

METHODOLOGY OF PEDAGOGICAL APPROACHES CREATED BY NATIONAL EVOLUTION ENLIGHTENERS

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INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

The national evolution enlighteners made a valuable contribution to the development of the socio-political, philosophical and pedagogical ideas of the Turkistan people to enlarge their point of view. The history of the development of schools and pedagogical thought plays an important role in the history of the development of our nation's culture, without which it is impossible to clearly understand the ways of cultural development of the people. Educators started to fight for education, enlightenment, freedom and prosperity of the nation. Gradually the national enlightenment movement began and the enlightened layers of the people were awakened. They are advocates of reforming the old school, its curriculum, textbooks and teaching methods.

The President of the Republic of Uzbekistan Sh.Mirziyoyev said that “Tashkent was the center of the Jadids movement at the beginning of the last century. The prominent figures of this movement were Munavvar Kari, Abdulla Avlani, Tavallo, Ubaydulla Hojaev, Ghazi Yunus, Ghulam Zafari, Khurshid left an indelible trace in our history. In particular, the works of the great writer, founder of the Uzbek school of Romanism Abdulla Kadiri, who played an important role in understanding our national identity today.”¹

In the 60s and 90s of the XIX century there were such great patriots and educators as Mukimi, Zavki, Furkat, Avaz Otar and Ahmed Donish, who laid the foundations for the activities of the enlightened evolution of the late 19th and early 20th centuries. In their poems, scientific works they told about the life, customs and traditions of the Turkistan people, and about their spiritual and pedagogical heritage. In his scientific work on the theme teaching children about occupations, vocations and professions, Ahmad Donish argued that every child should have a profession. At the beginning of the 20th century, Avaz Otar in Khiva also was engaged in pedagogical activity. His poems "Maktab" and "Til" became popular, and he encouraged the establishment of schools in his creative work. Avaz Otar criticized the curriculum, education system, content, forms and methods of his day.

After the Russian occupation of Central Asia, the country has undergone economic, political, and spiritual changes. Educators of the evolution period began to fight for education, enlightenment, freedom and development of the nation. The national enlightenment movement has begun; the intelligent layers of the people have awakened. They have advocated for reforming the old school, its curriculum, textbooks, teaching methods.

One of the founders of the national awakening movement was Munis, the son of the poet Shermukhammad Avazboy. In 1904 he wrote a booklet "Savdoi ta'lim". This booklet also contains a collection of poems by Munis published in 1875 by Khiva printing press. The

¹ Shavkat Mirziyoev “Buyuk kelajagimizni mard va olijanob xalqimiz bilan birga quramiz. - Tashkent: “Uzbekistan” NMIU, 2017. - 488 p. (P. 444)

pamphlet was published in about 1911-1913 in Portsev's print house as a separate book under the name of "Svodi ta'lim ma'aguldastai riyohin". After 1917, "Savodi ta'lim" was contained to "Tanlangan asarlar" and was presented to readers as part of Munis' selected works. The first Uzbek treatise on letter-writing and writing equipment was written by calligrapher Munis. This booklet has been published several times in Tashkent, Kagan. The "Savodi ta'lim" can be divided into two sections: in the theoretical section discusses the teacher who teaches mastery of the subject, the purpose of writing the brochure, and the tools of writing and correspondence.

Munis promotes beautiful handwriting. In the second and practical part of the book, the size and form of each letter of the Arabic alphabet are described separately. The size of the letters makes the point a criterion for hardening. This work by Munis was a methodological guide that has both theoretical and practical significance.

In the materials of the State Archive of Uzbekistan, under the heading "About old-fashioned schools and karikhona", the inspector Islamov has the following opinion: "The "karikhona" is an old building and there teaches to read Karan. Buildings do not meet hygiene requirements and there are soaking and wet classrooms. They work from 5 am till 5 pm. For 300-400 years, these schools are working in the old way. Lessons are taught in Arabic, old literature. Such schools must be closed".²

Taking this into account, the 1919 secret letter of Y.Akhunboboev named as "To all observatory (Regional Executive Committee), Okrono (Department of Public Education), Department of Health" was distributed. There was said about lack of textbooks in old-fashioned schools in Uzbekistan, and even conducting summer classes, that students should go on summer vacations. The letter also states that school buildings are inadequate, warm and humid, which can affect the upbringing and social hygiene of the school, as soon as these schools are under control and have a summer vacation.³

On September 21, 1926 a meeting was held with the representatives of the legislative branch of the People's Commissariat of Justice of the UzSSR and the People's Commissariat for Education on reforming the old and old methods schools of the UzSSR. It was attended by the head of the organizational department of the People's Commissariat for Education, Mirahmedov, and the lawyer-advisor of the Legal Advisory Department, Izmaylov. The meeting discussed the obsolescence of textbooks being taught in old-fashioned schools and public schools in the Uzbek SSR. The commission immediately began collecting information about the number of schools and greenhouses available in the UzSSR. Members of the jury were given the right to authorize the establishment of these schools and to oversee their work. In addition, the members of the audit team collected and registered accurate information about the content of the textbooks and textbooks in the schools, the author, and the printing house. They also observed that such schools should teach native language, arithmetic and natural sciences, and that classes for children under 10 must be taken 4 hours a day, 5 hours for 10-14 year olds, 6 hours for 14-16s and every 40 minutes.⁴

² Fund No. R-34. Inventory No. 1. Case No. 906 On the activities of the natural history commission under the department of the people's commissariat. March 1921 32 sheet.

³ Fund number R-34. Inventory number 1. Case No. 407 On the work of the Tashkent city government. December 2, 1920

⁴ Foundation No. R-95. Inventory No. 1. Case No. 3508 On the work of the central commissions for the introduction of universal primary education in the territory of the Uzbek SSR. Report at a meeting of the board of the People's Commissariat of the Uzbek SSR of November 20, 1926. 286-288 sheets.

This evidence clearly demonstrates the importance of providing textbooks to schools at that time.

In the late 19th and early 20th centuries, Russian pedagogical scholars established schools and created textbooks to teach Turkistan children. However, these textbooks do not take into account the natural conditions of Turkestan, national customs and traditions of Turkic peoples, their worldview and psychology. The main purpose of opening the Russian system of schools was the implementation of the "Russian policy" among the Turkish people. By the 10-15th of the 20th century the number of Russian based schools was growing. In Russian-based schools, religious education is also taught as a subject "Zakoni bojji". Through it, Christian ideas were promoted.

There are a number of similarities between the Russian system and the Jadid schools (Table 1).

Table1.

**Similarities and differences
of the Russian system and the Jadid system schools**

Similarities	Differences
1. In teaching methods	1. The aim of Russian system schools was to raise interpreters and local noble people; the Jadid school aim was to literate nation and people.
2. In the content textbooks and study manuals	2. The lack of information about Turkistan's peculiarities, nature and population in the textbooks of Russian system schools.
3. In the types of textbooks and study manuals	3. In the textbooks of Russian system schools it was mainly used samples of Russian folklore.
4. Study plans of subjects and conducting the lessons according to the curriculum and time table	4. In the textbooks used in the Russian system schools were not able to teach the Turkish peoples' national spirit.

The influence of the ideas of a great Russian educator K.D.Ushinsky on the education system of Turkistan is indirect. His alphabet textbook "Ona so`zi" was written in 1864, and his methodological recommendations on the use of it made the sound method used widely in Russian schools. The Alphabet textbook "Ona so`zi" was republished from 1864 until the October coupling, which consists of three parts:

- 1) drawings for students to draw;
- 2) the alphabet for writing;
- 3) printed alphabet.

The textbook was based on the principle of transition from simple to complex, which had served as an important example and guide for educators in Turkistan.

Tatar pedagogue I.Gasprinsky was an example for Turkish teachers in the field of textbook design. His textbook "Xo`jai sibyon" (a tutor of children) was written in 1889 and was published in 4,000 copies and was considered a textbook for elementary school students. The author's guide book "Rahbari muallimun yoki muallimlarga yo`ldosh" was written in 1898 is the first study guide for Jadids. In the manual, the author focused on the theoretical and methodological aspects of the new teaching methodology and developed some rules for teaching literacy to students. These rules were:

It was difficult to teach and to tell the whole alphabet at once. In the beginning, three or five letters explaining and conquering were much easier;

- it was not helpful to teach students how to write from the first lesson;
- lessons had to be taught in terms of hours, parts, and contributions;
- did not move on until the student has learned one lesson;
- When introducing the letters, it was better to know more about them. Each letter should be said in tone and pronunciation;
- The teacher should not overlook it throughout the reading as each of the Islamic letters has a specific shape depending on the place in the word.

I.Gasprinsky writes: "Mind develops scientifically, not linguistically. The essence of our reform is, in our view, the introduction of Tatar (Turkish) elementary (in brief, the basics of geography, history, natural sciences, arithmetic, pedagogy and Russian legislation) to madrasa education."⁵

In 1916, the founder of Tatar literature, Olimjon Ibragimov, reflected on the development of Turkic peoples in the early 20th century in his article "Different languages, but together." There given a positive opinion about the pedagogical activity of representatives of two different nationalities, M.Behbudi and I.Gasprinsky and their cooperation in this area. I.Gasprinsky raised the issue of reforming schools and madrasas, teaching them secular subjects. He emphasized religious subjects; Arabian, Persian, Russian languages; medicine, quotes, chemistry and herbs should be taught there.

It is well known that in 1884 Ismail Gasprinsky opened the first Jadid school in Bakchasaroy. In his textbook for Jadid schools, he focused on the classroom equipment, the teacher's place of residence, the layout of the classroom, the chalk, the blackboard, and so on, starting with the construction plans for the new method schools.

Ismail Gasprinsky's in his textbook "Rahbari muallimin yoki muallimlarga yo`ldosh" wrote about the importance, essence, rules and procedures of new method schools, lessons, their content orientation, daily, weekly lessons, hours, breaks, vacations, exams, as well as financial support, teachers and their qualities. He systematized the above information.

Uzbek educator Mahmudkhoja Behbudiy continued his work in the field of education in Turkistan.

The emergence of an educational movement in Turkistan was influenced by two factors: internal and external. The pedagogical activities of the Tatar educator I.Gasprinsky also became widely used in Turkistan. He explained that there are a number of problems facing the education system and how to solve them: leaving the school out of madrasa, preparing individual teachers for elementary school, paying teacher salaries, reading and writing, considering them appropriate to teach through books. He also said that schools should focus not only on reading, but also on writing. They should set up separate schools for girls, focus on reading and writing, and that teaching should be based on a specific program and textbook.

To sum up, the pedagogical approaches created by the educators of that time serves today as a guide for the formation of a harmoniously developed generation.

⁵ Rizaev Sh. Jadid dramasi. - Tashkent: East, 1997. - 316 p.

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