provide adolescents with ways of education in science, which will prepare them for military and civil service. This main objective includes two other:

a/Theoretical and practical study of eastern languages and the preparation of adolescents as translators necessary for the Empire's relations with Asian countries; b/Eastern Institute as the central main establishment of the Armenian people to serve as a nursery and to deliver teachers they need, and for those who profess the Christian Armenian faith, to prepare educated priests.

The Institute shall, by its means, disseminate knowledge of the Eastern languages and increase the information about the Asian peoples.

At the intercession of the Armenian Catolikos in 1841 a spiritual ward has been established at the Institute for persons preparing for a spiritual title in the Armenian- Gregorian religion. There are scheduled to be 15-20 alumni in this department.

- What imperial objectives are set out in the Statute and why?

- Can we say that the first goal applies to all Russian young people who will educate themselves in the Eastern languages and work as diplomats in these countries?
- Why are Armenian youth preparing only for teachers and priests?

TASK SEVEN

Analyze the text by team and discuss the questions to it.

All the training, as well as the entrance exam, is in Russian. which gives reason to the historian from the socialist period Ignatian to share: "The teaching of Russian at the Lazarev Institute aims to bring Armenian youth to the leading Russian culture, to develop the political and cultural ties of the two peoples. Thanks to the Russian environment, the special attention is paid to the teaching of Russian and so, Armenian adolescents for a short time master Russian.

BRAINSTORMING:

- Right or wrong is the Armenian historian, who justifies the russification and misappropriation by the authorities of the private Armenian school in which the Russian State has no financial participation .



THE PRICE OF BEING AMONG THE 'CHOSEN'.
ON THE BEGINNING OF UNIVERSITY EDUCATION
IN AZERBAIJAN

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Azerbaijan students in Paris, 1920

The end of World War I redefined not only the European political map but also the wider Caucasus region. On 28 May 1918, against the backdrop of a complex international and national political situation, the Azerbaijan Democratic Republic was founded. In the history of the Near and Middle East, it is remembered as the first secular state with parliamentary institutions that initiated several major modernization processes in Azerbaijani society. For instance, the constitution provided equal rights to all citizens of the Republic regardless of their nationality, gender, political and

religious affiliation. Thus, Azerbaijan became the first Muslim country in which women received equal voting rights with men. During its short existence, the parliament of the newly created republic passed a number of important decisions.

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Teymur Aslanov

Some were related to the idea that the young state needed highly educated specialists to contribute to its economic and cultural life. Efforts were to be made in two directions: to eradicate illiteracy in the villages and to modernize the education system at all levels, from kindergarten to higher

teaching courses. At the same time, urgent measures were taken to rebuild the existing school network. Funds were allocated for the renovation of old school buildings and the construction of new schools, and financial stimuli for teachers were increased. At the beginning of 1919, Azerbaijan had 23 state secondary schools and 15 tertiary schools. In the same year, a bill was proposed to open another secondary school, while three teacher training institutes and two tertiary schools were established.



Ahmet Radzabli

In the summer of 1919, short-term pedagogical courses were organized to prepare 50 teachers for national primary and secondary schools. Some women's high schools had kindergartens under the Froebel system, and a number of lectures on this system were held. Among the most important steps towards building a modern national elite were the adoption of a bill to found a university in Azerbaijan and the

decision to send 100 Azerbaijani students to universities abroad on the basis of state scholarships. The idea of establishing a university in Transcaucasia was born in the 19th century, but it was long dismissed by the royal government as untimely. The idea was first realized in 1918, after the outbreak of the February Revolution, when the first Transcaucasian University was founded in Tiflis (today's Tbilisi). After unsuccessful negotiations concerning its relocation to Baku and the opening of the Georgian University in Tiflis, the government of the newly established Azerbaijan Republic decided to found an independent university in Baku.



Ashraf Aliev

“The Russian language is not the language of the enemies of our independence, like Denikin. This is the language of Mendeleev, Turgenev, and it is their language that will remain at university” Shakhtakhtinski told: “The Europeans will not believe that we have rejected the university because we do not want to put up with the temporary use of the Russian

language. The world will say that our people are Muslim fanatics, hostile to the secular sciences and philosophies taught at the university. We will look like an uneducated, uncivilized nation.'

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Bahram Gusainzade

The bill envisaged that the university should start with four faculties: History and Philology with a Department of Oriental Studies, Physics and Mathematics, Law, and Medicine. However, in the first year of study, only two of them – History and Philology (one course) and Medicine (three courses) – actually got underway. Interest in university education was very high: according to data from the Ministry of Education, in the first year 877 students enrolled and 217 external students of diverse religious and ethnic origin were admitted, making a total of 604 at the Faculty of History and Philology and 490 at the Faculty of Medicine.

‘University of Baku stood on the border between East and West, combining “the great covenants and traditions of the

East with Western scientific doctrines, expanding the scientific horizons of mankind...'

Less than a year after the university opened, the Azerbaijan Democratic Republic ceased to exist. The country was occupied by the Red Army and a new period in its history began, together with a new era in the history of the recently established university. Its further development was determined wholly by the ideas of October, the principles of Leninist national policies, the decisions of the party and the government in regard to education, science, culture and higher education, the positions of the party programme for building socialism.

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Bafram Gusainzade

One of the remarkable acts passed by the Parliament of the first Azerbaijan Republic was the decision to send abroad 100

Azerbaijani students with funds from the state. Mamed Dzhafarov notes that in the minutes of the interrogation proceedings of German university alumni arrested as German ‘spies’ during the Stalinist repression, they gave the following information when asked to which countries and how many students had been sent by the Musavat government to study: Turkey (10), Italy (20), France (20) and Germany (50). Due to the tense political situation and military operations, none of the students went to Russia. The students started their journey to Europe on 14 January 1920, solemnly seen off by members of Parliament; they were enthusiastically greeted at all the train stations through which their train passed. They were in high spirits, travelling in a special wagon from Tiflis to Batumi, and enjoyed a warm reception at the Embassy of Azerbaijan in Istanbul. However, data indicate that it was Germany that almost half of the students from the Democratic Republic chose to receive their education. The choice was not accidental since German higher education had lost nothing of its prestige despite the country’s defeat in the war which had just come to an end. The students chose to study at some of Europe’s best universities, and this choice determined the dramatic fate of most of them during the Stalinist repression in Soviet Azerbaijan.



Dzafar Kiyazimov

For the first six months, the funds were received on a regular basis, but then the situation sharply changed. Azerbaijan was occupied by the Red Army, the republican government was overthrown and the country became part of the Soviet system. With the change of political power, the transfer of scholarships from the special fund set up by the parliament of the Democratic Republic was terminated. The union of Azerbaijani students studying in Germany sent a delegate to Baku with the task of negotiating the continuation of financial support for the students in Western Europe with the new leaders. The resumption of scholarships was approved for some of them, but on a number of conditions, including their becoming Soviet citizens.



Teymur Aslanov

The new Bolshevik government began to divide students into 'reliable' and 'unreliable' categories and terminated the scholarships for the 'unreliable' ones. Life for the 'unreliables' was not easy at all. Their \$30 scholarships were completely insufficient and in order to survive these students had to work for pay, sometimes to complete exhaustion. This is evident, for example, in a letter by Azhdar bek Ahundov, a student in Paris, who wrote to Dzheihun Gadzhibeili, an Azerbaijani journalist, editor and translator, and representative of the Azerbaijani emigrants in France: 'When I come home I start cleaning the house of 14 rooms and by the time I finish cleaning them, oh my God, my legs are trembling with exhaustion; what's more, I must help in the kitchen... and so on until 10 pm'.

56 of the overseas students chose to return to their homeland. But it was no longer the same. They returned to a country where 'there were no basic democratic foundations; where every year there were trials exposing 'the enemies of the people', the villagers were forcibly brought into the kolkhoz and the citizens were 'fed' with communist slogans. Adapting to the new environment was not easy. Nonetheless, the European scholars sent by the Democratic Republic succeeded in proving themselves as leading specialists in various fields of the economy and sciences. For their achievements, some were granted state awards and even the highest honour of the time: the Order of Lenin.

Today, one of the central streets in Baku is named after Akhmad Rajabli, a scholar selected for education in Europe by the Democratic Republic. He was fluent in German, Russian, Spanish, Greek, Italian and Persian. He graduated from the Higher Royal Experimental Agricultural Institute in Perugia, Italy, and returned to Soviet Azerbaijan to establish

himself as one of the country's best agronomists and geneticists. He worked as the director of an agricultural technical school, and later was head of the Department of Crop Cultivation at the Azerbaijan Agricultural Institute. In 1935, he was appointed Professor and elected member of the Academy of Agricultural Sciences of the USSR and the Subtropical Plant Department for his exceptional scientific achievements. All this did not save him from the '1937 phenomenon', one of the most terrible pages of the Soviet history. The list of those purged by Stalin includes part of the elite of Azerbaijani society at that time: 20 directors of industrial, construction and transport companies, representatives of the scientific and technical intelligentsia, cultural workers, as well as party, trade union and Komsomol leaders and ordinary citizens, all divided into two categories. The first were sentenced to be executed by firing squad, the second, to be exiled. At the first and second hearings, the 'troika' found no evidence of Rajabli's guilt and sentenced him for 'contrarevolutionary activity' to eight years in a labour camp in Magadan, Siberia. There, Rajabli did not stop his scientific work. He created an experimental farm where he cultivated and selected new varieties of frost-resistant crops; in the camp, he wrote his unfinished novel 'Babek' on cigarette paper and sent it home in instalments with released prisoners. After his rehabilitation in 1945, he returned to Baku and continued his cherished work at the Azerbaijani Research Institute for Perennials. However, his trials were not yet over. On 21 March 1950, three KGB agents arrested him again, and this time he was sentenced to lifelong exile in Dzhambul, Kazakhstan. This ended after Stalin's death; he returned home in 1954 and was fully rehabilitated.

Among the repressed scholars who experienced an even crueller fate was poet and journalist Yusifazde Ali Yusif, who

had received a brilliant education at the Paris Institute for Political Science. He was arrested in 1937 and shot down in Tashkent in the same year.

Farman Narimanbekov, a descendant of an ancient and noble Karabakh family and son of the governor of Baku during the Azerbaijan Republic, received the severe verdict ‘enemy of the people’. Narimanbekov had been sent to Europe as a scholar of the Democratic Republic, graduated in “energetics” in Paris and married a Frenchwoman. In 1929, he returned to the Azerbaijan Soviet Republic and worked at one of the largest industrial sites at that time – the Mingachevir Hydroelectric Power Station. He was arrested on New Year’s Eve in the dreadful year of 1937 and sent to Siberia; he returned from there only after Stalin’s death. His French wife, Irma, did not escape repression either. In 1941 she was exiled to Uzbekistan and allowed to return home twenty years later, in 1961.



Ali Yusifzade

More dramatic was the fate of those who had graduated in Germany. Many of them were accused of espionage in favour of Germany, of holding views that diverged from set policy and of participation in a nationalist organization that aimed to take over power and regain Azerbaijan's independence. A GPU Memorandum (State Political Government) dated 20 June 1934 noted: 'An interesting case is the group of Germanophile elements among the Azerbaijani Turks who have a connection with Germany and are closely related to a number of foreign German specialists in the Soviet enterprises'.

Ashraf Aliyev, a graduate of the Freiburg Mining Institute, one of the 'unreliable' scholars in the eyes of the Soviet administration and who had been forced to work hard to complete his education. Returning as a graduate engineer, he worked in various branches of the oil industry, became director of an enterprise and for his contribution in 1932 was awarded with the highest state distinction: the Order of Lenin. He was subsequently arrested in 1936 on charges of espionage and involvement in an anti-Soviet plot. His name appeared on Stalin's death list which meant execution by firing squad.

A very similar fate was shared by Teimur Aslanov who had studied in France and Germany and graduated from the Prussian Higher Textile Institute in Cottbus. After returning to Azerbaijan in 1925, he worked in various textile companies and was appointed director of a textile mill. In 1937, he was accused of espionage and involvement in an anti-Soviet nationalist organization and sent to Siberia (the year of his death is unknown). Similar was the fate of the other German Universities' alumni. Of the 56 Republic-sponsored students who returned to Soviet Azerbaijan, 40 became victims of the purges.

The historiography of the Soviet period implies that Soviet rule established in Azerbaijan played a major role in the modernization and development of the country. However, over the last three decades and with the publication of many new studies, memoirs, documents and data from previously secret archives, a different history has emerged. The decisions relating to the development of secondary and tertiary education in Azerbaijan endorsed by the Parliament of the Democratic Republic clearly reveal the vision of the politicians of that time who saw education as the main way of securing rapid change and the modernization of society. The first Azerbaijani politicians connected the modernization of their country with Europe to where they sent their future elite to study. The bloody terror through which Soviet rule was established in Azerbaijan overturned the fate of many of the beneficiaries of this policy, dramatically ended the European orientation of the country for a long period and defined the next 70 years of its development.

TASKS

- Why did Azerbaijan become the first Muslim country in which women received equal voting rights with men?
- What was the priority task of the new independent government for its short period of existence?
- How does the modernization of the country, the Azerbaijan Government, imagine? What are the European influences in Azerbaijan's recent history besides changing the Arabic alphabet to Latin?

- Where were Azerbaijani students sent to study? What was their preferred country? Why?
- How were students returning from Europe realised in their homeland?
- Why were the students repressed? Is a true professional career and free creativity possible in a totalitarian Bolshevik state?



"THE NEW WOMEN" – THE FIRST PROFESSIONAL INTELLECTUAL ORGANIZATION OF WOMEN IN RUSSIA

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The Translation Artel

At the end of the 1850s, a liberal movement began to develop in Russia, within which a women's movement emerged. It was time when the ideas of the Russian liberalism were formulated, its centres were distinguished, leaders appeared. Its main idea was: the liberation of the peasants, introducing laws, guaranteed civil rights, equality of all classes before the law, independence court, local selfgovernment. The aim of the liberals was a peaceful transition of Russia on the way to gradual modernization. The main reason for the emergence of a women's movement were the reforms of the 1860s, which Alexander II made, the most important of which was the

abolition of the serfdom law in 1861. The western feminist ideas that came to Russia as well as the great influence of the works of George Sand on the Russian society were of significance. The movement of the Russian women had no ideological demands and foundations in its early stages. They wanted to improve the lives of the women within the tradition and culture of the Russian society and did not aim to change radically their lives. It was an urban movement of educated middle-class women who had similar interests, problems and ways to solve them. At the beginning of the 1860s life, like a locomotive at full speed went forward and carried all the questions of the public awareness – family and school, education and training, helping poor brothers, freedom of speech, women’s education and their right to self-employment and work. This was the topic for everybody; all this had to be done.

The women’s movement in Russia ripened under the obvious influence not only of the revolutionary processes, but also under the influence of the Western European feminism. A special role was played by Jenny d’Hericourt, a doctor of medicine, the author of the book ‘La femme affranchie’ (The Liberated Woman) that was released in Paris in 1860 and was also widely read in Russia.

The women’s movement in Russia was started by three remarkable women – Nadezhda Stasova, Maria Trubnikova and Anna Filosofova. Their contemporaries perceived them as ‘triumvirate’. Their lives were inextricably linked to the women’s movement, and the social work related to the establishment of Sunday schools, production associations, and the fight for higher education for women became their organic unity.

Energetic work to improve the lives of women in need was conducted by Maria Trubnikova's circle as well. In 1859, they founded the "Society for Cheap Lodging and Other Supplies Needed by the Residents of St. Petersburg". Initially the Society rented lodgings in different parts of the city for its poor and abandoned women and children, but then a large house was bought with money won at a lottery where poor women were sheltered. Then the Society was given the opportunity to fulfill its biggest desire – to make a school for children and a tailoring workshop, where the people could work on sewing machines provided for them for free. Nadezhda Stasova worked particularly actively and vigorously and with her help a considerable order was obtained from the Commissariat, which provided work for the workshop for a long time. The women members of the Society taught at the school, and then, they invited teachers for that purpose.



Maria Vasilievna Trubnikova (Ivasheva) (1835 – 1897)

Another interesting attempt of Trubnikova's Society was to found a "Society for Women's Employment". The project failed because women from different backgrounds and with very different ideological beliefs – nihilists, revolutionaries, liberals became its members. Trubnikova's Society was formed as a liberal society, whose representatives were mainly of the aristocratic or trade milieus, most of them graduated from the Institutes for Noble Maidens. In the beginning of 1863, they succeeded to found the "Women's Artel" or "Society of the Women Translators – Publishers". At that time in Russia it was very fashionable to found associations (often called artels).

Nadezhda Stasova's restless soul reacted to all the issues that were relevant to the 1860s, but the closest to her heart certainly was the issue of women. Both women and girls – all aspired to mental labour at that time. Knowledge of languages from the majority of women directed them to translate literary work that was in their power. Nadezhda Stasova, who was closely and mentally connected with Maria Trubnikova in the 'The Society of Cheap Lodgings', both of them bright, burning, active, marvelous personalities decided to support this activity and to give women the opportunity to work and to earn from intellectual work which was initiated by Trubnikova". They projected a "Society of the Women Translators" – with common efforts to make capital in order to publish "stable reading" for the learning generation. Here they combined several tasks together: 1) useful reading that the young generation needs, 2) ensuring women's labour, and 3) meeting the needs of money.

After the investigation of the mentioned and researched 20 participants in the Society (as we could not collect all the information about all the participants in the Artel) an

approximate picture of it was obtained. All of those we found information about were dvorians, half of them had very good home education where they mastered foreign languages as well – French, English, German, and some of them – Italian. The other part of the women graduated from various institutes for noble maidens, where they also received brilliant knowledge of the main Western languages. Most women in the Society were between 25 and 32 years of age, but there were exceptions – Poliksena Stasova was 20 years old and the oldest was 54-year-old Countess Rostovtseva.

At the founding meeting held at Trubnikova's home, she and Stasova were elected as leaders, and Belozerska, Engelhardt, and Menzhinskaia were elected to manage the "Book Selection Committee". They also elected an "Assessment Committee" that assessed the quality of the translations, and they appointed Ivasheva (Cherkesova) as a treasurer – she was Maria Trubnikova's sister. An extremely interesting role was played by Anna Filosofova – educated, wealthy, from a well-known noble family, a beauty, a smart woman, the wife of an influential man, she had exclusive connections in the royal palace and easily managed to fulfill the numerous orders that she was given: balls, charity collections, and so on. She was the third manager and a tacit symbol of the Society.

Maria Trubnikova, Nadezhda Stasova and Anna Filosofova-people called them triumvirate. Its members perfectly complemented one another. The plans and will came from Trubnikova. Stasova's part was the performance, the persistence in doing the job. Filosofova embodied spirituality and ethics. Her participation, her purposeful responsiveness brought to the circle a peculiar femininity. When one looks at their portraits, Stasova looks like a nun who stayed in the world; from Trubnikova's symmetrical strict face the tension

of abstract thinking is felt and only the charming woman's face of Filosofova shines with the immediate joy of life.

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Anna Pavlovna Filosofova (Dyagileva) (1837-1912)

The artel began work in 1863 without an established Statute. The aim of the Artel was twofold: to improve the material status of the women participating in it by performing intellectually prestigious work, such as translations, corrections, etc., and, on the other, the translation of Western literature would provide the public with good and useful reading and this was a way to change their values.

The first published book was Andersen's fairy tales, which had just appeared in Germany and attracted the attention of educated Europe. Markelova, Shulgovska, Belozerska and Engelhardt translated it. Trubnikova edited it. The keys were written abroad [...]. The book had to be released at Christmas,

so that parents could buy it as a gift. ‘And here the book was printed, it seemed to us that all the work had ended and an unexpectedly a new problem occurred – regarding the image of the angel and the genius with wings, the book was sent for clergy censorship. There were only two weeks until the holiday. We were all so anxious. In the end, the problem was solved, and Trubnikova, content and triumphant, was showing to the translators and the members of the Society the first work of the Women’s Publishing Artel’. After consulting with the women of the Society, Trubnikova concluded that the Russian adolescence from the beginning of the 1860s needed natural-historical knowledge and she offered from abroad (1864) the book of the well-known scientist German Wagner ‘Round the Nature’. The Committee read and approved it. Mrs. Konstantinova made the drawings superbly and the book appeared in the world under the title ‘Round the Nature’ and soon it became the favourite book of the learning adolescence.

At the end of 1865, the members of the Society became 63, and there was still no permission for the Statute; however, they continued working. During this year, they discussed the idea of translating from English and publishing a very important and serious work ‘The Naturalist on the River Amazons’ by Henry Bates. The content of this book was of great interest to the Russian public. Shulgovskaia, Shulz, Munt, Babkina, and Poliksena Stasova translated it. The keys were made abroad and the book was printed in the typography of Golovachev. In 1866 a second edition of Andersen’s tales was published, and his own preface was translated by the new member of the publishing artel M. I. Malisheva.



А.Н. Энгельгардт

Anna Nikolayevna Engelgardt (Makarova) (1838-1903)

After the publication of these two books, this time not a translation, but an original history work by Sergeĭ Khudekov was published. ‘In 1866 a great joy came to us. Our two first books were approved on January 5th, 1866 by the Ministry of National Education, to be rendered as gifts to students for their success and good manners’. In 1867, the participants in the Society decided and translated the book of the German author Delitzsch ‘Collection of Stories of Travel and Daily life of the Peoples’ with photographs taken by a participant in the Society – Markelova Karik, one of the main and active participants in Artel. She translated also the book that was released in 1868. The books ran out from 1,200 copies to 2,500. In 1868, the publishing house printed another book ‘Why-That’s Why’ by Otto Ule, a translation from German with Shuglovska’s editing. ‘And again, in a strange play of fate that did not allow the official existence of the circle of translators, the new edition of the same circle was recognized by an order of June 24th, 1869 as a ‘useful textbook in physics for the educational institutions’.



Nadezhda Alexandrovna Belozerskaya (Gen) (1838-1912)

In 1870 they published 'On the Health of Children in School and at Home' by Dr. Bock, translated by Engelhardt and Shulgovska. After it, they translated professor Nikolaï Wagner's 'Cat Purr's Fairytales', and this publication was the last great success of the Society. Gradually, the Society was quietly ceasing its work and for four years, from 1872 to 1876, it issued two stories translated from the American writer Louisa Alcott, 'An Old Fashioned Girl' translated by Beketova, and 'Little Women', translated by Markelova, Trubycka and Clark. In 1879, the Society was liquidated. Poliksena Stasova explained its activity and liquidation as follows: 'The lack of a Statute greatly narrowed the Society by not allowing it to expand, but it did its job by publishing a book after a book. It was 8 years since the formation of the Translators' Circle, and in such a big time span, from 1863 to 1870, we published 10 books with very solid content. Here 27 women worked. The turn over capital was 18,263 rubles. Not all books were sold quickly, anyway, the Society could still exist in the future'. First, Trubnikova's serious illness forced

her to leave Russia in 1869 for two years, and then Stasova went abroad for 5 years due to family issues. Finally, in the fire in one of the bookstores where the main warehouse of the Society was, a lot of books burnt down, and the loss of 3,000 rubles forced us to slow down and cease our activities’.

Maria Vasil’evna Trubnikova (Ivasheva) (1835-1897).

Because of health problems Maria Trubnikova had to leave the Artel. She wrote articles for a number of periodicals in the country. She collaborated with the ‘Journal for Shareholders’ published by her husband (1858) and with ‘Stock Exchange Registers’ (1863-1869) covering the literary section, translations and bibliographies; with the St. Petersburg Registers (1869), where she discussed the female issue with Nikolaï Leskov; with ‘The European Newspaper’ (1871-1884); with ‘The New Times’ (1876) – reviews of foreign articles and translations of literary works and with the edition of E. Lvov’s translations of certain foreign novels. Maria Trubnikova had a wide range of European acquaintances. She was in touch with prominent representatives of the women’s movement in France, England, Switzerland and North America, informing them about the women’s movement in Russia – Jenny d’Hericourt, Josephine Butler (English woman, a social reformer for higher education), André Léo and John Stuart Mill. With this goal she participated in some foreign editions in ‘London’s Nowadays’. In 1868 John Stuart Mill sent her his famous letter to the Russian women. Olga Konstantinova Bulanova Trubnikova presented her mother in her autobiography as follows: ‘My mother – Maria Vasilievna Trubnikova was a woman with very advanced thinking and abilities. For her time, she was very well-educated and erudite, with a great interest in public activities [...]. At home there were always talks about women’s rights, lively debates about the advantages of the Russian music in respect to the Italian,

enthusiastic work on organizing different women's societies – the first events of women's amateur work, women's labour artels, the struggle for higher education for women [...]. My mother taught us respect to labour and gave us examples of hard work [...]. All my friends respected my mother profoundly and they always sought for even a minute to have a word with her. My mother was warmly sympathetic to their purposes, but she was resolute in rejecting terror, and that was the subject of eternal disputes'.



Nadezhda Vasil'evna Stasova (1822-1895). Nadezhda Stasova was very active in the first nurseries for the working class children which opened in 1864, and where she participated almost to her death. Here is what Nadezhda Vasil'evna said about herself in this period: 'I looked around and all my love, which I had brought from my family, I brought to society now. Whatever happens, everything will go better. To me the charm of my own family disappeared, and I

felt love for the whole world, it has become my job and I will die with it’.

Here is what the secretary of the Committee at that time, Evgeniï Shakeev, who often accompanied her during her visits to the poor, said about her: ‘Nadezhda Vassil’evna possessed on a high spiritual level this tact of the soul, which is so needed in charity, so that it does not turn into intolerant and abusive throwing of things. Entering the poor’s homes, she could carefully and at the same time completely intimately ask questions about the situation of the family to clear out in a non-offensive manner the causes of the poverty, so that after her first words the embarrassment that naturally occurs in many people who are intelligent but at the same time are under the pressure of the circumstances disappears’.

Anna Pavlovna Filosofova (Diagileva) (1837-1912). Anna Filosofova continued her work out of Artel. She was attracted by the idea to help women practically in order to solve the ‘women’s issue’. Anna Filosofova showed her business skills in all her public positions. She was the chairperson of the ‘Society of Cheap Lodgings’, a member of the ‘Literacy Society’ organized in 1861 with her participation, a member of the ‘Artel of the Women Translators’, a chairperson of the Organizing Committee favouring higher women’s education, a mentor of the Vladimirovskie courses, a member of the ‘Committee for Higher Women’s Courses’, a member of the Audit Committee of the courses, the first chairperson of the ‘Society of the Supply Fund for the Higher Women’s Courses’, a vice-chairperson of the ‘International Women’s Council’. In 1902 she gave the idea of conducting the first All-Russian Women’s Congress that aimed to unite women for further fighting for their rights. She became the chairperson of the Congress. What helped her with her work for women’s

cause were her numerous acquaintances, her connections in the palace and the high government circles, her husband's high position, her personal charm, beauty and youth. To organize an evening, a charity bazaar, a concert, a lottery, the funds from which would go for 'women's matters', to obtain permission for these events – there was no one better than Anna Filosofova who could do it. Thus, in 1905, she wrote to Mayor D. T. Trepov: "Today I have a talk before the members of our Society but three days ago, in our Society a guardian came and insisted that our chairman Anna Shabanova should tell me that you forbid me to read the lecture and you forbid to have an evening gathering. Dmitriï Fëdorovich, I do not believe that you can consciously insult a 70-year-old woman, whom your father respected very much. So I decided to write you this note and to ask you to explain the whole situation. Shabanova and I have always acted legally in everything and that is why your distrust and disrespect to us strike us, which is something we do not deserve'. Ariadna Tyrkova claimed that her name was as well-known in Russia as Lev Tolstói's name. Together with Nadezhda Stasova, they gave the women of the 1890s ideas and experience acquired in the 1860s. In the last years of her life there were no participants from her generation in the movement. She was the only one of the 'triumvirate' who lived in the 20th century and became a symbol of the movement and she participated in its activities to the end of her days.

The women's movement in Russia was institutionalized in the 1860s in the form of various charitable, educational and translation societies in the context of the liberalization of the Russian public life during Alexander II's rule. The initial resource of this movement were the women educated in the Institutes for Noble Maidens or noble women who received good education in their families; their main capital was the

knowledge of European languages. Unlike the nihilists and revolutionaries, 'the new women' had no political demands; they restricted their activities to educational, professional and economic initiatives. Through their work they introduced a new image and attitude towards the role of women in the society and the women's work and thus they built the system of values of 'the new women' that were the foundation of their modern identity. 'The new women' first came up with the idea for the right to general education, as well as for the right to university education for women, to extend their professional prospects. The well-being of the leaders of this movement and their connections with the court let them carry out many of their initiatives, even though the official authority was suspicious of their public activity and did not allow the legalization of the Statutes of the 'Artel of the Women Translators'. The fate of the economic enterprises of the Artel of 'the new women' showed their close dependence on the personalities of their leaders. These women become transmitters of the European feminist movements, which was supported by their relations with the European women's representatives and their translation activities that introduced new scientific ideas and the European pedagogical achievements into the Russian reality.

TASKS

1. What political events favor the development of the women's movement in Russia?
2. What were the foundations branches of the women's movement in the 1860-1870?

3. What are the main activities of the liberal women's movement? What are they fighting for? Did the official authority support them?
4. What literature did the members of the Translation Artel translate? Why?
5. What was specific to the Russian feminist movement? What were the European influences on it?
6. What are the distinctive features of the Artel's leaders /triumvirate/? What do they complement each other with?



TAGIEV SCHOOL – THE FIRST IN BAKU AND THE
CAUCASUS SECULAR MUSLIM WOMEN'S SCHOOL
(1896 – 1918)

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Background of the idea of women's education in Baku

After the protracted wars that Russia fought with the local Khans, Iran and the Ottoman Empire, northern Azerbaijan fell under Russia's colonial rule. The Turkmenchay Treaty (1828) divided the lands of Azerbaijan between Russia and Iran.

At this time in Russia the education system was strictly centralized. The whole country was divided into learning

districts. At the end of the XIX and the beginning of the XX century on the territory of Russia there were 12 teaching districts. The Caucasus Learning District was established on December 8, 1848, and its center was located in Stavropol. The obstacles encountered by the establishment of the Women's Muslim School in Baku were to some extent a consequence of this centralized education system in the Russian Empire.



The traditional system in which young Muslim women were trained in madrassas or at homes of religion, households, etc. became no longer working. This caused a radical change in women's education towards secular education. The first steps in this regard were taken in the first half of the XIX century, when in 1848 a Russian secular women's educational institution "St. Nina" was opened in Shamaha, which in 1874 was transferred to Baku and began to function as the first female high school giving secondary education.

The main reason for the distrust and negative attitude of Muslims towards the Russian school was the colonial politics of tsarism, the political and economic constraints of local intelligentsia, widespread corruption on all levels of power, etc. On the other hand, this mistrust was supported by ignorant Muslim priests who were not only against attracting children, and girls in particular, in secular schools, but also consider them 'contrary to the spirit of Islam' and religious services stigmatized and cursed teachers.



The first who initiated the idea of opening a private school for Muslim girls and realized it was Hadji Zayn Abdin Tagiev /1838 -1924/.

He was one of the brightest personalities of Azerbaijan in the late 19th and early 20th centuries. A millionaire, a mecenat and a charity man, an actual state counsellor and a person with tremendous authority not only in Baku, but also in Russia and Iran. He was born in Baku in 1823 into a poor family. He began his work as a stonemason. In 1860, he had one or two

small shops that sold manufactured articles. It was one of the first to take up the production of kerosene, and in 1870 he had already a small plant.

All his activities were related to the oil production. After selling his oil company to the British, Tagiev put the money in a textile factory, then in steamer construction and sailing, in the energy, fish and vine industries. He also became the founder of the Bacu's commercial bank.





Hadji Tagiev was not only a successful entrepreneur and millionaire, but also a prominent public figure, mecenate, and a donor. He was repeatedly elected to the Bakin Council and participated monetarily as a donor in many projects related to the city's infrastructure. It finances part of the project for the construction of the Baku - Sholar water supply. In 1883, with his own means, he built in Baku the first building of the theater. In 1886 Tagiev with his own funds founded in the city fire depot.



Hadji Tagiev also pays particular attention to education. He financed and established a one-class school with an additional 4th ward in which needlework and household management should be taught for the needs of the Muslim family. The school must have a boarding house for no fewer than 20 alumni. They should be exclusively Muslim girls, as well as Muslim female law teachers of God, Azerbaijani and Russian languages, etc. The board of trustees is formed: by the founder of the school, who heads it for life and the members of the board. In the case of his death, this right to inherit his eldest son...’



Many facts from the documents show how hard Tagiev and his like-minded representatives of the progressive clergy have tried to convince the reactionary clergy and the ignorant mass of the need to open the school and that the Islamic religion does not forbid girls from studying.

Tagiev met opposition not only from his compatriots. The obstacles also came from government officials. The Minister of National Education of Russia expressed displeasure and returned the draft statutes for the fact that it stated that in the future the school can be converted into a secondary school. The point of the project, which envisaged three Azerbaijanis – members of the city's Bakin council to be included in the Board of Trustees – had also been criticised.



The women's school, although private, was planned as an educational establishment completely dependent on the administrative authorities, in particular the city authority of Baku and the Emperor's office. The Tustee Council was under the control of the City Council. The school was so under control that even the chairman of the Trusee Council and the head of the school were approved by the Empress.

Tagiev was only a member of the Custodial Council, although he fully financed the construction and operation of the school. The school itself looked more like an administrative institution: its servicemen wore uniforms and could be promoted to a title.



In June 1898 began the construction of the building of the women's school. The building was built on the central street of Baku – Nikolaevskaya and was a real work of architectural art.

The school had a U- shape and a courtyard, it was made of white and gold stones in combination with filigree thread on the stones, which gave it a special originality. In the planning of the building, Tagiev showed foresight, not forgetting his idea to become a high school and built a huge building with comfortable and practical premises. Thanks to this, he

expanded the women's school and later even held higher pedagogical courses there.

From 1901 Tagiev began to form the student and pedagogical personal. The school accepted Muslim girls no older than 7 years. Initially, it was planned to accept 50 schoolgirls, including 20 Muslim girls, to live and study at Tagiev's maintenance boarding house. Those wishing to receive free tuition turn out to be more and an additional 13 poor girls have been accepted.



At the time of the opening of the school, the number of free school students increased to 35, and the total amount became 58.

The most complex was the choice of pedagogical staff, since the teachers had to be Muslim women, who had passed a special exam, which entitled them to teach Azerbaijani language and Muslim creed.

On October 7, 1901, there was a solemn opening of the Bacin's Female in the name of Empress Alexandra Fedorovna Russian-Muslim School.

The school was also an indoor boarding house. No men were permitted here. Securing the schoolgirls in uniforms, food, teaching supplies was at Tagiev's expense. The archival documents store many materials related to interesting information about the organization of the school learning process, the schedule of the lessons and the content of the textbooks. On these details one can get an idea of the exemplary educational process, the regime, food and leisure of girls.



The school had all the conditions for the prolong life of the schoolgirls there. There was a hospital, kitchen, laundromat, lounge, study and sleeping quarters, rooms for teachers and a

patio for leisure. The Tagiev School also had a wonderful theatre scene where the girls staged the works of Azerbaijani classics. There was a choir, a literary and a dance groups. The school also had a special state for doctor and paramedic and the health of the girls was under regular controll.

The school year at the Alexandrina School started on September 1 and ended on March 14. The number of girls admitted was steadily increasing. In 1907, 86 girls were trained, and in 1908 they became 100, in 1915 – 89, and in 1916 – 125. When the school opened in 1901, there were 4 teachers, together with the principal, in 1908 there were 7, and in 1915 – 15. Many of the teachers came at Tagiev's invitation from Georgia, Uzbekistan and Dagestan.



The estimated value of the school's building in 1915 grew to 250,000 rubles. There were 1,300 books in the library. The school had 600 teaching tools in Muslim Law of God, History,

Geography, Mathematics, Natural Sciences, Writing, Drawing, Music, etc. subjects.

In 1906 15 girls graduated from the first class of the school, who later became famous pedagogues, doctors and specialists in other fields.

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In 1909, Tagiev again raised the question of converting the school from primary to secondary, reiterating that in the new school should necessarily be taught Azerbaijani. Under a tried-and-tested bribery strategy, he spent 25,000 rubles on the project and established a special scholarship in the name of Countess Elena Vorontsova-Dashkova, wife of the Russian deputy of the Caucasus – Count Vorontsov.



Tagiev also advocated the establishment at the school of Muslim women's biennial pedagogical courses to prepare teachers for primary schools. To this end, he donated 100,000 rubles. The courses began operating from 1915, and in 1916

the status of the school changed and it was assimilated to higher primary schools. Although slowly, after six years, Tagiev succeeded.

The Tagiev School was the first secular school for Muslim women in Caucasus. In 1901 in Yerevan, in 1902 – in Gange, in 1907 – in Nuhe and Aresh, and in 1909 in Baku Russian-Azerbaijani women schools were opened. Many of the pedagogues in these schools have completed the pedagogical courses of the Tagiev School.



In connection with the First World War and the troubled supplies, the Tagiev School ceased its activities in early 1918.

In 1924, Hadji Zaynal Abdin Tagiev – founder of the Russian-Muslim Women's School and first partisan of women's education in Azerbaijan died. Twenty-eight years before his death, asking for opening the school, he said:

‘We need to make Muslims aware of their human rights in the way of school education. It is this goal that also pursues the school I founded, which is about to accomplish a high cultural task here’.

Hadji Tagiev, through the school and all his donor activity, expanded the circle of educated Muslim women and launched a women's education in the region.

TEAMWORK TASKS:

IN TEAMS DISCUSS THE FOLLOWING ISSUES. YOUR IDEAS SHOULD BE REFLECTED IN POSTERS. HAVE A COLLECTIVE DISCUSSION ON THE ISSUES.

- What obstacles did the establishment of the Women's Muslim School in Baku encounter and to what extent were they a consequence of the centralized education system in the Russian Empire and to what extent were they a consequence of colonialist imperial politics?
- Outline the image and personality of Hadji Zaynal Abdin Tagiev /1838 -1924/ using the text and photos attached to it.
- What difficulties and why do Tagiev and his like-minded representatives of the progressive clergy encounter in trying to convince the reactionary clergy and the ignorant mass of the need to open the school and that the Islamic religion does not forbid girls from studying?
- What was the status of the women's Muslim school and why?

- Take a look at the photos of the school and discuss why Tagiev built such a large building, throwing huge funds for its maintenance as well?
- What strategies did Tagiev use to transform the school in 1909 into secondary and then higher pedagogical and why?
- Why did the school cease operations in 1918 and apart from the troubled supplies, what else happened in 1917?
- What did Tagiev understand as ‚human rights‘?
- Can we assume that this ‚high cultural task‘ was in the spirit of the Muslim enlightenment of the late 19th century – the right to education of boys and girls, right to study their mother tongue, and last but not least – the right to religious identity and why?





THE MOVIES THAT WERE EXPECTED TO TAKE OFF THE CHADOR FROM THE FACE OF THE "EXOTIC EAST"

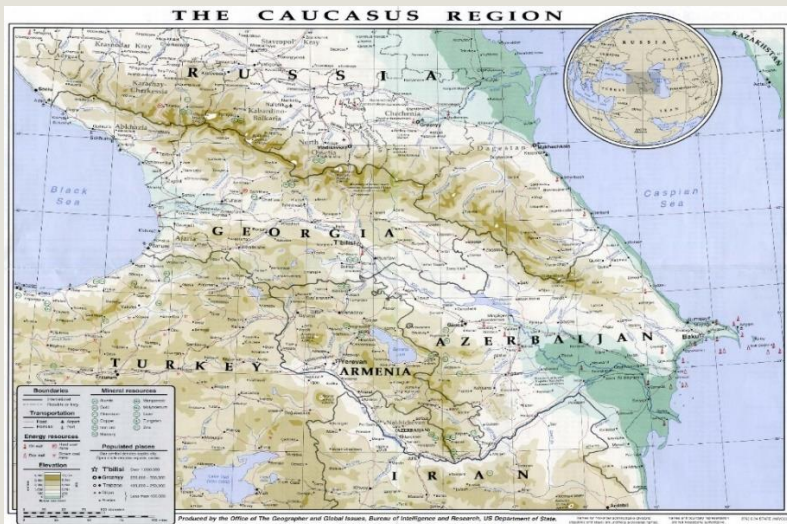
(THE CINEMA OF TRANSCAUCASIA IN THE 1920S AND 1930S)

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Transcaucasia is the Russian name of *South Caucasia* and it means 'The zone beyond Caucasia', which assumes the Russian point of view. Region of geopolitical importance.

Since the end of the 18th and the first quarter of the 19th century the principalities of Georgia and khan entities on the territories of Azerbaijan and Armenia were included in the Russian empire (Christians and Muslims).

In Transcaucasia are situated Armenia and bigger parts of Georgia and Azerbaijan nowadays.



Map of Caucasus region

CHRONOLOGICAL FRAMES OF THE 20'S AND THE 30'S OF THE XX CENTURY

1920'S

- The time of the silent movies,
- The beginning of national (Soviet) cinema in Georgia, Armenia and Azerbaijan.

1930'S

- The end of the silent movies
- The Soviet state began to make huge investments in movie productions having in mind its propagandistic power.

SINCE IT IS IMPOSSIBLE TO REVIEW THE THEME IN DETAILS, THE REVIEW OF THE TRANSCAUCASIAN CINEMA SHOULD BE DETERMINED BY:

- The earliest Georgian and Armenian chronicles in Transcaucasia shot by Georgian camera men in Baku, Erevan (1907, 1911).
- The earliest and the significant for the national cinematography companies of Georgia, Armenia and Azerbaijan movies of the 1920's.
- Ordered movies for the three Transcaucasian cinematography companies with which they

participated in the construction of the Soviet image of the East and ‘reveal the myth of the exotic East’.

THE WESTERN/FRENCH INFLUENCE ON THE EARLY RUSSIAN AND EARLY TRANSCAUCASIAN CINEMA BEFORE THE OCTOBER COUP D'ÉTAT IN 1917.

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- Public sessions of the cinematograph of Lumière
 - 4th of May, 1896 in Petersburg, 6th of May 1896 in Moscow;
 - 16th of November 1896 in Tiflis; 6th of August in Baku; 1899 in Erevan
- The Inauguration of tsar Nicholas II – 14(26) of May 1896
- The first Russian movies are similar to the French ones and that is the reason for the first 12 years of the Russian cinema to be called “French period”.
- Aleksandr Khanzhonkov, Joseph Ermolieff, Alexander Drankov began their careers in French companies

THE PENETRATION OF CINEMA IN TRANSCAUCASIA

- The cinema in Transcaucasia is not accepted unambiguously by Georgians, Armenians and Azeri.
- The Transcaucasian movie creators and the Transcaucasian public are not monolithic.
- The movies were differently perceived and broadcasted in the Christian and the Muslim worlds.

The dependence between seeing, perceiving and imaging the world and the existing bans, norms and practices of the various religions is a subject of the studies done by Karl Kaser.

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In Transcaucasia the earliest cinematographers and photographers are Armenians and Georgians.

THE EARLIEST GEORGIAN CHRONICLES WERE SHOT IN BAKU IN 1907-1908

- They were shot by the Georgian cinematographer Vasil Amashukeli, who was a mechanic at the Theater of Baku at that time.
- Storylines - Baku, the Caspian Sea, Azeri oil:

- ‘The work of the printing house of the ‘Caspian’ newspaper’,
- ‘A walk by the sea side’,
- ‘Work in the oil localities’

THE FIRST CINEMA CHRONICLES ON THE TERRITORY OF ARMENIA

- Shot by the *Georgian cinematographer* Aleksandr Digmelashvili and the *Russian cinematographer* Nickolay Minervin.
- The storylines – the funeral ceremony of Catholicos of all Armenians Mkrtych I of Van at the end of 1907 in Etchmiadzin.
- The funeral of Matteos II of Armenia - Supreme Patriarch and Catholicos of all Armenians in 1911.

THE EARLIEST CHRONICLES WITH AZERI STORYLINES

- Shot by Alexander Mishon - *French cinematographer*, journalist, editor and publisher, who lived in Baku from 1879 until 1905.
- The storylines – ‘A fire in Balakan’ in August 1898.
- ‘A fire in the oil fountain Bībī Heybat’
- ‘The seeing off of his majesty the Emir of Bukhara’

THE TRANSCAUCASIAN CINEMA BEFORE 1917

- The early cinema in Transcaucasia is a result of the free movement and exchange of knowledge and experience between the inhabitants – Armenians, Georgians, Azeri, Russians...
- The natural connections and mutual influences between them continued in Persian, Ottoman and Russian Empires.
- During the time of the invention of the cinematograph, Transcaucasia was in the Russian Empire.

NATIONALIZATION AND CONTROL

- With a decree from August 27, 1919, the cinematographic industry got nationalized and, thus, resulted in a total control over it.
- During the first decades of the Soviet regime, mainly creations of *movie myths of the Soviet reality* and the historical past (movie screens, scripts and paraphrases of the myths) were supported, created by the state itself.
- *Agitation and propaganda movies* were supported the most.
- Georgia, Armenia and Azerbaijan were among the first Soviet republics that managed to organize their own cinema productions along with Ukraine, Belorussia and Uzbekistan during the period of the silent movies.

GEORGIAN (SOVIET) CINEMA

- The Georgian cinema section at the Peoples Commissariat (Council of Minister after 1946) was established on April 11, 1921.
- Hamo Bek-Nazarov (1891-1965) was its first manager. He was born in Erevan and he was an actor in many roles in the early Russian cinema.
- The key role that Bek-Nazarov had for the history of the Transcaucasian cinema determines him as the *‘father of the Transcaucasian cinema’*.

THE FIRST GEORGIAN (SOVIET) MOVIE WAS
AGITATION-PROPAGANDISTIC

- *‘Arsena Jorjiashvili’* (1921) [The Murder of General Gryaznov], directed by Ivane Perestiane. It is a historical and revolutionary movie. It is an editorial story about the struggle between Georgian strikers and the Russian army in 1905.



Posters from the film *„Arsena Jorjiashvili“*

THE EVENTS OF 1905-1907.

- The first Russian revolution.
- A period of mass rebellions of the citizens against the government in the Russian Empire.
- The policy of Russification of Caucasia led to tension and ethnical conflicts:
- Petitions were made:

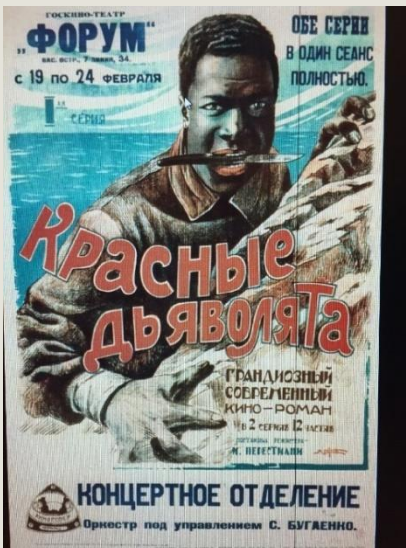
- For gaining back the right to study in Georgian language.

- For equal rights of the Caucasian Muslims with the rest of the population in Russia.

- Against the secularization of the properties of the Armenian and Gregorian Church.

- In order to maintain the situation, Emperor Nicholas II issued a decree on February 25th, 1905, for reestablishment of the position of a viceroy of Caucasia. It was followed up by trials for ‘appeasement’ of Caucasia with the help of liberal reforms.

- The Georgian agitation-propagandistic movie „Arsena Jorjiashvili “ was dedicated to the murder of General Gryaznov, chief of the army of the Caucasian military region. It happened on January 16, 1906. The general was murdered by Arsena, a worker from the railway station. The crime was organized and inspired by Stalin.



FIRST (SOVIET) GEORGIAN ADVENTUROUS MOVIE – FOLLOWING THE PATTERN OF THE COWBOY MOVIES

- **‘The Red Devils’**, 1923; directed by Ivane Perestiane. The film tells the story of a few young fellows who were fighting against the band of the Ukrainian anarchist Makhno. Makhno was represented in a grotesque way as a negative image. The movie

received a huge audience and interest and thus, made the director Perestiane to produce 4 sequels in 1926.



Posters and a photo from the film „The Red Devils“

THE GEORGIAN MOVIES OF BEK-NAZAROV

- ‚The Lost Treasures‘ 1924
- ‚Natela‘ 1926
- The ‘critics’ did not approved them, because they ,represent Georgia as an exotic country, with romantic people, wine, daggers, love and jelaousy...‘

Without involvement in the Soviet cinematography; movies for the old image of the East.

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Poster from the film ‚Natela‘

FIRST ‚REALISTIC, HISTORICAL AND TRUE‘ GEORGIAN MOVIE

- ‚Eliso‘ [Caucasian Love] 1928, directed by Nikoloz Shengelaya
- ‚...for one of the episodes of the struggles of the soldiers from North Caucasia against the colonization policy of the Russian tsar‘.

- In the storyline goes the love story between a Muslim woman (Chechen) called Eliso and a Christian man (Georgian) called Vajia.
- *When the tsar's government began the exile of the Chechen people in order to settle Russian Kazaks on their places, Eliso can go with her lover to Georgia, but she decides to stay with her people. She set her house on fire in order not be used by the enemies.*



Poster and a photo from the film ,Eliso‘

SUMMARY

The earliest Transcaucasian cinematography was the Georgian one and there were created:

- The earliest *agitation* movies praising the Soviet republic;

- The first heroic-adventurous movie (cowboy style) – was the blockbuster of the 1920's
- The successful agitation movie ‚Eliso‘, marked down the ‚religious fanaticism‘ and created the image of the woman that gives priorities to the social functions rather than to her private moments in life.

But the *Soviet* evaluation for the Georgian cinema of the 1920s was that it did not manage to get out from the old frame and represents the East as an exotic place – (, *Natela* ‚, dir. *Bek-Nazarov*)

ARMENIAN SOVIET CINEMA



The emblem of Armenkino

- The Armenian State Cinema Company was established on April 16, 1923 (2 years later than the Georgian one).
- It was run by the party worker Daniel Dznuni (who did not have any idea how to hold in hands a camera).
- Under his invitation Hamo Bek-Nazarov moved from the Georgian cinematography into the Armenian one.

- He completed the Georgian movie ‚**Natela**‘ in the spirit of the exotic East, and started work upon the script and of the movie ‚**Namus**‘ – which initiated the beginning of national cinema in Armenia.

The first *Armenian* (Soviet) movie ‚takes off the chador from the face of the East‘

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- „**Namus**“ [Honor] 1925, directed by Hamo Bek-Nazarov, based on Alexander Shirvanzade’s novel with the same name (1885).
- *The story is set in the city of Shemakh (today in Azerbaijan) during the period of 1860-1870. After a destructive earthquake the daughter of Barkhudar (Susan) and the son of Hayrapet (Seyran) got saved and it looked like a miracle. The parents pledged to marry them. One kiss between the young people who do not obey the conservative traditions of avoiding the closeness before marriage became a reason for a dramatic end. The father of Susan breached the agreement and marry his daughter to another man - Rustam. He murdered his wife when he understood about the love of Susan towards Seyran, and Seyran committed a suicide being unable to stand the death of his love...*



Poster and a photo from 'Namus'

„THE CORRECT“ MOVIE

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- Two times ‚Pravda‘ newspaper wrote about ‚Namus‘ and acknowledged it as the ‚*First realistic view upon the East*‘
- Ducat Tobacco Company gives the name ‘Namus’ to a new to a new brand of cigarettes.
- It got wrongly advertised as a movie against ‘Adeta’ (local traditions and customs of the Muslim communities under the norms of which were dealt cases about blood vendetta, stealing of a wife, etc.).
- In order to obtain the appraisements of political valuation the authors and the contemporary fellows kept silent the change of *Honor* with Adeta, and stayed silent about the historical unreability and thus the movie got affirmed as ‚useful‘, propagandistic and had huge success.



Cigarettes named after the film „Namus“

Hamo Bek-Nazarov created 2 movies simultaneously, in 2 cinematographic companies that got contradictive valuations.

- ‚Natela‘ - Georgian/Soviet
- 1925/1926
- Represents **the East** in the old style of the Russian cinema from before the Revolution.
- The Exotic *East*.
- ‚Namus‘ - Armenian/Soviet
- 1925/1926
- Realistic point of view upon the East.
- Takes of the chador from the face if the East.

Hamo Bek-Nazarov gives a hand to the Azeri cinematography as well

- After the success of the first *Armenian* movie Bek-Nazarov got a task to help the *Azeri* cinematography, which was expected also to ‘cut off with the image of the *exotic East*‘.
- Bek-Nazarov created the movie ‘**House on the Volcano**‘, Armenian- Azeri, 1929, based on the novel ‚Chaos‘ of Shirvanzade.
- From the novel there are 3 characters; workers – Volodya (Russian), Petros (Armenian), Hasan (Azeri). In the movie a new character got implemented – Georgii (Georgian).

According to the Soviet critics, with his film ‘House on the Volcano’ Bek-Nazarov completely cut off with the image of the exotic East.

- The storyline unfolds in the period of 1905-1907 in one of the villages of the oil industry called Zabrat, situated in the Baku region. *Nonhuman exploitation in which the worker’s families live in cottages placed on a ground - cracked from the oil gas. After a blast, an Azeri worker facing his death begged his Armenian colleague to raise his son. After years, the workers went on rebellion with guns against oil producers. The revolutionary struggle brought the Soviet power into Azerbaijan. Big love flourished between the Azeri boy and the daughter of his Armenian stepfather – a solution for the theme of the friendship..*



Photo and a poster from the film ‘House on the Volcano’



The first *Armenian* sounded movie „Pepo“

- The peak in the director’s achievements of Bek-Nazarov was the first Armenian **sounded** movie ‚Pepo‘ (1935).
- It came out one year after ‚Chapayev‘ was acknowledged as the best movie of the socialistic realism at that time (1934), directed by Vasilev brothers.
- ‚Pepo‘ was compared, even labeled as the *Armenian* ‚Chapayev‘.
- Another acknowledged by the Soviet historiography ‚impact‘ of the Armenian cinema were the movies which mocked and condemned the short period of independent Armenia, run by the Dashnaksutyun party.



Poster of the film ‚Chapayev‘ and ‚Pepo‘ - the *Armenian* ‚Chapayev‘

Another major topic to which Bek Nazarov is devoted is related to the life of the Kurds - a nation who, in his words, has no literacy and about whom very little is known. In order to study their way of living and culture, he lives in Mount Aragats and with a prepared in advance survey seeks answers to questions about their beliefs, rituals, ideas about the world, food, clothing... There is no doubt that even before the two-month study of Kurdish life, he knew that the purpose of the future film **'Zare'** (1926) was to show the Kurds as unenlightened, primitive inhabitants of the Russian Empire. Therefore, ethnographic characteristics were needed rather as a background to contrast with the 'establishment of Soviet power in the mountains.' For its time, the film was recognized for its historical-ethnographic and historical-revolutionary contribution. A peculiar continuation of the theme is the film **'Kurdish-Yazidi'** (1932) by Amasi Martirosyan (1897-1971), which 'tells about the social upsurge of the Kurdish village.' According to Bek Nazarov, this film shows the next stage in the life of the Kurds from the early 1930s, when they had already settled and organized livestock collective farms, and when they received literacy.

SUMMARY:

- Non-Muslim Armenian cinematography had the task to contribute to **taking off the chador from the face of the East**, and to start removing the image of the exotic East.
- To show up ,the awaken East'/ 'the East as it is'

- Another task that fulfilled successfully the Armenian cinema was the mocking of the governance of the independent Armenian republic 1918-1920.

AZERI SOVIET CINEMA

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- **Baku Cinema studio** (Cinema factory) was established as the Armenian one in 1923.
- The first Azeri movie ‚**Legend of the maiden Tower**‘, 1923 was announced by the Soviet critics as unsuccessful, showing the ‚*exotic East*‘.
- ‚**In the name of God**‘, 1925 was widely advertised as very successful movie, which contributed to the revelation of ‚the reactionary matter of the Muslim clergy‘, in the spirit of anti-Islamic propaganda.



Государственная кинофабрика при Наркомпросе Азербайджана
(Баку, 1923 г.).

Baku Cinema studio, 1923



Poster of the film „In the name of God“

V. Pudovkin, J. Jabbarly, A.I.Bek-Nazarov,
time-off on the set of the film 'Sevil'



My 'Sevil' needs bigger
auditorium than a theatre can.

V.Pudovkin, Jafar Jabbarli, Hamo Bek-Nazarov Baku,
1930 r. after finishing the film ‚Seville‘.

Hamo Bek-Nazarov and Jafar Jabbarli created ‘Seville’ – the most correct Azeri movie

- ‘Seville’ (1929)
- The play ‘Seville’ written by Jafar Jabbarli was determined as the one that led to mass reaction of the young girls, who followed the example of the main hero Seville and threw their chadors on the streets .
- A bigger follow-up was expected from the movie. In the movie, the positive image of the Azeri woman Seville, who had graduated in Moscow and wrote a book ‘The road of anti-serfdom of the Azeri woman’, was contradicted with the negative one – a woman who had studied for manicurist in Paris and who had changed into a ‘vanity’ lady.
- The movie is rich in quotations of Seville’s propaganda:
- ‘The woman of the West does not know what is chador, but she is still not free. First of all, a woman needs an economic freedom’.
- The slogan of the hero is ‘Ahead towards the factories, towards socialism!’



Poster and a photo from the film ‚Seville‘

SUMMARY:

- The Azeri cinematography was viewed as a *national proletarian center* for transmitting the socialism towards other foreign countries of the East and for broadcasting cinema in other Soviet republics with Muslim population.
- An anti-Islamic propaganda for revealing the ‚*the reactionary matter of the Muslim clergy*‘ was led through the Azeri cinema

- *The Azeri cinema got the task to take off the chadors (in the right sense) of from the emancipated Azeri women inspired by and following the example of the hero Seville from the movie Seville.*

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Statue of a Liberated Woman, Baku, 30 April 1960. He was inspired by character of Sevil from the piece of Jafar Jabbarli ,Sevil‘

IN CONCLUSION:

- With the establishment of the *Bolshevik regime* in Azerbaijan, Armenia and Georgia, the cinema of Transcaucasia became one of the priorities of the government for aesthetic influence and propaganda.
- The three Transcaucasian cinematography companies are acknowledged *together* to change the image of the East as an exotic world with the image of the Soviet East.
- Every Transcaucasian cinematography had its impact and key propagandistic movie from the 1920's:
 - - Georgian ,**Eliso**‘
 - - Armenian (with Georgian help) ,**Namus**‘
 - - Azeri (with Armenian help) ,**Seville**‘
- The silent Transcaucasian cinema from the 1920's and 1930's is a good example for cinema production that was created not because of mutual and free exchange of ideas and knowledge, but in a capsule world under the control upon themes, genre, content, and even participants in the teams.
- In that capsule world in the second half of 1920's the restriction of the Western movies from the Soviet screen began. Thus, the viewer got trapped in the field of control as well.



The future of Armenkino – collage of Sergei Paradzanov

QUESTIONS:

1. When did the cinema first appear in Transcaucasia and how is it welcomed and perceived by Armenians, Georgians and Azerbaijanis?
2. Can it be argued that the early cinema in Transcaucasia was the result of free movement and exchange of experience and knowledge between the inhabiting Armenians, Georgians, Azerbaijanis, Russians?
3. What ideological prescriptions did national Soviet-Transcaucasia cinematographies fulfill in the presentation of modernity, and what in reflecting the historical past?
4. Why do they call Amo Bek-Naziov 'the father of Transcaucasia cinema'?

5. Which films from the 1920s by Amo Bek-Uzarov portray the East as exotic (in the old frame of Russian pre-revolutionary cinema) and which are recognized as realistic looks, with which he takes the chador off the face of the East?

6. Which films are most indicative of the fact that the Transcaucasia cinema of the 1920s – 1930s is the result not of a free exchange of knowledge and experience, but of control over the themes, genre, content and even the author's teams?



WOMEN'S CONTRIBUTION TO THE BEGINNING OF THE WELFARE STATE (BULGARIA 1910 - 1940)

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The concern about the struggle against epidemics, tuberculosis and other contagious diseases as well as against infant mortality drew attention in the second half of the 19th century to the social hygiene and poverty, to the homes in the poor outskirts, to working class families, mothers and children. In difference to the more evident power of discipline and direct social control, the organized social advising and various educational courses were important techniques of indirect influence the population. This ‚pastoral power‘ – the power in advising, counseling and facilitating appeared in different consultation centers, courses, lectures, exhibitions, instructions, booklets and issues. It was no less effective than coercive power in determining how people shall understand and live the social world.

Young women mostly from the middle class were attracted by ideas to help poor families and mothers and to reform the living conditions. In Victorian England a lot of visiting societies appeared. They spread religious, hygienic, child rearing and other practical knowledge among poor population. In 1857 the Ladies' National Association for Diffusion of Sanitary Knowledge was organized in order to study the living circumstances of the working class and ignorance of mothers, the effects of diarrhea, whooping cough, measles and bronchitis – which affected also upper – middle class children. This Ladies Sanitary Association set up branches around the

country. The important steps in this direction were made by the Charity Organization Society (COS), organized in the late 1860s. COS was an organization of middle class women who wanted to help the poor families in the outskirts in an organized way, to educate the mothers and to change the social situation there.

In the 1880s a new organizational form of educational and social work among poor population in England and USA appeared: the settlements. A new generation of women joined the settlements searching and independent life. Settlements movement was motivated by the general thought to settle among the poor citizens and by social reformists ideas to educate them and to change the communication between rich and poor. In England it was started by Octavia Hill (1838 – 1912), in USA by Jane Addams (1860 – 1935). Both COS organizations and settlements wanted to bring rich and poor together, but settlement's people wanted instead to visit the poor, to live among them, to build friendship with the poor people instead to practice charity. (Martha Vicinus, 1985) Public health nursing was invented in USA in this context. It was the feminist, social worker and nurse Lillian Wald (1867 – 1940) who started in 1893 the Henry Street Settlement in New York and formulated the tasks of the public health nursing. There were other centres where public health nurses were trained like Johns Hopkins Hospital, Baltimore, the Massachusetts General Hospital in Boston and the Presbyterian Hospital of New York City. Some settlements became also important Centres for international collaboration and exchange. Although settlements movement remained a

specific formation for England and USA and was not wide spread in continental Europe and in particular in Eastern Europe, English and American settlements played their important role for East European pioneer in public health nursing and social work. Alice Masarykova (1879 – 1966), President of the Red Cross in Czechoslovakia, who organized the social work education in her country, was in 1904 in America and worked in Chicago University Settlement, which was closed to the Hull House Settlement. Since her stay in Hull House Settlement she had close contacts with Jean Addams and was supported later in difficult moments by her. In the early twenties several young Bulgarian women were in Henry Street Settlement in New York studying public health and practicing ‘field work’ in the settlement: ‘...I will very probably take a course in public health – the Bulgarian student Nevena Sendova wrote from Henry Street Settlement in April 1924 - which I think will help me a great deal as I have had the field work at H.S.S...’

The first school of Nursing at Sofia was organized by the Bulgarian Red Cross Society in 1898 – 1900. As early as 1900 Sister Efrosina of the Russian ‘Obshtina of the Holy Trinity’ (Sveta Trojzka Obshtina) , established a school under the Bulgarian Red Cross. Under Sister Efrosina the school was modeled after the German ‘Mother House’” i.e.; the same Board manages the school, both students and graduates, and the same roof houses them all. The graduates never lose direct connection with the Mother House. The head of the school was always the head of the graduates. In time of vacation the

graduates may stay at the Home, also in case of invalidism. The length of the course was 1 year.

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Bulgarian Queen Eleonora

The Red Cross Society supported by Bulgarian Queen Eleonora (1860 – 1917, Bulgarian Queen since 1908) started in 1910 also a first training course in nursing for charity women. For this purpose a women society ‘Samarjanka‘ (Samaritan Woman) was organized. In the courses women were trained to do some sanitary and nursing work and to help doctors. Instructors were doctors from the Bulgarian Red Cross Society. After the first course in 1911 regular courses started not only in Sofia but in other cities like Plovdiv, Russe and others. Queen Eleonora initiated also after meeting in 1913 Mabel Boardman (National Director of the American Red Cross and Nursing Service since 1905) the modernization

of the nursing education in Bulgaria. In 1914 Helen Scott Hay, who was till 1912 Director of the Nursing school in Illinois, was sent by the American Red Cross in Europe and worked in Russia, Rumania and other countries. She led a group of nurses in Russia and on her way back she was asked by Queen Eleonora to stay in Bulgaria. Coming in Bulgaria Helen Scott Hay visited the American Secondary School in the small town of Samokov (near Sofia) and stayed there for some weeks in order to study Bulgarian language and to attract young women for the planned new School of Nursing in Sofia. In the Samokov's American School's periodical 'Probljasuk' ('Shine') she published an article about public health and public health nursing in the USA as well as about the necessity for young women in Bulgaria to be trained for this purposes. She explained the biopolitical activities of public health nurses in the outskirts, their care about poor people and the good advices how to live in a healthier way they gave. She described the qualities of the public health nurse who brings together professional skills, theory and sympathy to the poor. Helen Scott Hay stressed the most important target groups of the public health nursing: children and young women. The public health nurse had to be a friend of the daughter and of the young mother in the family. She had to help also the poor to find job, heating and food during the winter time. She had to visit every house, to observe the living situation of poor families, to control their food and its preparation and the quality of the air in the rooms. Her work was also to prevent contagious diseases like tuberculoses. She had to be familiar with the real life of the poor in factories, shops and outskirts and to give sympathy which nobody others could give, 'she

can help people, advise and rise them like nobody others'. In conclusion Helen Scott Hay wrote that they were a lot of challenges for a young woman in this field of work: 'Public health service and its importance become more and more evident from day to day. It means a conciliation for the poor, reduce of tuberculoses cases, of epidemics between children in schools, reduce of infant mortality'.



Nevena Sendova and Boyana Hristova (sitting in the middle)

During her stay Helen Scott Hay attracted some young Bulgarians to become trained nurses. They graduated the new course for Nurses opened in Sofia in 1915 by Helen Scott Hay and her assistant Rachel Torrance. Between this students were

Nevena Sendova (later on she studied in the American School of Nursing in Istanbul) , Krustanka Pachedjieva (both studied later also in New York) and Boyana Christova who graduated in the early 1920-es the first international course for Public Health in Bedford School in London. She became the first public health nurse in Bulgaria. (In 1928 Boyana Christova was one of the Bulgarian representatives who took part in the Social Work Congress in Paris, and Nevena Sendova – in the International Congress of Nurses in Helsingfors 1925 and in Montreal in 1929.

The American Red Cross, the Rockefeller Foundation, the Near East Foundation and other international organizations contributed actively to introduce public health nursing as an important biopolitical agency in Europe especially in the struggle of tuberculoses and other contagious diseases. This notion of nursing was in opposite to the old interpretation as a service closed in the hospitals. The American Elisabeth Crowell (1874 – 1950) also contributed to the development of the public health nursing and its spread in West (France) and in East Europe serving in the Rockefeller Foundation Institutions in Europe. As a public health nurse – social worker she was invited by Alice Masarykova in Czechoslovakia to help for the establishment of professional social work. The intensive discussions about high infant mortality rates and high tuberculoses morbidity and their social aetiology raised the necessity of professional training of specialists prepared to combine hygiene, educational and social work.

‘At this time – Susan McGann wrote - the term ‘public health nurse’ covered a variety of workers in different countries, from health visitors and social workers to sanitary inspectors and charity visitors.15 Nurses were attracted to public health work by the positive aspects of preventive medicine and the challenges the developing field offered, and it was generally recognized that nurses were the most efficient deliverers of public health and health promotion’.



Maria Nikolova (sitting in the middle)

FIRST BULGARIAN VISITING NURSES 1920 – 1926

In the 1920s the high rates of infant mortality were recognized as an important social and health problem in Bulgaria. It became a focus of discussions and biopolitical measures of a

lot of civic societies and state authorities. The Bulgarian Child Protection Union organized in 1925 supported by the International Child Protection Union had as its first aim the struggle against infant mortality. It was recognized also as an indicator for the modernization of Bulgarian society.

INFANT MORTALITY RATES PER 1000 LIVE BORN CHILDREN (1936)

Austria 93/1000

Belgium 79

Bulgaria 144

Great Britain 59

Germany 66

Greece 114

Italy 100

Portugal 149

Romania 180

Sweden 43

USA 56

The high infant mortality as well as the other public health problems like high tuberculosis mortality rates and others were recognized to be caused by two main reasons: poverty and ignorance. The combination between poverty and ignorance which explained according to the experts the bad public health situation in Bulgaria needed a systematic social and hygienic health promotion measures. The public health nurse were recognized as a central figure. This meaning spread in the 1920s and 1930s opened a wide field for the profession of public health nurse who was expected to enter people's home, to observe living situation and to instruct young mother in hygiene and child rearing. Coming back to Bulgaria the young nurses trained abroad and prepared for public health services started to work in the field of children health, child protection and anti tuberculosis centers.

In 1924 Boyana Christova was appointed to lead the first Children health Consulting Station in Sofia (Children Health Centre) opened by the Bulgarian Red Cross Society. In the next years she became also the head of the Nursing Service of all new public health children health stations in Sofia, which were opened in the following years. She published a lot of articles explaining the social mission, the tasks as well the first experiences of the public health nurses in Bulgaria. Boyana Christova also elaborated rules for the visiting nurses how to communicate with women entering their homes. Her advises which regulated the outfit, the speech and behavior by the home visit were based on her own experience:

1. *All the personality, the tone of speech and the good and proper way to give the education are the preconditions for the visiting nurse to be successful.*
2. *Have a smart outlook. A nurse, dressed in her uniform will have more authority for the mothers than if she is dressed in colored cloths andearrings, rings and other ...*
3. *Be honest in what you are saying. Your indifferent behavior will not attract the mother's attention.*
4. *Be careful, tactful in your activities and logical in your speech.*
5. *It is important to select the material you will speak about and to plan your activity.*
6. *The time for speaking depends on the necessity.*
7. *Do not leave although before staying in the visited home at least 15 minutes. Even in the most tidy home you will find something to say.*
8. *The good nurse can deal according to the situation and who can give advises which could be implemented.*
9. *Do not forget that every individual has to be treated separately.*

10. *Be interested in the personal life of the mother. Do not forget to ask questions about the others members of the family.*
11. *be a friend to the mother but do not aloud her to speak about the others.*
12. *Speaking with her, do not criticize the neighbor housewife. Do not give occasion to speak about her.*
13. *Do show your empathy to the mother but parallel to this educate her to bear her destiny without protest.*
14. *Let her problems turn your attention. Do search the reasons, calm her and encourage her.*
15. *Do not promise material help if you know that we are not able to give it.*
16. *Your kind behavior is able to remove every debt and to inspire in the mothers total hope and belief in you.*
17. *Be careful, conciliate and parallel to this – demanding.*

In 1926 the Nursing School in Sofia under the initiative of Hazel A. Goff (the new Director who led the School of Nursing) started the first course for visiting nurses (public health nurses) in Sofia.

The students were graduates of the School of Nursing. The first ten students graduated in the next year. According to the course rules they had to work at least three years after

graduation as public health nurses. This was the beginning of a regular professional education for public health nursing in Bulgaria. The curricula included three groups of disciplines: hygiene, social and pedagogical /psychological disciplines. The students had lectures in public health, child rearing, school hygiene, home hygiene, city hygiene and water supply, industrial hygiene, social diseases (especially tuberculoses, malaria, venereal diseases), sociology, social legislation, social administration and social assistance, sanitary legislation and administration, children rights, emigration, prevention and eugenics, psychology, pedagogy, psychiatry etc. They had also a practical education in home visits, in sanatoriums, sanitary services etc

The morality education of the first public health nurses was also stressed. They had to be prepared to work in harsh conditions: unbearable heat or cold, in “storms and reign”, not to expect to have free evenings. Despite the difficulties students were encouraged to become public health nurses in order to develop their individuals and characters as young women in a proper way, to expand their view of life, to know real life of people in their natural conditions, to know how to ‘understand and be sympathetic to people’, to be tolerant to the failures of the others”.

Most of this professional values in the preparation of visiting nurses were transferred by the Americans and their experience and were accepted by their Bulgarian students. To encourage young women Hazel Goff wrote a brochure ‘What can a nurse contribute to Bulgaria’:

In this booklet Hazel Goff insisted of the high social mission a nurse has in the society She wrote:

- ‘1. Every person should be interested in the progress of his/her people.
2. Remember that the progress depends on the public health
3. The public health depends on the health promotion.
4. This is up to the nurses. But the preparation of nurses depends on the society’

She criticized the old notion of nursing as something concentrated in the hospitals and isolated from the social life. She criticized the doctors who were not able for a collaboration with the nurses but only demanded obedience. She insisted that nurses had to be strong individuals and have their own opinion and criticized nurses who only wanted to marry a doctor.

The graduates of the first course for public health nurses started their practice in the district children health centres in Sofia, Plovdiv and other towns. Public health nurses were supposed to visit people’s homes at least every week in order to ‘make equal conditions for raising all children’. In this centres public health nurses introduced card indexes and diaries of the home visits with descriptions of living conditions of the families and their houses.

The home visiting practices as a tool to expertise, to control and to improve living standards and health promotion in the outskirts were recognized as the most important element of the public health nursing. They noticed every visit in the visiting books of the health centers. The homes in the small streets in Sofia peripheries were described by the visiting nurses usually as damp, underground, narrow, in most of the cases reduced to only one room serving for kitchen, living room and laundry at the same time. This image which was spread in the 20es was supported by many reports of the first public health nurses. Encouraged by the society of nurses the experience in the home visits were also shared with their colleagues in the newspaper 'Sister' as well as on the official meetings:

,Bulgarian society is not aware today that there is a special women's institute, noun public health nurses, which is totally dedicated to the struggle of tuberculoses"– the public health nurse N. Lazarova wrote - Specialized in the struggle of tuberculoses, the public health nurse researches all local preconditions and factors which cause the cases of tuberculoses. She researches the cases of ill persons as well as the cases of death in certain district, she makes easier the care about ill persons by her frequent visits in their homes, she researches his/her real situation and gives advises. Nurse Lazarova wrote that the living conditions of the ill persons were unbearable. She described her cases: 5-6, even 7-8 people lived in only one totally small, damp room: the average of the air space was about 5 m³, during the requirements were 25-30 m³ per a ill person. ‘

‘Let me present only one case, the case met by occasion in the so called ‘Batalova Vodenitza’ Sofia district. This is an old abandoned water-mill, totally destroyed. In this building a 5-members family is sheltered in the winter time, after they left a stable similar to this they lived before this. The toilet is outside in front of the small room window. It was in my region that’s why we visited together with the doctor the family. What did we found out? A picture which was able to broke the hardest heart. A dark room, which is terrible and damp, if you could say the word ‘room’ for this place. There was a bed made by 2-3 wooden pieces, where the ill man was mooning. On our question – where are you sleeping – all three children, mother and father - all we order ourselves on this bed - they answered. Be aware, my dear colleagues that the bottom is a ground and that they don’t have any piece of textile except of the cloths on the bed’.

This image of a poor home in the outskirts – described as a place similar to a ‘stable’ - for domestic animals, a home which is not a real ‘home’ was typical for the middle class women attitude to the working class living conditions, not only in Bulgaria. This attitude indicated the power relationship between the visiting nurse and the ‘clients’. The descriptions made by the public health nurses from the children health centers are very similar to this. Their documents followed the same pattern beginning with the family address, number of family members etc.:

,Tsar Asen Str. 34: a family is living in only one room half in the ground: a man, a woman, four children age 7, 5, 4 and 2

years old. The room is built behind a very high house. It has only a very small window, without any sun light, the same room is used also for cooking and washing.’

,In Juchbunar district – three houses in the same yard, many families with a lot of children. There is one toilet for all houses, totally full [of excrements] because the municipality doesn’t take care to clean it. The children in the yard are playing around the dirty toilet bringing the dirtiness into the rooms where the families live. The advices of the public health nurse to educate the mothers and the children and to explain how dangerous this could be manage to make them to sand the sewage. She teaches the mothers to take more care to the children, to ventilate the rooms, to prevent diseases. Now we see them [the children] to come into the children health station healthier.’

.The first decade of the public health nurses practice in Bulgaria 1924 – 1934 was a very hard time for the first generation when the profession was established. They were young women from the middle class in Bulgaria - high educated, trained often abroad – in USA, England or other countries, speaking foreign languages. They didn’t fear to enter the poor houses and they managed to communicate with the strange world of outskirts in Sofia and to create regular contacts. Their work contributed not only to aims of the health improvement, but also the to the social knowledge about living conditions in the working class homes. Their work – their descriptions of single cases and publications raised the public attention to poverty, to the dangerous hygiene

parameters, to the lack of municipality measures to improve at least the sanitary situation in the poor districts.

FIRST PROFESSIONAL SOCIAL WORKERS IN BULGARIA AFTER 1934

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There were no professional social work in Bulgaria until 1934. During the First World War Sofia municipality tried to introduce the so called Elberfelder system of Municipality social assistance. In the years after the war municipality social services were introduced in the cities of Sofia, Plovdiv and others on district base. The registration of poor families in categories, the kind of social support were done by municipality commissions. This activity was not a paid professional work, there were no professional procedures and steps of treatment of single cases. It was an honorable activity. The members of the commissions (only men) offered some kind of client's support, which was discussed in the municipality council. Members of the municipality councils in the smaller towns where people knew each other often discussed the way of life of the 'clients', their cloths etc. in order to fix the necessity and the kind of support. The activities of social support were not professional and their justice and quality were based not on their professional standards but on their publicity as well as on the public authority of the commission's members in the local community.

This situation which marked a transitional period from a non professional pre-modern to a professional social assistance system changed in 1934 after a military coup d'état. The

municipality system was centralized by the new military government which aimed to bring the municipalities under state control. The military government had also an ambitious modernization program. This affected also the municipality social services which were reorganized. In Sofia capital's municipality a service of eight female professional social advisors was introduced instead of the honorable social assistance work. According to the municipality rules every female social advisor was responsible for a part of the town.

For the new opened service of female social advisers the Municipality needed trained persons. The first eight municipality social advisers who were hired by the Municipality in 1934 were public health nurses. Those eight social advisers become first professional social workers in Bulgaria.

In that time the professional training for social work was just in its beginnings. In 1932 Bulgarian Women's Union opened a High Social School for Women. Its organization and curricula followed in general the program of the Alice Salomon School in Berlin. The High Social School for Women introduced in the curricula professional methods and procedures of social work established in West Europe and USA as well as the practice education of female students in detailed social observation of the living conditions in the working class homes in Sofia outskirts. The curricula included also disciplines for interpretation of both systematic and non-systematic poverty: juridical and economic disciplines, social security systems etc.

It took several years for the School to be officially recognized in 1936 and several years more for the graduates to be hired in the city social services.

The female social advisor - a public health nurse in the first years after 1934 - became a key figure in the social assistance system. She had to visit regularly the families in her residential district, to collect and to prove data about pure families. She fill the data in the index cards of the poor families. She also assisted the poor people who needed help to fill the formularies for the different kinds of social support (social institutions, material support etc.). She proposed a decision for every case which was taken by the chief of the department. According to the prescriptions of the Sofia municipality rules , she had to fulfill her work with ,empathy, devotion and love'. The female social advisor had also a professional uniform and as well as tram card for free for her visits. In 1941 a new position was introduced in the hierarchy of the social service office: a senior female social advisor – instructor. This change was motivated by the very high importance of the work. The senior social advisor- instructor had to have worked for at least 5 years. This way social advisor's occupation became to be accepted as a long term profession.

The female social advisors were also a member of the district's councils for social support, which coordinated the hall social assistance activities of state, municipality and private charity organizations. The council included representatives of state authorities, municipality and civic

charity organizations in order in order to prevent a misbalance of the social support among the poor population.

The public health nurses were prepared for some of their tasks as district social advisors. They were prepared for the home visits and the expertise of the social and sanitary living conditions as well as for the administrative bureaucratic work. They knew the social institutions – orphanages, elderly people houses, sanatoriums or hospitals they could recommend or direct people who needed this kind of support. They were prepared also to give hygiene advises to the families or to help young mothers rearing their infants. Their knowledge of preventing tuberculoses and other contagious diseases as well their competences of combating the very high infant mortality made them also important for the social assistance system in the 1930-es in Bulgaria.

Archive documents left by the social assistance service of Sofia Municipality in the late 30-es give some information about the cases and the practical work done by female social advisers as first municipality professional social worker in Sofia and in Bulgaria.

These formularies are first documents which afford a glance in the process of the early social work. Despite there are not detailed descriptions of the actions of the social worker they are steps for the process of social work to be more transparent and to be retraced. Social advisers mentioned moments of their visits in the client's home, they described poverty they saw as well as conversations with the clients and with their

neighbors. The short descriptions often present the distance or the personal empathy of the social worker to the client.

If we compare the social adviser's statements written in the case formularies in the time 1937 - 1940 we can see a slight tendency of more detailed description. The language of the statements also changed slightly. If in the beginning it was an exception for the social worker to take statements about the personalities of the clients, later on clients were described in terms like: 'morally corrupted', 'leaning to criminality', 'using bad influence', especially when the cases were single women and children.

It was not easy for a young woman practice this new profession, to go every day in the poor streets and homes, to study and to suggest social assistance for the different cases, to negotiate between the people and the authorities and to offer the kind of the support. Their responsibility were very important because their statements were the base the cases were solved. In the most of the cases documented in the archives the clients were supported according to the report of the social advisor.

In the end of the 1930es the Municipality Social service started to appoint graduates of the High Social School for Women as female social advisors. In the 1941/1942 the first training course for female police was organized by the Police Direction in order to improve the protection of neglected children and young prostitutes. The Child Protection Union started training courses for 'assisting social services' – first of all for the children institutions. The professional social work

and its training become more differentiated for the different target groups.

The public health nurses as first social worker had their important role in the first steps of social work in Bulgaria when social work was not separated from the hygiene preventing work and health promotion. In the 1920s they managed to establish the new profession of public health nurse as well as to open the new vocational field for social professions with their methods: social observations, regular home visits, case work. It was not easy for those young women to be accepted in the people's homes, to establish those new activities in Bulgarian society and to make them a necessary common practice. In the end of the 30-es the profession of the social worker finally was separated as a professional field independent from its previous connection to public health. Nevertheless traces of the early social workers image which united hygiene and medical competences with social support continued to exist in the society in the next years and marked the popular expectations for social work.

QUESTIONS

(please use the Virtual Exhibitions 'Women in BSR' materials):

- What was the significance of the public health nurses for the society in the beginning of the XX century?
- Who were the first public health nurses in Bulgaria?
- What do you know about their biographies?

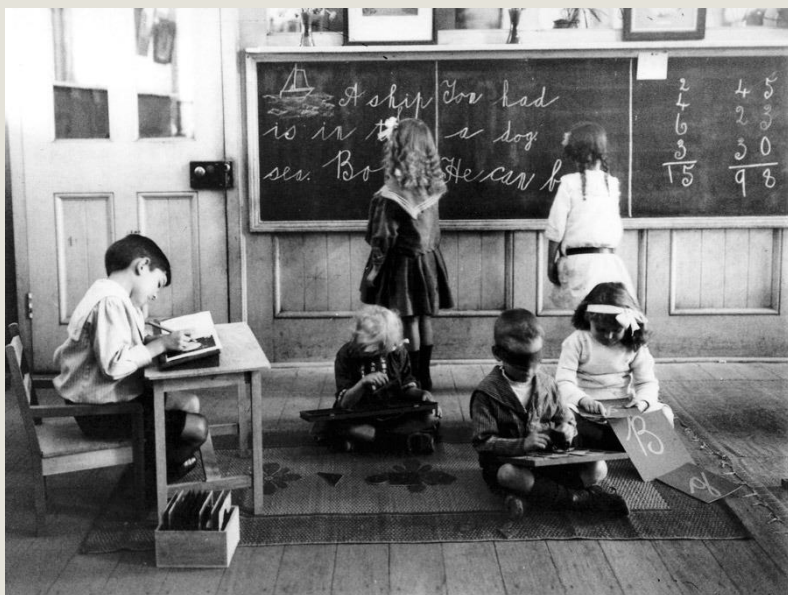
- Where the first public health nurses were trained?
- Who were the first social worker in Bulgaria?



THE MOVEMENT FOR NEW EDUCATION IN THE INTERWAR PERIOD. WOMEN'S ACCESS TO SCIENCE AND CULTURE

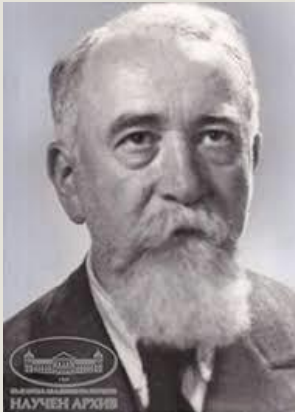
NEW EDUCATION FELLOWSHIP (NEF)

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Bulgaria was the first country in the world which published the national journal “Free education” (1922 – 1944) as part of the NEF with 10 issues per year. The journal presented the chronicles of the most important events of the World Fellowship headed by Beatrice Ensor (1885–1974) and published papers translated into Bulgarian of the most prominent representatives of the movement, and original papers as well. The editor-in-chief of the journal Dimitar

Katsarov (1881 – 1960) graduated Philology and Social Sciences from Geneva University where he attended courses in Pedagogy closely related to Child Psychology; he was assistant of doctor Édouard Claparède (1873 – 1940) (neurologist, specialist in experimental pedagogy and psychology of children with interest in psychoanalysis) and was chosen as honorary Vice-president for life of NEF.



Dimitar Katsarov

The leading topic was the education in favour of peace and democracy in order to prevent future wars and to oppose to the increasing authoritarian tendencies – Bolshevism in USSR, national socialism in Germany and fascism in Italy. According to the statute, the NEF was not political and non-denominational organisation which made possible its legalization in many countries over the world with different religious denominations and political regimes.

At the beginning of the 20th century the theosophical ideas of Helena Blavatsky (1831-1891) (from Russian – German origin) which were influenced by Christian Neo-Platonism

and Buddhist and Hinduist mysticism became very popular in Western Europe and USA. Theosophists believe that there is a divine absolute which has different manifestations in different religions; there is secret esoteric knowledge best preserved in Indian Buddhism. Theosophy postulates that scientific rationality and mysticism do not contradict each other, all religions have a common basis and a dialogue between them is possible and desirable. Blavatsky published in German, English and French. In 1875 together with Henry Olcott she founded the first Theosophical society in New York aiming at forming the core of future World Brotherhood of no difference in race, creed, sex, caste, colour. As a school inspector in Cheltenham, Beatrice Ensor (1885–1974) got to know the educational ideas of Maria Montessori. In 1908 she joined the Theosophical society. She together with Alexander Neill published the journal 'Education for the New Era'. Theosophists believed in progress, individual efforts, political liberalism, they supported the independence movements in the colonized countries and feminism.

The NEF began publishing its official international journals in England 'The New Era', with Ensor as editor-in-Chief, in France 'Pour l'Ere nouvelle' – Adolphe Ferriere, and in Germany 'Das Werdende Zeitalter' – Elisabeth Rotten and holding international congresses every two years. The first national journal and the fourth in the world was the Bulgarian journal 'Svobodno vaspitanie' (Free education) with editor-in-chief Katsarov.



Beatrice Ensor

What is specific about the NEF was the combination of mysticism with tendencies towards positivism and empiricism, which was perceived not as contradictory but as complementary. Some elements of the ‘New Psychology’ were used to grant the legitimacy of science to the ‘basic faith’ and the ‘shared beliefs’ that were sufficiently ambiguous to permit many different readings of them.

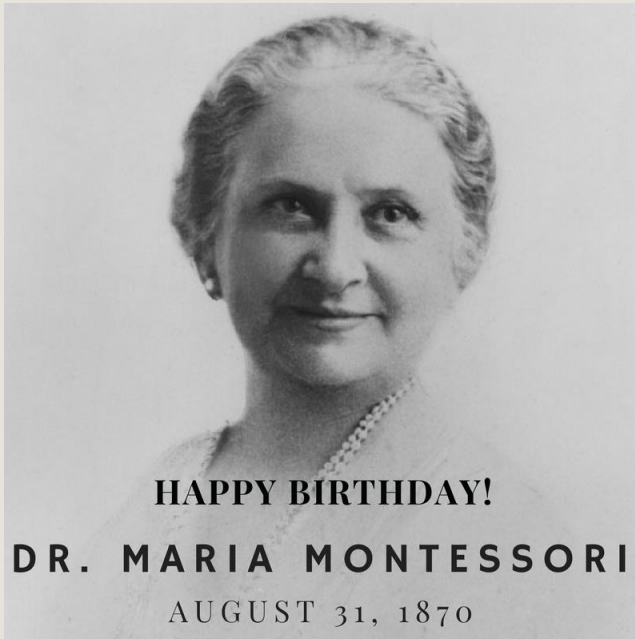
‘The NEF attracted people from the academia who did not share the basic faith of theosophists but were attracted to it because of its international network, the credo of pacifism and democracy, and because it promoted a discourse favourable to research and experiment in education, the immediate beneficiaries of which were psychologists and the mental testers but, in the longer term, all educational researchers probably benefited’.



The original theory of free education was developed by Maria Montessori (1870-1952), the first woman in Italy to obtain a degree in medicine and to specialize in psychiatry. She worked in a psychiatric clinic, taught at the University of Rome, had a PhD in philosophy. In 1907 the first Montessori school was opened – “Casa dei bambini”, in one of Rome’s poor neighborhoods. She was particularly interested in the psychology and pedagogy of developing mentally of mentally disabled children. Her anthropological, didactic and pedagogical ideas were studied in specially established institutes and academies in Europe, America and Asia and were successfully implemented in the education of millions of children. She was nominated twice for the Nobel Peace Prize. Because of her pacifistic convictions she had to leave fascist Italy. The Theosophical Society whose member she was since 1907 motivated her to educate poor children in India. From

1939 to 1946 she taught in India. Montessori supported the international movement for women's emancipation.

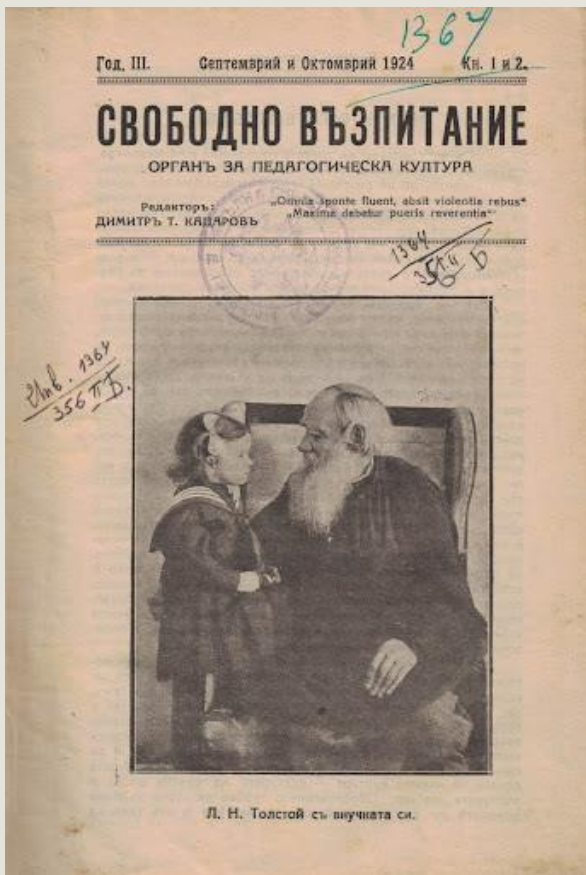
The movement for free education, especially in the Slavic countries, was influenced by the ideas and pedagogical practice of Leo Tolstoy (1828 -1910) who advocated nonviolence, vegetarianism, antimilitarism, civil disobedience in his works and in the school of Yasnaya Polyana. Tolstoy defended the principles of particular religious humanism, according to which 'true worship is possible only by honoring God in ourselves and in other people. The worship of God in people consists in the recognition of the same God in each person as we are conscious of him in ourselves'. Tolstoy was into almost every trend in new pedagogy. His principles - pedagogy of love, experience, activity, interest - led to the basic ideas of NEF. 'I consider the non-coercion and naturalness of teaching to be the primary and only measure of good and bad learning... Only the freedom of learners to choose why and how to learn can form the basis of any learning'. Being a Christian philosopher, Tolstoy was also influenced by Buddhism and Confucianism.



For the first time the child and childhood were put in the centre of scientific interest of pedagogues, psychologists and psychiatrists, psychoanalysts, phisicents, sociologists and philosophers. In the different countries the new pedagogy was called new, free, active, functional, reformative, self-governing, progressive. At the beginning, the subjects of the new pedagogy were ‘difficult children’: workers’ children, children from orphanages, ‘abnormal’ ones (children with special educational needs).

Shocked by the bloodshed and mass destruction during the FWW scientists and intellectuals faced the problem whether the war was an unavoidable evil, whether humans were aggressive by nature, what was hidden in the human

unconscious. According to Sigmund Freud (1856 -1939) two are the basic drives of the unconscious (It) – Eros (love) and Thanatos (death drive). When the illusions of the civilized and rational international order crushed during the FWW, the interest in the unconscious, paranormal, abnormal, pathological increased.



According to Carl Jung (1875 – 1961), a Swiss psychoanalysts who was among the Fellowship’s inspirers and supporters, in

the human psyche apart from the Ego (consciousness) an important role plays the individual unconsciousness (supressed thoughts and emotions) and the collective unconsciousness – the inherited potential which is actualised when the archetypes enter the consciousness as images. The unconscious is a heritage of generations of predecessors, it is individual but also group, family, national, racial, human. The archetypes are manifested through myths, stories, art, religion, dreams. In his therapy he used art, associative tests, interpretation of stories and dreams. Jung was interested in Buddhism, theosophical literature, spiritual phenomena and sessions, occult theories which he tried to explain in scientific terms . Concerning the education, he outlined the importance of aesthetic and spiritual insight into reality by intuitive participation in it. Psychoanalysis gave impulse for researching children’s phobia, neurotic children, stuttering, but also paid respect to sexual life instead of shame and hypocrisy. As a psychoanalyst he advocated co-education of boys and girls so that they can get used to living together.

Jean Piaget (1896 -1980), also a student of Claparède and an active participant in NEF, was the author of genetic research on morality and cognitive processes of children. In the spirit of Jung he accepted that children have genetically encoded schemes (schemata), which form the basis for perception – motor activity and acquisition of knowledge, but the conditions which could allow the moral and cognitive possibilities to be fully unfolded are also very important. In his paper “The spirit of solidarity in the child and the international cooperation” he highlighted that the school class

should be a true society where the students should freely and objectively discuss all the matters they are interested in. The high ideals of solidarity and justice should be experienced personally before being object of reflection in order to be more effective. There are two types of respect: one-side respect when somebody respects another person without being respected, then the will of the second is a duty for the first, but the child remains egocentric; the mutual respect which does not require subordination but is the starting point of cooperation contributes to a democratic spirit and altruism.

In 'Freedom in Education from Psychological and Methodological Aspect' Katsarov tackled the issue of co-teaching boys and girls. In doing so, training must take into account physical differences (means and mode of growth), affective differences (boys'instinct to fight and girls'mother instincts), intellectual differences expressed in variations in mental capacity as a consequence of different direction and type of interests instead of directly resulting from the gender. According to him, the individual differences between the representatives of the same sex are bigger than those between the two sexes.

In 'The Task of Education in a World Crisis' Jacobus van der Leeuw, drew the attention to the new social conditions of education. The task of education is not to save the old world from ruining, but to help the reviving humanity to build a new world. The technical unity binds peoples into one organism, but retains their individuality due to the diverse functions in that organism. Mechanization of life separates the person from

their inner spiritual world and fixes them to the outside. The social foundations of the new education are a reaction against the enslavement of the individual by industrialism and the mechanization of the individual. Children need something more than educating the mind through passive absorption of knowledge and discipline which leads to artificiality and dryness of the old education. The new education requires not only knowledge, but unity of the physical, mental and emotional, because life is a unity.

Adolphe Ferrié who read lectures at Geneva University on genetic psychology, intellectual and moral education in the new schools described the basic requirements to such schools: to be in the midst of nature but close to town, which is necessary for the intellectual and cultural life of children, the children should live in separate houses as families, co-education of boys and girls, conditions for manual labour to be provided for practising different crafts, developing the intellect not by encyclopaedic knowledge learned by heart but by developing the child's ability to draw from life, nature and books everything which they need, individual approach to each child, developing the innate capabilities of children, elective courses, encouraging cooperation by team work, not by personal competition, unity of artistic, moral and intellectual education.

At the 7th International Congress in Cheltenham in 1936, Professor Pierre Bovet (1878 – 1944) read a paper 'Religious education as a factor for enslavement or liberation'. In psychoanalytic terms, he pointed out that there are two selves

in the child - one aware of their existence, the other not. It was the last who influenced significantly on children's creativity. There is a common basis for every religion. Religious education should not contain fear and coercion, but personal experience. Religion is the way of life, and the ways are discovered, not learned. The religious truth, especially as it is expressed in Christ's teaching, liberates man, but one must not hasten with religious education. The religious sentiment is genetically based and manifests early.

At the Fifth Congress, Elsinore, 1929, Ensor reported that the NEF had already reached maturity and the new education was free from some extremes. In her speech "The Crusade in the Kingdom of Education", presented by Katsarov" she pointed out that balance is an essential quality for any pioneering movement. According to her, the path of new education moves between: a) those who are afraid of any form and those who are satisfied only with the external form; b) those who believe that the innate capacity of the child should unfold like the buds of a flower and those who being absorbed in the psychological analysis of the smallest details of the child's psyche lose sight of everything; c) those who preach unlimited freedom and no intervention of the adult, and those who believe only in authority, control, and obedience; d) those who hold for a strictly fixed method, system and plan and those who deny any system and plan; e) those whose national selfishness makes them blind to the human brotherhood and those involved in internationalism forget that you cannot be a good citizen of humanity unless you are one for your own country; f) the extreme idealists and conservatives.

The NEF congresses also touched on political topics and, though often indirectly, they criticized the totalitarian tendencies, highlighting the benefits of democracy. William Boyd in 'Criticism of Indoctrination in the USSR and Fascist Italy' believed that the most striking of the totalitarian systems was the system in Russia that was trying to create a nation of Marxists. 'However, this method has one major drawback - it can help a person become good, but it prevents them from becoming better. The weakness of this way of educating is that it deals with motionless ideals - habits of thought and behaviour that never become more than a habit and therefore tend to hinder the creation and reproduction of institutions and customs that condition progress'. The situation in Russia was a consequence of the most terrible of all forms of war - the revolution. In Russia, there was no objective history due to the imposition of only one interpretation – the Marxist one and only one trend - the world revolution, and the teachers had been turned into servants of the state.

Sarvepolli Radhakrishnan (1888 -1975), Indian philosopher and politician, stated in "Spiritual Freedom and New Education", that Europe was living under the threat of another war. "There is something neuropathic. Humankind makes an effort, it is full of vague aspirations, but it looks like a drunkard who wants to give up his passion for drinking, but cannot. Humankind would like to give up the war and does not find any means to do so". The author criticized the League of Nations and the forces that created it - dividing the world into vanquished and victorious, fueling the desire for revenge and vengeance. With the Treaty of Versailles, with the failure

of the disarmament conference, with the collapse of the World Economic Conference, hopes of lasting peace were also lost. The desire for peace was superficial, other instincts - deeper ones counteracted - the desire for conquest and domination. The external conflicts were an echo of internal psychological conflicts - which political organization of the society was preferred - communist, fascist, democratic. Only free, democratic societies could put peace on a solid basis.

For the participants in the Locarno congress, the wars with their horrific consequences, as well as the abnormal modern social organization, were largely due to the horrible teaching of history up to that moment: the exceptional place devoted to one's fatherland's history, the unreasonable memorizing of historical facts, the dominance of the political and military history that developed a harmful chauvinism in the souls of children". The congress also adopted some recommendations - joint study of history, geography and ethics in a single social science course. Jules Prudhommeaux (1869 - 1948), who was put in charge by the Carnegie Foundation to conduct the post-war textbook survey, reported on an important step by the French teachers' Union to edit or replace history books and school reading books that do not conform to the spirit of the League of Nations and strongly criticized the German textbooks teaching national chauvinism.

In 'Psychological Problems of Peace Education' Helmut von Bracken (1899 – 1984) gave examples from anthropology to defend his thesis that war was not a necessary evil to become accustomed to. He expressed his doubts concerning the claim

that human's nature is warlike. If the nature of the human is belligerent, the peoples whose culture is the most primitive and who are accordingly closest to the prehistoric people should be the most belligerent. The Greenland Eskimos described by Fridtjof Nansen testified that tolerance, kindness and solidarity were essential features of these polar hunters. The language of the Greenlanders does not contain a single word about insult and war. These examples among others show that man was created for peaceful co-operation. . Books about battles and wars make children identify with characters, they experience dangers and achieve glorious victories just like the characters from the books. The function of peaceful education is to turn the fighting spirit of children into another direction: the police, the fight of the detectives against criminals, and especially the fight of technology against the disasters.

The Bulgarian Section of NEF was established on May 9, 1929 in Sofia on the initiative of the editorial board of the journal 'Free Education'. The Statute defined the following goals: to preserve and increase the spiritual energy of the child, before teaching children, teachers must study in the best possible way and respect the individuality of the children, the freedom to manifest all the spiritual powers and aspects of their nature, personal self-discipline, self-control and self-education of children, cooperation instead of competition and priority of teamwork.

Despite the efforts of NEF and other global organizations to secure peace and democracy, it could not combat the militant

fascism, national socialism and the Soviet Bolshevism. In Eastern Europe, the new schools remained mainly for the children with special educational needs and for those from the poor working class. In Western Europe, the new pedagogy was applied mainly in private schools which lacked in Bulgaria. The school system in Bulgaria, especially in the 1930s, was highly centralized and normed. The new education was scarcely used in some university circles and in the initiatives of individual teachers. But the advance of the sciences concerning children and the new attitude to them, the international cooperation and the exchange of knowledge became very fruitful in the democratic Western world after the Second World War.

The main contribution of the movement for new pedagogy was that with the efforts of theosophists, educators, psychologists, psychiatrists and sociologists, it overcame the naturalistic positivism and utilitarian rationalism of the science of the last century. By giving the spirit, not the mind, a leading role in the historical process, it opposed the totalitarian naturalistic morality of the struggle for existence and the related ideas of racial or class superiority.

TASKS

- What socio-political and scientific events gave impetus to the emergence of the New Education Fellowship?

- Why do women turn out to be the first leaders of the organization? What qualities did they have that favour the deployment of an international renewal movement?
- Why did theosophy associate with the new movement? How is it different from traditional religions and the materialistic worldview?
- What were the basic pedagogical ideas of Maria Montessori?
- How did the psychoanalysis contribute to the development of the new pedagogy? What were the basic ideas of Carl Jung?
- Can humanity avoid war through proper education? What education? Is human nature inherently aggressive?



POLITICAL REPRESSIONS AND THE WOMEN IN SCIENCE

(MEFKURE MOLLOVA, HAYRIYE MEMOVA)

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Turks in Bulgaria remained a minority after the Russo-Ottoman War of 1877/78 and were initially 15% of the population of the newly formed Bulgarian state. Their numbers were gradually declining as a result of wars and deportations, as well as because of various expulsion policies. These processes are accompanied by contradictory policies to exclude the Turkish community from the country's education system. After 1885, Turkish schools in Bulgaria became private and during the different periods, their number varies depending on the state policy towards the Turks. The lack of state support, the financial difficulties, and the lack of trained teachers doom them to a low educational level. The state policy is tacitly oriented towards maximum suppression of the education of the Turks and this is carried through various legal and other means.

After the communist coup in 1944, the Turkish private schools are initially equated with the Bulgarian ones and received the same status. Turkish schools become public and are financed and controlled entirely by the state. This leads to a great expansion, where in the 1950s, their number in all levels of education exceeds 1000. However, this period of promoting Turkish culture is short, and gradually in the 1960s and 1970s Turkish schools are completely closed.

The path to higher education in Turkey is also closed, as the two countries are in different political blocs during the Cold War. In a short period in the 1950s, approximately 80 Turkish young men and women from Bulgaria are allowed to study higher education in Turkish in Baku (Azerbaijan), but this practice is also quickly stopped. Teachers of Turkish philology (Mefkure and Riza Mollovi) are appointed, although they are not experts in Turkish (Mefkure Mollova graduated in French philology and Riza Mollov in Slavic philology) and prominent Turkologists from the USSR, in particular from Baku, are involved. Along with founding the major of Turkish Philology in 1952, a Department of Turkish Philology is also established. It becomes the main service unit for teacher training for the Turkish pedagogical schools and also enables graduates of Turkish secondary schools to receive higher education at a state university, something to which they have not been entitled so far.

The only Turkish women who are engaged in science are graduates mainly of the "Turkish Language and Literature" major - Mefkure Mollova (1927-2009), who was one of the first teachers in the "Turkish Language and Literature" major and Hayriye Memova (1934-2018) from the first class. They did not study in Turkish schools and this allows them to know fluent Bulgarian and later to complete higher education at Sofia State University (during this period the Turks were accepted).

Mefkure Mollova, Hayriye Memova, and Zineti Nurieva are probably the only Turks (as well as from other Muslim

minorities such as Roma and Pomaks) who engage in humanities during the communist period in Bulgaria. The three have different destinies in science and life, fully determined by the political vicissitudes of the regime's attitude towards the Turks in Bulgaria. Mefkure Mollova flatly refuses to give in to the political pressure of the regime and is expelled from the university and all scientific institutions in the country for the rest of her life.

Hayriye Memova grows up in the regime and follows its rules for 20 years, but when she has to make an impossible compromise with her scientific work, she opposes and gets punished for that.

Mefkure Mollova



Mefkure Mollova was born in 1927 in the town of Dobrich. She comes from a family of Crimean Tatars. For 40 years, her father is a Turkish language teacher at the Turkish school in Dobrich. She graduates from the French Catholic College ‚Sen Andre‘ in Varna, one of the most prestigious schools in the city, which educates girls of different nationalities - Bulgarians,

Armenians, Greeks, Jews, and Turks from the region of South

Dobrudzha. She later graduates in French Philology from Sofia State University. She enters the Department of Turkish Philology at the end of 1953, where she begins teaching Turkish dialectology under the direction of Azerbaijani Professor A. Shiraliev. Her career as a university lecturer is very short. In 1961 she is suddenly fired from the university together with her husband Riza Mollov. After that, she never works for any scientific institution again and remains a ‚housewife‘ (as it’s written in all official documents) for the rest of her life. In 1973 she defends her dissertation at the Institute of Linguistics of the Russian Academy of Sciences, and her scientific supervisor is again the famous Turkologist Prof. A. Shiraliev from Baku. This is the first Turkish dialectology dissertation defended in Bulgaria. Until the end of her life, as a ‚housewife‘ she is actively involved in science and published articles and studies in Bulgarian, French, Russian, and Turkish in foreign journals - in Poland, the Soviet Union, Turkey, Hungary, Yugoslavia, Romania, Denmark, and others. She has over 100 published studies in the field of Turkology. Her name is known in global Turkology and her works are cited to this day.

Between 1953 and 1960, Mefkure Mollova is one of the founders and first lecturers of Turkish Philology at Sofia University. At that time there is a shortage of experts in Turkology and the major begins with two ethnic Turkish philologists, who are well-known scientists, attracted from Azerbaijan, and who transfer the experience of the Soviet Turkological School. In these first years, Mollova establishes herself as a scientist in the field of Turkish dialectology, after

numerous expeditions to Turkish villages throughout Bulgaria together with Azerbaijani guest professors and other Bulgarian colleagues. All participants in these expeditions collect linguistic data, which, according to Assoc. Prof. Mirzazade from Baku is enough for a lifetime of work. Some of this collected material goes to the Soviet Union, taken away by the Azerbaijani guests, but much remains in Bulgaria. During this period Mollova makes her first scientific publications. After the Azerbaijani scientists leave Bulgaria, the relations with them do not break and they maintain correspondence and send literature to their young colleagues in Bulgaria.

Unclear circumstances in 1960 led to the dismissal of Mevkure Mollova and her husband Riza Mollov from the university. Minutes of the Department of Turkology at Sofia University from this period are preserved, showing that in a series of departmental meetings the Mollovs were accused of violating work order and ethics and having arrogant behavior. The meetings of the department are formed as 'comradely court'. In the 1960/1961 academic year, Mevkure and Riza Mollovi simply disappear from the department. It is still difficult to identify what the real reasons for their dismissal are and their dismissal orders have not been preserved. The party organization protocols of the Faculty from that year are missing, and the higher administrative levels at the University (Faculty and Academic Council) do not answer to this question. There is a letter from Riza Mollov to the Central Committee of the CPSU (Communist Party of the Soviet Union) from 1980, found in the archives of the State Security.

In that letter as a reason for their dismissal from university 20 years earlier, he states his opposition to the assimilation policy towards the gypsies in the late 1950s and describes that his wife was also persecuted on this occasion and even arrested while traveling on a train.

Left unemployed at the age of 33, in a society where there is no free labor market and scientific institutions are not accessible to the unreliable for the regime, Mefkure Mollova devotes herself to her research activities as a ‚housewife‘. For the next 30 years, she does not work in any scientific institution. The scientific community in Bulgaria avoids mentioning her name, as she is perceived as ‚excommunicated‘, although her independent scientific development is not a secret. She manages to maintain her scientific contacts abroad, no matter how difficult this is in a closed isolated country and even attends international forums in the Soviet Union. She also defended a dissertation on ‚East Rhodope Turkish dialect (phonology) and its correlation to other languages and dialects of the Oguz group‘ at the Institute of Linguistics of the Russian Academy of Sciences. Her dissertation is stored in the National Library ‚Sts. Cyril and Methodius‘, but is inaccessible to readers for unknown reasons. Mollova continues to publish in specialized Bulgarian linguistic issues, but most of her research papers are published abroad. A bibliographic reference executed through WorldCat, shows over 100 articles of her, most in French, published in renowned European and world publications in Turkology and Linguistics. Even Soviet issues publish her articles, deeming them important and translating them from

French into Russian. For almost 30 years after her dismissal from the university, she is stigmatized and neglected, and at times her name is used to edify and intimidate other ‚disobedient‘ Turks in the scientific community. This explains the lack of any documents about her, both in Sofia University’s archives and in the state archives, where

administrative documents of the university are stored.



During the years of unemployment, the Mollov family is in distress and lives off the salary of Riza Mollov, whose scientific career is also interrupted and he is forced to work in the library of the Bulgarian Academy of Sciences. After his death in 1986, Mefkure is left without this income and offers the

National Library to buy the rest of their rich personal library. This gets immediately reported to the State Security and in October 1988 a *Janissary* Report is filed against her, accusing her of intending to export and sell valuable Ottoman manuscripts from the 17th and 19th centuries and other valuable Turkish literature. Although a large number of books are seized during the search, she is also suspected of evading many of her books and documents. Remaining out of State Security’s sight so far because of her life in isolation, suddenly the resources of the repressive machine are directed towards

her with full force. There begins surveillance, wiretapping, secret entrances to her home, stagings, etc. This is not new for Mefkure, as her husband Riza Mollov has been persecuted for much of his life, which ultimately led to his downfall. But despite this pressure, according to intelligence officer senior lieutenant Volen Kuzov, ‚Mollova continued to collect and create ‚scientific‘ works for the Turks in Bulgaria‘, and to maintain contacts with over 20 Turkologists and journalists from Turkey, SFRY (Socialist Federal Republic of Yugoslavia), Germany, France, and Denmark. At the end of 1988, a criminal investigation is staged with Mollov's possessions, which the State Security is trying to seize or steal. Agent ‚Milena‘ from the National Library secretly microfilms the two priceless Ottoman manuscripts from the 17th and 19th centuries, offered for redemption, without Mollova's knowledge, and without registering them in the library. ‚The manuscripts were an exceptional work of art. The covers and all the sheets were inlaid with artistic gilding, or, as agent ‚Milena‘ says ‚they were all gold‘. State Security searches for places where Mefkure Mollova and her son are hiding documents and looks for a way to confiscate them.

In the end, Mefkure Mollova parts with all her possessions, with her manuscripts, the rich Turkological library, collected for many years from all over the world, and in general with everything that she has. This happens during a search on the border, in the middle of 1989, when she goes to her son in France, who has previously been extradited from Bulgaria by force. She is thoroughly searched and all her manuscripts and ‚coins, brooches, crowns, watches, rings and pearls‘, found in

a bag in her luggage are taken, leaving her only with the money that she has – 200 German marks. Among the seized manuscripts and books with which Mollova is heading for her new life in the West are four boxes of slips of raw material on Turkish dialects in Bulgaria.

HAYRIYE MEMOVA-SULEYMANOVA



Four years after Mefkure Mollova is expelled from the University, one of her first students, **Hayriye Memova-Suleymanova**, is appointed to the Department of Turkology at Sofia State University after a competition in 1964. She also falls a victim to the confiscation and squandering of her scientific archives. She is from the first class of Turkish Philology, and the first Turkish woman to later start working in the same department as a lecturer. She works there from 1964 to 1981, when she is also forcibly removed. After that, her scientific career in Bulgaria continues from 1985 at the Institute of Balkan Studies at the Bulgarian Academy of Sciences until her departure to Turkey in 1989.

However, documents about Hayriye Memova-Suleymanova cannot be found in the institutional archives, where she worked, due to the erasure of traces of the forced assimilation of Turks, which also affects the documentary heritage. There is no trace of Hayriye Memova's almost 20 years of work in the archives of Sofia University. Only in the University Almanac, published in 1988, there is a short article about her under the name Irena Yuliyanova Yassenova - a name given to her by force and not corresponding to her publications, which, among other things, automatically makes her anonymous for science. In the same way, although there is no personnel file, in the Bulgarian Academy of Sciences' archives, there are still documents about her work, as her name is already changed there.

In the system of the state archives, information about Memova can be extracted from institutional and personal funds from the State Archive Sofia. Indirect traces of her are also found in the Central State Archive, the archive of the Bulgarian Academy of Sciences and State Security archive. The greatest number of documents are from the State Security archive and they turn out to be the most informative after she becomes the subject of persecution in the period of 1981-1987. Documents about Hayriye Memova are also stored in the archive of the Academy of Sciences of Azerbaijan, as well as in the Republic of Turkey.

Her archive is inaccessible, but there are electronically published memories by Hayriye Memova's son - Erhan Suleymanoglu, along with her articles in Bulgarian and

Turkish. A lot of information about her scientific activity in Bulgaria can be extracted from this electronic resource.

Hayriye Memova is part of the entire period of the institutional scientific and educational infrastructure of Turkology in Bulgaria from 1952 to 1989. Her biography - scientific and personal - is an example of the mechanisms of control and arbitrariness of the repressive apparatus over scientific institutions under totalitarian mode. Hayriye Memova graduates from Turkish Philology in 1956, and in 1964 becomes a full-time lecturer in practical Turkish in the same field. She begins her scientific career enthusiastically and with high hopes. For several years she is involved in expeditions with students in Turkish villages and collects linguistic materials. She also collects a large body of materials from the Gagauz. She begins her scientific work together with her fellow student Emil Boev, who later becomes Mefkure Mollova's successor in the department as a teacher of dialectology. After graduating the major, the two students from the first class of 'Turkish Philology' - Hayriye Memova and Emil Boev publish three books on Turkish folklore, fairy tales, and riddles. Following, first Boev and then Memova become teachers in the major. They are the young addition to the Department of Turkology and start together, gradually taking different paths and suffering a fatal division both in their scientific views and in their life choices. Boev's career takes off, he becomes a professor and holds senior administrative positions at the university for decades. Even today there is a Center for Oriental Languages and Cultures, established by him and bearing his name. Meanwhile, Hayriye

Memova had to constantly defend herself from suspicions, attacks, and threats.

In the 1970s, she is threatened with dismissal, following the example of Mefkure Mollova, which had taken place ten years earlier. After specializing in Baku, Memova is banned from defending her dissertation there. Later, in 1975, Hayriye Memova manages to defend it in Baku with Prof. Agamusa Akhundov. Increased pressure on Turks teaching students leads to Memova's removal from the Department of Oriental Languages in 1981 when nationalist hysteria in Bulgaria is rising. In early November 1981, the door to her university office is broken down. She continues to attend Sofia University regularly, but does not teach, she is left without a salary and has no right to teach for more than 4 years. Her employment record is revoked and this does not allow her to start working elsewhere. The party organization at the university also unofficially excludes her. In 1981–1985, Hayriye Memova is forced to work part-time at the Electric Truck Plant in Sofia as a cleaner in order to survive.

Meanwhile, the State Security opens a Case for Operational Inspection (COI) ‚Fox‘ of Hayriye Memova-Suleymanova for pro-Turkish nationalism, led by the Sixth Department of the State Security. The persecution continues for 7 years. The formal occasion is her Bulgarian-Turkish thematic dictionary published in July 1981. According to her memoirs, the dictionary is confiscated in the University Printing House and by order of the Rector's Office № 4170 from 14.07.1981, a commission for its burning is formed. In addition, according

to her, officials seize the original of an unpublished Turkish-Bulgarian dictionary, which she has prepared for publication. Thus both dictionaries are destroyed. The rector's orders from this period are missing, so the intentions to burn the published dictionary cannot be confirmed, but its suspension from distribution is well documented in the archives of the State Security.

The minutes of the Department of Oriental Languages are another documentary gap for the study of these events. Some of them are missing and this issue is discussed in the



department many times. There are discussions about cases of protocols replacement, falsification, disappearance. This question arises when there is a conflict in the department and is reported by the agents of State Security. Some minutes of meetings, which are missing in the archive of Sofia University in the State Archive Sofia, are found in the personal archives of some lecturers. The deliberate destruction of this documentation makes it difficult to reconstruct the events at the university from those years, thus in some cases, we have to rely solely on memories.

The investigation of the State Security against Hayriye Memova is conducted by 19 agents and trustees, and for this purpose 6 hidden places for meetings are used. From the investigation documents, it becomes clear that these are her colleagues, students, relatives, former classmates, fellow students, and acquaintances. The investigation is led by Captain Georgi Ivanov Chapkanov (a former student of Memova and lecturer in the department), Colonel Sapundzhiev, Head of Department 02, and Lieutenant Colonel Veselin Bozhkov, Head of Department 04 of the Sixth Directorate of the State Security. A full arsenal of *events from the conspiratorial work of the State Security is attached* - telephone eavesdropping (*Pirin* Event), microphone eavesdropping (*Rhodope* Event), control of personal correspondence (*Vihren* Event), and others.

On August 11, 1983, at the same time, the homes of former Turkish Philology professors Riza Mollov and Mefkure Mollova, Assoc. Prof. Ibrahim Tatarli, Hayriye Memova (a

cleaner at that time) and Salih Bakladjiev (BAS), are searched, resulting in the confiscation of their books and archives. Tape recordings and texts from Turkish folklore collected during many years of field research are also confiscated. The search and seizure of their scientific literature and manuscripts are conducted by the General Investigation Department (GSU) headed by General Kotsaliev, who directly leads the operation. The protocol of the search of Memova's house shows that a huge number of manuscripts, all her books in the field of Turkology, the published and ready-to-publish research, all materials in the field of Turkish dialectology and folklore (including records) collected during years of scientific expeditions, are confiscated.

Some of the literature seized by Mefkure and Riza Mollovi, Hayriye Memova, Ibrahim Tatarli, and Salih Bakladzhiev is incriminated and handed over to the Secret Fund of the Library at the Department of Oriental Languages at Sofia University.

In 1985, after her name is forcibly changed, Hayriye Memova starts working at the Bulgarian Academy of Sciences. The files of her employment are kept in the academy's archive. Although the Academy of Sciences is not a safe place, it is the only place that shelters Turkish scholars. This is because there they can be kept away from students and teaching and thus be more effectively controlled. On December 29, 1987, the Scientific Council at the IB-BAS holds a meeting to discuss the work of Assoc. Irena Yassenova (forcibly given her new name) - *Slavic lexical component in the Turkish language and*

the Balkan Turkic dialects, and two years later, at a meeting on December 28, 1989, the Scientific Commission for Philological Sciences at the Higher Attestation Commission with protocol № 9 awards Irena Yuliyanova Yassenova the scientific title senior research associate II degree. This comes a day before the decision to restore the names of Turks and Muslims and months after the author has already taken the forced path of emigration. Thus, while living in Bulgaria, Hayriye Memova does not receive a single degree, although her entire scientific path happens here. Nowadays, the study of her attempts for scientific development is hampered by the lack of documents that are deliberately destroyed in the mid-1980s to erase the Muslim names in them. Documents about this difficult life and scientific destiny are stored mainly in the Secret Services' archive. Apart from being a story of scientific and physical persecution, this is yet another story of a lost and irretrievably scattered scientific archive.

While the story of Mefkure and Riza Mollovi is the first striking case of persecution of Turkish scholars at Sofia University since 1944, the fate of Hayriye Memova is typical for Turkish intellectuals loyal to the regime, members of the Bulgarian Communist Party, and faithful to the ideology. Mefkure Mollova is different from everyone else, more an exception, as she quickly severs ties with the regime and endures all consequences of this for almost three decades.

ANSWER THE QUESTIONS:

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- Why were Bulgarian governments oppressing Muslim minorities before and after the communist coup? What has changed since 1944?
- What was the educational policy of the Communist Party towards Turks in Bulgaria? What was the aim of closing Turkish schools and restricting access to higher education?
- Why were the most educated Turks expelled from the country?
- What were the reasons Mefkure and Riza Mollovi to be expelled from university? Were they willing to compromise?
- Why did Turks in Bulgaria specialize in Azerbaijan?
- What were the reasons Hayriye Memova to be expelled from university?
- What were the life trajectories of Mefkure Mollova and Hayriye Memova different?

**Anastasiya Pasova, Petar Vodenicharov, Nurie Muratova,
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