



MDAG

MULTIDISCIPLINARY
APPROACHES WITH GEOGRAPHY

Başvuru 02.03.2024 Received | Kabul 14.03.2024 Accepted
E-ISSN: 2980-1141 | <https://www.mdag.com.tr>
Cilt 2, Sayı 1 (2024), ss. 22-31
Doi., 0.29329/mdag.2024.649.2



Atf Bilgisi / Reference Information

Hamroyev, S., (2024). The State of Using the Heritage of the Ancients in Primary School Textbooks. *Multidisipliner Yaklaşımlarla Coğrafya Dergisi*, 2(1), 22-31, <https://doi.org/10.29329/mdag.2024.649.2>

The State of Using the Heritage of the Ancients in Primary School Textbooks

İlkokul Ders Kitaplarında Ataların Mirasının Kullanılma Durumu

Shuhrat Hamroyev



Dr., Shakhrisabz State Pedagogical Institute, shuhrathamyorev14@gmail.com

ÖZET

Bu çalışma, ilkököl ders kitaplarında Antik Çağ'dan miras kalan değerlerin kullanım durumunu incelemektedir. Özellikle, Yeni Metodist okulunun destekçilerinin eserlerinin, Özbekistan'ın farklı tarihî dönemlerinde nasıl entegre edildiğine ve ilkököl öğrencilerinin ahlaki eğitimi üzerindeki etkisine odaklanmaktadır. 1900 başlarından günümüze kadar uzanan süreçte, bu eserlerin eğitimdeki rolü ve kullanımı, Sovyet baskısı altında eleştirilere ve yasaklara maruz kalmıştır. Bağımsızlık sonrası dönemde, bu pedagojik mirasın ders kitaplarına dahil edilmesi artmış, ancak çalışma, bu entegrasyonun hâlâ yetersiz olduğunu ve eğitimdeki ihtiyaçları tam olarak karşılamadığını ortaya koymaktadır. Araştırma, bu tarihi eğitimcilerin eserlerinin daha kapsamlı bir şekilde kullanılmasının önemini vurgulayarak, öğrencilerin ahlaki ve eğitimsel gelişimini zenginleştirecek öneriler sunmaktadır.

ABSTRACT

This study examines the use of values inherited from ancient times in primary school textbooks. Specifically, it focuses on how the works of the New Methodist school's supporters were integrated into Uzbekistan's educational system across different historical periods and their impact on the moral education of primary school students. Spanning from the early 1900s to the present day, the role and utilization of these works in education have been subjected to criticism and bans under Soviet pressure. In the post-independence period, the inclusion of this pedagogical heritage in textbooks has increased, yet the study reveals that this integration is still insufficient and does not fully meet the educational needs. The research highlights the importance of a more comprehensive use of these historical educators' works, proposing recommendations to enrich the moral and educational development of students.

Anahtar Kelimeler: İlkokul Dersleri, Miras, Kültürel Miras.

Keywords: Primary School Lessons, Heritage, Cultural Heritage



INTRODUCTION

The historical development of the works of supporters of the New Methodist school in the practice of primary education and their use in the moral education of primary school students can be divided into the following periods:

The first period - from the beginning of our century to the second half of the 30s. This period can also be conditionally divided into 3:

a) 1900-1917 years. During this period, modern enlighteners wrote more than a hundred pedagogical, especially moral and educational works, which have an important place in the history of Uzbek pedagogy and methodology. These works served as important guides and textbooks for the moral education of elementary school students of that time. Turkestan served as a program in educating the young generation, who are the future, morally and ethically.

b) 1917-1930 years. During this period, the schools of the new method were completed. The educational and moral textbooks written for these schools were not published. Nevertheless, Munavvarqori Abdurashidkhanov and Shokirjon Rahimi wrote Uzbek language and literature and alphabet textbooks. It is worth noting that most supporters of the new method school soon realized that the events of October 1917, which they thought would give the people freedom and freedom, and create an opportunity to make the people knowledgeable and educated, were shattered.

c) 1930-1937 years. These were very difficult and sad years for Uzbekistan, and they will undoubtedly be written down in the history of pedagogy. During this period, most supporters of the new method school were repressed. Their literary, artistic-pedagogical heritage was severely criticized. It was not allowed to use them in the school and educational system, to include them in textbooks. Teachers who did not follow this were severely punished.

In the second period - 1937-1991, the educational process was completely under the pressure of communist ideology. The main attention was paid to Russification of education. During this period, the pedagogical activities and views of education and training of H.H. Niyozzi, Sadridin Aini and Abdulla Avloni, supporters of the new method school, were studied one-sidedly. However, the possibilities, ways, methods and forms of using the pedagogical, especially moral education legacy of the supporters of the new method school in primary classes were not shown. They were not creatively used in textbooks, for example, in elementary school textbooks.

The third period - including the period from 1991 to the present day, the achievement of independence of our republic was a period of fundamental changes in the continuous education system as well as in many other fields. This period can be conditionally divided into two stages, depending on the use of the pedagogical heritage of the supporters of the new method school in the education of primary school students:

Phase I - including the years 1991-1996, during this period, the works of enlighteners, first in higher educational institutions, and later in educational programs and textbooks issued for children of preschool age, primary classes, educational can be seen in the image below:

Authors	Textbooks	Name of the work (literary text) included in the textbooki
Textbooks based on the Cyrillic alphabet: (1991-1997)		
1. Q. Abdullaeva	"Alifbe" textbook for 1st grade	An example of the pedagogical heritage of the Jadids is not given
2.Q. Abdullaeva	Textbook for 1st grade "Reading".	An example of the pedagogical heritage of the Jadids is not given
3. Compilers: Q.Abdullaeva, M. Yusupova, M.Mahmudova	Textbook for 2nd grade "Reading".	An example of the pedagogical heritage of the Jadids is not given



and M. Mavlonova		
4. Compilers: T. Ashrapova, A. Hotamov, S. Sadullaeva	"Reading book" textbook for 3rd grade	An example of the pedagogical heritage of the Jadids is not given
5. Compilers: A. Shojalilov, G. Toshmatova, S. Matjonov	"Reading book" is a textbook for the 4th grade	An example of the pedagogical heritage of the Jadids is not given
6. Compilers: U.Nurmuhammedov, B.Turdiyev, T.Abdullaeva	"Reading outside the classroom" is a textbook for grades I-IV	Abdulla Avloni "Modesty", "Obedience", "Satisfaction", "Economy", "Generous man", "Patience", "Discipline", "Conscience"
Textbooks based on the Latin script: (1996-2021).		
1. T. Gafarova, E. Shodmonov, G. Eshturdiyeva	"Alifbe" ("Literacy") textbook for 1st grade	From Abdulla Avloni: "Satisfaction", "Union", "Javlan-clever boy"; S. Azizi: "Smart boy"
2. Developers: T. Gaffarova, E. Shodmonov, G. Eshturdiyeva	"Native language" and "Reading" textbook for the 1st grade	From Abdulla Avloni: "Proud Goose", "Distribution"
3. O. Sharafiddinov, Q. Abdullayeva, G. Eshturdiyeva	"Alifbe" ("Joy") textbook for 1st grade (2007)	Abdulla Avloni: "The word of the fathers is the eye of the mind"
4. Developers: Q. Abdullayeva, M. Yusupov, M. Makhmudova, M. Mavlonova	"Reading book" for 2nd grade	An example of the pedagogical heritage of the Jadids is not given
5. Developer: M. Umarova	"Reading book" is a textbook for the 3rd grade	From Abdulla Avloni: "Love the Motherland", "Poem about the Motherland", "Knowledge", "Patience", "Greed", "Goodness does not stay on the ground"
6. Safarova R., Inoyatova M., Shokirova M.	"Alifbe" ("Literacy") textbook for 1st grade	S. Azizi: "Good boy", "Lazy and enthusiastic"
7. Developers: T. Gaffarova, E. Shodmonov, G. Eshturdiyeva	"Reading book for 1st grade.	Abdulla Avloni: "Partition", "Mother with Soki", "Proud Goose",
8. Developers: Q. Abdullayeva, M. Yusupov, M. Makhmudova, Rakhmonbekova S.	"Reading book" ("Fountain of knowledge") is a textbook for the 2nd grade. 7th edition.	Osman Nasir: "Go to the mountains", "Elbek", "Thunderstorm"; "Memory of dear people"
9. Developers: Umarova M., Khakimova Sh.	"The textbook is for the 3rd grade. 7th edition.	Abdulla Avloni: "Love the Motherland", "Poem about the Motherland", "Goodness does not stay on the ground", "Summer"; Cholpon: "Spring Rain", H.H. Niyazi: "Our Father", "Our Mother", Abdulli Qadiri: "True Friend", "Gulzorda"; Elbek "A fly with an



		ant",
10. Developers: Matchonov S., Shojalilov A., Ghulamova Kh.	"Reading book" is a lesson for the 4th grade.	Munavvarqori Abdurashidkhanov: "Everyone reaps what he sows"
11. Compilers: Gafarova T. E. Shodmonov, G. Eshturdiyeva	"Reading book" for 1st grade. (2019)	Abdulla Avloni: "Smart Crow", "Proud Goose"
12. Compilers: Gafarova T. Nurullayeva Sh. Mirzahakimova Z.	"Reading book" for the 2nd grade. (2018)	Abdulla Awlani: "Science"
13. Developers: Umarova M. Khamrakulova Kh. Tojiboyeva R.	"Reading book" for the 3rd grade. (2019)	Abdulla Avloni: "A fly with children"
14. Developers: Matchonov S., Shojalilov A., Ghulamova H., Sh. Sariyev, Dolimov Z.	"Reading book" is a textbook for the 4th grade. (2020)	An example of the pedagogical heritage of the Jadids is not given

Extracurricular textbooks:

1. Compilers: V. Ma'qulova, T. Adashboyev	"Kitobim-oftobim" is a textbook for the 1st grade	Abdulla Avloni: "Proud Goose"
2. Compilers: V. Ma'kulova, S. Matjonov	"Kitobim-oftobim" is a textbook for the 2nd grade	An example of the pedagogical heritage of the Jadids is not given
Textbooks "Etiquette", "Education":		
1. Abdullayeva Q. Yusupova M. Rakhmonbekova S.	Textbook for 2nd grade	S. Azizi: "Ethic of Discipleship"
1. Hasanboyeva O., Nematova A., Turopova M.	Textbook for 3rd grade	Abdulla Avloni: "A fly with children", "Motherland"; "Children who lived with a sense of homeland and national pride"
1. Hasanboyeva O., Nematova A., Ibragimova G.	Textbook for 4th grade	Abdulla Avloni: "Union", "Goodness does not stay on earth", "The Punishment of Evil"; "The memory of the martyrs will not be forgotten", "The great blessings of independence"
2. Ismatova Nargiza and others.	"Education" For 1st graders Textbook	An example of the pedagogical heritage of the Jadids is not given
5. Ismatova Nargiza and others	"Education"	An example of the pedagogical



	For 2nd graders Textbook	heritage of the Jadids is not given
6. Ismatova Nargiza and others.	"Education" For 3rd graders Textbook	An example of the pedagogical heritage of the Jadids is not given
7. Ismatova Nargiza and others	"Education" For 4th grade students Textbook	An example of the pedagogical heritage of the Jadids is not given

Picture. 1. Incorporation of the pedagogical heritage of supporters of the new method school into the textbooks of primary classes

Phase I - covering the period from 1991 to 2021, during this period, textbooks based on the Latin alphabet were created, and in these textbooks, the pedagogical works of supporters of the new method school began to be used in a certain amount. For example, in the textbook "Alifbe" ("Literacy") written by T. Ghafarova, E. Shodmonov, G. Eshturdiyeva, excerpts from the stories "Satisfaction", "Union" by Abdulla Avloni, "Javlon is smart boy" and Saidrasul Azizi's "Clever child" are included; Abdulla Avloni's stories "Proud Goose", "Distribution" in the textbook "Reading Book" compiled by T. Ghafarova, E. Shodmonov and G. Eshturdiyeva for the 1st grade; Samples of Saidrasul Azizi's stories "Polite Boy", "Indecent" and "Politeness" are given.

It is regrettable that in the textbook "Reading book" for the 2nd grade compiled by Q. Abdullayeva, M. Yusupova, M. Mahmudova and M. Mavlonova, not a single example of the works of the supporters of the new method school is given, especially on moral education.

In the textbook "Reading Book" for the 3rd grade compiled by M. Umarova, Abdulla Avloni's "Loving the Motherland", "Poem about the Motherland", "Science", "Patience", "Greed", "Goodness does not stay on the ground" Examples of such stories are given.

We cannot say that the introduction of examples of pedagogical works of supporters of the new method school in the textbooks of extracurricular studies is still not satisfactory. For example, in the textbook "Kitobim-oftobim" for the 1st grade compiled by B. Maqulova and T. Adashboyev, only the story "Proud Goose" by Abdulla Avloni was included, and in the textbook "Kitobim-oftobim" for the 2nd grade no sample included.

As can be seen from the above, until 2002, only a certain number of samples from Abdulla Avloni's pedagogical works were given in primary school textbooks. Although the author of the story "Aqli bola" in the textbook "Alifbe" ("Literacy") by T. Ghafarova, E. Shodmonov, G. Eshturdiyeva is not written, this story is taken from the textbook "Ustozi avval" by Saidrasul Azizi. Also, the story "Satisfaction" is given on page 47 of this textbook. The author of this story is not specified.

T. Gaffarova, E. Shodmonov, G. Eshturdiyeva's "Reading Book" textbook for the 1st grade published in 2007 included A. Avloni's stories "Distribution", "Soqi with mother", "Proud Goose".

In the fifteenth edition of the textbook "Reading book" for the 1st grade by T. Gaffarova, E. Shodmonov, G. Eshturdiyeva, published in 2019, A. Avloni's stories "Smart Crow" and "Proud Goose" were included.

R. Safarova, M. Inoyatova, M. Shokirova published by R. Safarova, M. Inoyatova, M. Shokirova and others in the stories "Lazy and enthusiastic" on page 54 and "Good boy" on page 60 of S. Azizi's "Ustozi avval" textbook "Polite boy" and "Good boy" stories are used.

On page 17 of the textbook "Etiquette" issued by Q. Abdullayeva, M. Yusupova, S. Rakhmonbekova for the 2nd grade, the topic of "Etiquette of Discipleship" is given, in this text the influence of the story "Good boy" from S. Azizi's work "Ustozi avval" can be felt.

On page 17 of the textbook "Reading Book" (Fountain of Knowledge) published by Q. Abdullayeva, M. Yusupov, M. Mahmudova, S. Rahmonbekova for the 2nd grade, Usman Nasir's poem



"To the Country, to the Mountains" and on pages 111-112, in the story "Memory of Dear People", information is given about enlighteners such as Abdulla Qadiri, Fitrat, Usman Nasir, Cholpon, and "Martyrs' Alley". Elbek's poem "Momoguldurak" is presented on page 161 of the textbook.

Abdullah Avloni's story "Ilm" is given on page 33 of the 4th edition of "Reading Book" compiled by T. Ghafarova, Sh. Nurullayeva, and Z. Mirzahakimova for the 2nd class of 2018.

In the "Reading book" prepared by M. Umarova and Sh. Hakimova for the 3rd grade, on pages 12-13 A. Avloni's "Love the Motherland", on page 16 "Poem about the Motherland", on page 161 by Cholpon The poem "Koklam Rain", and on pages 180-181 H.H. Niyazi's poems "Our Father" and "Our Mother", A. Qodiriy's story "True friend" on pages 194-196, Elbek's poem "Ant and Fly" on pages 210-211, A. Avloni's " "Goodness does not stay on earth" story is given. Also, A. Avloni's poem "Summer" is given on pages 221-222 of the textbook, and A. Qadiri's story "Gulzorda" is given on page 227.

In 2019, on page 120 of the 4th edition of the "Reading book" for the 3rd grade, prepared by Umarova M., Khamrakulova H., R. Tojiboyeva, the story "Children and a Fly" by Abdulla Avloniini is given.

In 2020, the 6th edition of the "Reading Book" for the 4th grade, prepared by Matchonov S., Shojalilov A., Gulomova H., Sariyev Sh., Z. Dolimov, unfortunately does not provide an example of the pedagogical heritage of the ancients.

On pages 39-40 of the textbook "Etiquette" published for the 3rd grade by O. Hasanboyeva, A. Ne'matova, M. Turoпова, A. Avloni's story "Children and a Fly" is presented. On pages 60-62, in the story "Children who lived with a sense of homeland and national pride", A. Qodiri, Cholpon, Fitrat, Behbudi, Munavvarqori, Elbek, Osman Nasir fought and became victims for the freedom of the homeland. It was stated that they were, that their good names were vindicated due to independence, and that the Uzbek people will never forget these compatriots. On pages 62-63 of the textbook, A. Avloni's poem "Motherland" is given.

In the "Reading book" for the 4th grade by S. Matchonov, A. Shojalilov, H. Gulomova, there is a poem by Munavvargari Abdurashidkhanov "Everyone who sows reaps".

O. Hasanboyeva, A. Ne'matova, G. Ibragimova's textbook "Etiquette" published for the 4th grade provides information about modern representatives on the topic "The memory of martyrs will not be forgotten". The names of representatives of the national-liberation movement, such as the modern enlighteners A. Qodiri, A. Fitrat, A. Cholpon, M. Behbudi, U. Nasir, were restored in the text "The Great Blessings of Independence", in the "Living Figures" section and information about the life and pedagogical heritage of A. Avloni, as well as the stories "The Alliance" and "The Punishment of Evil" are presented.

2020: Ismatova Nargiza, Roziyeva Dilnoz, Islamov Zohidjon, Rahimjonov Durbek, Sattorov Shuhrat, Zamonov Zakir, Mahmudov Obiddin, Zakirova Sevara, Madaliyeva Sevara, Shermuhamedova Saodat, Akkulova Saodat, Mominova Layla, Kholmukhamedova Nilufarlar 1st grade The cover of the 1st edition of the "Education" textbook for students began with the words of our enlightened grandfather Abdulla Avloni, "Education is a matter of life or death, salvation or destruction, happiness or disaster." But there is no example of the creativity of modern enlighteners. The same situation 2-; 3-; It is regrettable that the pedagogic heritage of the ancients was not used in the 4th grade "Education" textbooks. In the educational textbooks published for primary classes, not a single example of the life, work and creativity of the Jadids was given.

With the honor of independence, serious attention is being paid to the science of ethics and manners, and issues of spirituality. The Law on Education and the National Program of Personnel Training put the task of educating perfect and well-rounded people in our independent country on the agenda. In order to implement these documents, a test program for general education schools on the subject of "Etiquette" as an experiment in the I-IV classes of general education schools from the 1998-



1999 academic year O. Hasanboyeva, O. Torayeva, T. Prepared by Kurbanov, M. Turoпова, A. Nematovalar. In the program, customs, traditions and values of our people, Uzbek folk pedagogy and the works of enlightened pedagogues were used in a certain amount. The program contains a number of minor errors and omissions, as well as confusion. For example, if it is very difficult to go through the topic "Principles of Independence" in the plan and program for the 3rd grade in one hour, in some cases the list of recommended literature is repeated. Although Abdulla Avloni's work "Turkish Gulistan or Ethics" was recommended twice in this test program for grades I-IV, it was not recommended to use the pedagogical works of supporters of the new method school in any other subject. In the program, there are opportunities to widely use the pedagogical heritage of supporters of the new method school in such sections as "Grandfathers' Teachings", "Family sacred palace", "Knowledge is the Source of Mind", "Generosity and Miserliness", "Child's Duty". however, you will not see this in the recommended reading list.

The Cabinet of Ministers of the Republic of Uzbekistan adopted a decision "On approval of state educational standards of general secondary education". In this decision, the basic curriculum of the general secondary education state educational standards is also indicated, according to this curriculum, "spirituality" is indicated as a separate field of education. according to it in grades I-IV – Protocol; In grades V-VI - "Feeling of the Motherland"; "Basics of Spirituality" subjects were taught in grades VII-IX. This curriculum differs from the previous ones in that it is designed to meet world standards. In classes I-IV, the field of education "Man and society" is given, and the mandatory minimum requirements for the level of students' proficiency in this field are specified. The requirements for the acquisition of knowledge, skills and qualifications related to the material and spiritual needs of a person are indicated as follows:

To have knowledge about the concept of homeland;
the concept of the state, the understanding of the symbolic signs of the state, the feeling of the Motherland;

Knowledge of the population of Uzbekistan and national education;
to know the great dates in the life of the country;
knowledge of etiquette and dress code, etc.

It is known that the state educational standards also determine the requirements for the content and quality of primary education.

The "Concept of Primary Education" was developed by leading pedagogic scientists of our republic Q.A.Abdullayeva, R.F.Safarova, M.O.Ochilov, K.N.Nazarov, N.U.Bikboyeva, M.A.Zaynitdinova. This concept is considered the foundation of the national personnel training system and consists of a system of holistic views that combines psychological foundations.

Therefore, in newly created and published textbooks, special attention should be paid to the Law on Education, the National Program of Personnel Training, as well as the state educational standards, the "Concept of Primary Education", which, of course, it is noteworthy that the works of the supporters of the new school of pedagogy, especially on moral education, are taken into account.

The following conclusions can be drawn from the above:

- from the beginning of our century until 1917, modern enlightened educators wrote many textbooks, especially moral and educational works, and these works were widely used in the moral education of the youth of Turkestan;

- The Soviet government severely oppressed, criticized and even repressed the modernists, it was not allowed to give examples of their pedagogical works in school textbooks;

- in our republic, textbooks based on the Latin alphabet include examples of the works of Abdulla Avloni, Munavvarqori, Cholpon, Elbek, Usman Nasir, Abdulla Qodiriy and Saidrasul Azizi, but this is very rare and cannot fully meet the demands and needs of the current era.



CONCLUSIONS AND RECOMMENDATIONS

Based on the analysis presented in this study on "The State of Using the Heritage of the Ancients in Primary School Textbooks," it's evident that the integration of ancient heritage into the educational content has undergone significant transformations through different historical periods in Uzbekistan. The study has meticulously traced the journey from the early 20th century to the present day, uncovering the multifaceted role that the works of New Methodists' supporters played in shaping moral education within the primary school curriculum. During the early years, these enlighteners crafted numerous pedagogical works that served as foundational texts for moral instruction. However, their contributions were heavily scrutinized and suppressed during the Soviet era, leading to a notable absence of this valuable heritage in educational materials.

In the wake of Uzbekistan's independence, there has been a conscious effort to revive and incorporate these historical pedagogical works into the school curriculum, recognizing their intrinsic value in imparting moral and ethical education to young learners. This reintegration process, while commendable, has been met with various challenges, highlighting the complexities of adequately leveraging ancient heritage to meet contemporary educational needs and objectives. The study brings to light the sporadic and often insufficient inclusion of these works in primary school textbooks, suggesting that while steps have been taken to acknowledge this cultural and educational heritage, the efforts have not fully realized the potential of these resources. The research underscores the missed opportunities in harnessing the rich pedagogical legacy of the New Methodists and other historical figures for enhancing moral education today. Given these findings, it is imperative to advocate for a more systematic and thoughtful integration of ancient heritage into the educational framework. This entails not only a broader inclusion of these historical works in textbooks but also a deeper understanding and appreciation of their relevance in contemporary moral education. Educators, curriculum developers, and policymakers must collaborate to ensure that the legacy of ancient wisdom is not merely an echo from the past but a living, breathing component of modern education that enriches the moral and intellectual development of students.

In conclusion, this study calls for a renewed commitment to bridging the gap between the rich educational heritage of the past and the dynamic needs of the present. By doing so, it is possible to cultivate a generation of learners who are not only academically proficient but also morally grounded in the timeless values and principles that have shaped human civilization.



References

- Ахрарова З.Б. (1997). Маҳмудхўжа Беҳбудийнинг педагогик қарашлари ва маърифий Амалий фаолияти. Пед. фан. номз. илмий даражасини олиш учун ёзилган дисс. ... 195 б.
- Намроев Ш. Е. (2023). Boshlang`ich ta`limda jadidlar merosidan foydalanish. O`quv qo`llanma. Qarshi:”Intellekt”, -239 b.
- Қосимов Б. (2002). Миллий уйғониш. Т.: «Маънавият», 400 б.
- Қосимов Б.,(2004). Юсупов Ш., Долимов У. ва бошқалар. Миллий уйғониш даври ўзбек адабиёти. Т.: «Маънавият», 464 б.
- Намроев Ш. (2021). Е. Boshlang`ich sinflarda jadidlar merosidan foydalanish.Monografiya. Qarshi:”Fan va ta`lim”, 216 b.
- Ҳамроев Ш.Э., Каримов Б. П., Муҳаммадиев Ш. М. (2021). “Жадидларнинг дарсликларидаги бадиий матнлар асосида бошланғич синф ўқувчиларини ахлоқий тарбиялаш” Монография. Қарши:”Фан ва таълим”, 186 б.



EXTENDED ABSTRACT

İlköğretim pratiğinde Yeni Metodist okulun destekçilerinin eserlerinin tarihsel gelişimi ve ilkököl öğrencilerinin ahlak eğitiminde kullanımları aşağıdaki dönemlere ayrılabilir:

İlk dönem - yüzyılımızın başından 30'ların ikinci yarısına kadar. Bu dönem şartlı olarak 3'e ayrılabilir:

a) 1900-1917 yılları. Bu dönemde modern aydınlatıcılar, Özbek pedagojisi ve metodolojisi tarihinde önemli bir yeri olan yüzden fazla pedagojik, özellikle ahlaki ve eğitimsel eser yazdılar. Bu eserler, o dönemin ilkököl öğrencilerinin ahlak eğitimi için önemli rehberler ve ders kitapları görevi gördü. Türkistan, gelecek olan genç neslin ahlaki ve etik olarak yetiştirilmesinde bir program görevi gördü.

b) 1917-1930 yılları. Bu dönemde yeni yöntemin okulları tamamlandı. Bu okullar için yazılmış eğitim ve ahlak kitapları yayımlanmamıştır. Yine de Munavvarqori Abdurashidkhanov ve Shokirjon Rahimi, Özbek dili ve edebiyatı ve alfabe ders kitapları yazdılar. Yeni yöntem okulunun destekçilerinin çoğunun, insanlara özgürlük ve özgürlük vereceğini, halkı bilgili ve eğitilmiş kılmak için bir fırsat yaratacağını düşündükleri Ekim 1917 olaylarının kısa sürede paramparça olduğunu fark ettiklerini belirtmekte fayda var.

c) 1930-1937 yılları. Bunlar Özbekistan için çok zor ve üzücü yıllardı ve şüphesiz pedagoji tarihine yazılacaklar. Bu dönemde, yeni yöntem okulunun destekçilerinin çoğu bastırıldı. Edebi, sanatsal-pedagojik mirasları ciddi şekilde eleştirildi. Bunları okulda ve eğitim sisteminde kullanmalarına, ders kitaplarına dahil etmelerine izin verilmedi. Bunu takip etmeyen öğretmenler ağır şekilde cezalandırıldı.

İkinci dönemde - 1937-1991, eğitim süreci tamamen komünist ideolojinin baskısı altındaydı. Eğitimin Ruslaştırılmasına en çok dikkat edildi. Bu dönemde, yeni yöntem okulunun destekçileri olan H.H. Niyozı, Sadriddin Aini ve Abdulla Avloni'nin pedagojik faaliyetleri ve eğitim ve öğretime ilişkin görüşleri tek taraflı incelenmiştir. Bununla birlikte, yeni yöntem okulunun destekçilerinin pedagojik, özellikle ahlaki eğitim mirasını ilkökullarda kullanmanın olanakları, yolları, yöntemleri ve biçimleri gösterilmemiştir. Ders kitaplarında, örneğin ilkököl ders kitaplarında yaratıcı bir şekilde kullanılmadılar.

Q. Abdullayeva, M. Yusupova, M. Mahmudova ve M. Mavlonova tarafından derlenen 2. sınıf için "Okuma kitabı" ders kitabında, özellikle ahlak eğitimi konusunda yeni yöntem okulunun destekçilerinin eserlerine tek bir örnek verilmemesi üzücüdür.

M.Umarova'nın derlediği 3. sınıf "Okuma Kitabı" ders kitabında Abdulla Avloni'nin "Anavatanı Sevmek", "Anavatanla İlgili Şiir", "Bilim", "Sabır", "Açgözlülük", "İyilik yerde kalmaz" gibi öykülerden örnekler verilmiştir.

Yeni yöntem okulunun destekçilerinin pedagojik eser örneklerinin ders dışı çalışmaların ders kitaplarına girmesinin hala tatmin edici olmadığını söyleyemeyiz. Örneğin, B.Maqulova ve T.Adashboyev tarafından derlenen 1. sınıf için "Kitobim-oftobim" ders kitabında, yalnızca Abdulla Avloni'nin "Gururlu Kaz" hikayesi ve 2. sınıf için "Kitobim-oftobim" ders kitabında hiçbir örnek yer almadı.

Yukarıdakilerden görülebileceği gibi, 2002 yılına kadar ilkököl ders kitaplarında Abdulla Avloni'nin pedagojik çalışmalarından yalnızca belirli sayıda örnek verilmiştir. T. Ghafarova, E. Shodmonov, G. Eshturdiyeva'nın "Elifbe" ("Okuryazarlık") ders kitabındaki "Aqlli bola" hikayesinin yazarı yazılmasa da bu hikaye Saidrasul Azizi'nin "Ustozi avval" ders kitabından alınmıştır. Ayrıca, bu ders kitabının 47. sayfasında "Memnuniyet" hikayesi verilmiştir. Bu hikayenin yazarı belirtilmemiştir.

T. Gaffarova, E. Shodmonov, G. Eshturdiyeva'nın 2007'de yayınlanan 1. Sınıf "Okuma Kitabı" ders kitabında A. Avloni'nin "Dağıtım", "Anneli Soqi", "Gururlu Kaz" hikayeleri yer aldı.

2019 yılında yayınlanan T. Gaffarova, E. Shodmonov, G. Eshturdiyeva'nın 1. sınıf "Okuma kitabı" ders



kitabının on beşinci baskısında A. Avloni'nin "Akıllı Karga" ve "Gururlu Kaz" hikayelerine yer verildi. R. Safarova, M. Inoyatova, M. Shokirova R. Safarova, M. Inoyatova, M. Shokirova ve diğerleri tarafından S. Azizi'nin "Ustozi avval" ders kitabının 54. sayfasındaki "Tembel ve hevesli" ve 60. sayfasındaki "Uslu çocuk" hikayelerinde yayınlandı. "Kibar çocuk" " ve "Uslu çocuk" hikayeleri kullanılmış.

Q.Abdullayeva, M.Yusupova, S.Rakhmonbekova tarafından 2. sınıf için çıkarılan "Görgü Kuralları" ders kitabının 17. sayfasında "Müritlik Görgü Kuralları" konusu verilmiştir, bu metinde S.Azizi'nin "Ustozi avval" adlı eserinden "Uslu çocuk" hikayesinin etkisi hissedilebilir. .

Bu çalışmada "Eskilerin Mirasının İlkokul Ders Kitaplarında Kullanılma Durumu" üzerine sunulan analize dayanarak, eski mirasın eğitim içeriğine entegrasyonunun Özbekistan'da farklı tarihsel dönemlerde önemli dönüşümler geçirdiği açıktır. Çalışma, 20. yüzyılın başlarından günümüze olan yolculuğu titizlikle takip ederek, Yeni Metodistlerin destekçilerinin çalışmalarının ilkokul müfredatında ahlak eğitimini şekillendirmede oynadığı çok yönlü rolü ortaya çıkardı. İlk yıllarda, bu aydınlatıcılar ahlaki eğitim için temel metinler görevi gören çok sayıda pedagojik eser hazırladılar. Bununla birlikte, katkıları Sovyet döneminde yoğun bir şekilde incelendi ve bastırıldı, bu da eğitim materyallerinde bu değerli mirasın kayda değer bir yokluğuna yol açtı. Özbekistan'ın bağımsızlığının ardından, genç öğrencilere ahlaki ve etik eğitim vermedeki içsel değerlerini kabul ederek, bu tarihi pedagojik çalışmaları okul müfredatına yeniden canlandırmak ve dahil etmek için bilinçli bir çaba sarf edilmiştir. Bu yeniden bütünleşme süreci övgüye değer olsa da, çağdaş eğitim ihtiyaçlarını ve hedeflerini karşılamak için eski mirasın yeterince kullanılmasının karmaşıklıklarını vurgulayan çeşitli zorluklarla karşılandı. Çalışma, bu çalışmaların ilkokul ders kitaplarına ara sıra ve genellikle yetersiz dahil edilmesini gün ışığına çıkararak, bu kültürel ve eğitimsel mirası kabul etmek için adımlar atılmış olsa da, çabaların bu kaynakların potansiyelini tam olarak anlamadığını öne sürüyor. Araştırma, günümüzde ahlaki eğitimi geliştirmek için Yeni Metodistlerin ve diğer tarihi figürlerin zengin pedagojik mirasından yararlanmadaki kaçırılmış fırsatların altını çiziyor. Bu bulgular göz önüne alındığında, eski mirasın eğitim çerçevesine daha sistematik ve düşünceli bir entegrasyonunu savunmak zorunludur. Bu, yalnızca bu tarihi eserlerin ders kitaplarına daha geniş bir şekilde dahil edilmesini değil, aynı zamanda çağdaş ahlak eğitimiyle ilgilerinin daha derin bir şekilde anlaşılmasını ve takdir edilmesini de gerektirir. Eğitimciler, müfredat geliştiricileri ve politika yapımcılar, kadim bilgeliğin mirasının yalnızca geçmişten gelen bir yankı değil, öğrencilerin ahlaki ve entelektüel gelişimini zenginleştiren modern eğitimin yaşayan, nefes alan bir bileşeni olmasını sağlamak için işbirliği yapmalıdır. Sonuç olarak, bu çalışma geçmişin zengin eğitim mirası ile günümüzün dinamik ihtiyaçları arasındaki uçurumu kapatmaya yönelik yenilenmiş bir taahhüt çağrısında bulunmaktadır. Bunu yaparak, yalnızca akademik olarak yetkin değil, aynı zamanda insan uygarlığını şekillendiren zamansız değerlere ve ilkelere ahlaki olarak dayanan bir nesil öğrenen yetiştirmek mümkündür.

Ek bilgiler

Çıkar çatışması bilgisi: Araştırmada herhangi bir çıkar çatışması bulunmamaktadır.

Destek bilgisi: Araştırmada, herhangi bir kurum veya kuruluşlardan destek alınmamıştır.

Etik onay bilgisi: Araştırmada etik onay gerekli görülmemiştir

Katkı oranı bilgisi: Katkı oranı tüm yazarlara eşit dağıtılmıştır.