

Article

Munavvar Karin Abdurashidkhanov is a Proficient Pedagogue and the Founder of a New National School

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Annotation: In this article, one of the modern enlighteners, the great scientist Munavvar Karin, has reflected on his pedagogical activity and his views. It also talks about the activities of the modernist movement in Turkestan and the introduction of new method schools.

Keywords: pedagogy, education, modernism, method, textbook, school, break, morals, nation, class, generation, equality

1. Introduction

After gaining its independence, our republic had the opportunity to research and study modern educational science [1–3]. It is appropriate to thoroughly study the pedagogy of the moderns, who left an indelible mark in the history of our pedagogy [4], [5]. So, our task, first of all, is to continue these spiritual upheavals and the rich traditions of our forefathers. The 20th century, first of all, put the issue of making the masses of people literate and, at the same time, educating the worthy children of the modern era on the agenda [6–11]. In other words, enlightenment, equality, and freedom had to be interpreted together with high concepts that had a clear meaning in the same period [12–18]. This generation, whose activity began at the end of the last century and continued until the years after the revolution, was a great service not only in the general enlightenment of our people but also in preparing them for a new life in social and political enlightenment [19–23]. It was formed in Kazan, the Caucasus, and Central Asia. The father of “Jadidchilik” was the Crimean Tatar Ismailbek Gasprali. In his Newspaper “Tarjiman”, which he published, he widely promoted the study of Arabic, Persian, and Russian languages, as well as the study of medicine, chemistry, medicine, astrology, and geometry in Muslim schools and madrasas.

2. Materials and Methods

The idea of Gasprali was continued by the following intellectuals with their creative activities. We think that the unique works and activities of these schools of enlightenment will serve as a guide for us in the history of our scientific pedagogy and in our work to educate a spiritually mature person. Ishaqkhan Ibrat, SiddiqiAjziy, Saidrasul Aziziy, Muhammadsharif Sufizoda, Abdulkadir Shakuriy, Abdulla Awlaniy, Sadridin Ainiy, Mahmudhoja Behbudiy, and Hamza Hakimzada Niyaziy Are among them. Munavvar Karin Abdurashidkhanov, whose life and creative work Are still in the study stage, is at the top of this list. He started his career by organizing a school of the new method, which is most needed at the moment in the Turkestan region, and writing a textbook for such Schools. His textbooks include “Adibi avval”, “Birinch muallim”, “Ikkinchi Muallim”,

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“Alifbe” and “Geografiya”. Munavvar Karin, a mature teacher and advanced organizer, conducted theory and practice at the same time. He created textbooks based on the conditions in the Turkestan region at the time and the life needs of children.

3. Results

As one of his contemporaries noted, Munavvar Karin was also a strong Politician. His main activity before the revolution was education and its Improvement. They carry out, depending on They saw the basis of the national revival in the reform of educational programs, thus starting the development of social consciousness in Turkestan. They fought to move people’s hearts and awaken a sense of national pride. We see that Munavvar Karin’s views on school education were first of all reflected in schools and textbooks organized in a new way. In the schools of the new Method, the children of the rich and the poor have the same right to study. The number of schools using the new method in Turkestan increased rapidly, especially After 1905. At the same time, opinions about modern schools of the Usuli method Were often published in the press. Naturally, the tsar’s general governorship did not welcome the new method schools with an open face. Because the Jadids taught literacy quickly and explained the problems of getting rid of colonialism in different ways, opinions against modern schools were often expressed in the pages of the gazette of the Turkistan Region.” For example, such opinions are given on one of the pages of the newspaper. Where did the term “Usuli Jadid” come from? Is it fresh? For example, our forefathers were mullahs from ancient times, and we also learned something from ancient times. A tarnoy called Usuli Jadid is a heresy that has been published recently. “The new Usul schools in Turkestan consisted of two levels. The first part was called elementary, i.e., elementary, and consisted of 4 classes. The second part included 3 or 4 classes. Rushadi called this part “middle”. In the schools using the new method, education was mainly provided free of charge. Most boys studied in these schools. However, special classes for girls are also organized in “methodological” schools in cities such as Tashkent, Kokand, and Kattakorgan. There were even classes where girls and boys studied together.

In 1890, at the age of 22, Munavvar Karin opened a jadid, that is, a new school, In his house in Shaikhontokhur dakha, near the present Mirabad market of Tashkent. This school has educational activities organized in it. The teaching style is completely new and advanced in its content and character and will soon become a great factor and potential for the cultural, educational, socio-political, and ultimately economic development of the nation. At school, teachers were transferred to desks for writing, reading, and physical development; teaching was demonstrative; teaching taught knowledge; and the basics of science had a practical nature, that is, life for the profession.

4. Discussion

The Munavvar Karin modern school is not limited to the improvement of educational methods. He founded a completely new, perfect, modern set of primary (elementary), general, secondary, special, and higher education branches of the entire Uzbek national public education system. In his program, he pays special attention to teaching children to apply knowledge directly to life in an all-round mental, physical, And aesthetic harmony. Says that it is necessary to take into account not only the consent of the parents but also the child’s willingness to study. He said that children should first of all know the internal rules of the school, that is, how to behave during Lessons and breaks, how to deal with the teacher and fellow students, and how to keep books and notebooks. Reprimands and punishments given to children should be very democratic and humane. Munavvar Karin demanded strict adherence to school rules from the teachers; he strictly forbade treating children roughly and hitting and jerking them. Munavvar Karin School had 150 students in 1915. 30–35% of them were the children of the poor and were educated for free. They are provided with textbooks and weapons free of charge. The rest of them paid from 50 to one and a half soums per month for their studies. Some wealthy fathers even gave

two soums. Three 50-Minute lessons were taught in one day. Short and long breaks from ten minutes to an hour were introduced.

5. Conclusion

In the new method, in schools, children were taught in classes; they sat at desks, tables, and chairs. The lesson was conducted on the basis of the specific program, and the exercises were organized according to the schedules. On the basis of these tables, religion, Arabic language, Shifakiya (practical Arabic language lessons), Islamic history, mother tongue, Persian language, Turkish literature, history, ethics, geography, arithmetic, Russian language, and other subjects were taught. The educational views of Munavvar Karim Abdurashidkhanov are clearly manifested in the education and textbooks of Jadid schools

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