

NEW STAGES AND PRACTICAL CONDITIONS FOR CREATING NATIONAL TEXTBOOKS AND ALPHABET BOOKS

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Abstract

In this article, new stages and practical conditions for creating national textbooks and alphabet books. scientific-theoretical analysis.

Keywords: Central Asia, school, madrasa, mudarris, education, training, ethics, manners, didactics, philosophy, textbook, child's thinking, thinker, attitude, discussion, etc.

After the conquest of Central Asia by Russia, some changes were made in the education system as well as in the political and social spheres. The above-ground and underground resources of the country were appropriated by the Russians, and the Orientalists studying the spiritual and cultural heritage of the people of Turkestan began to illuminate the history and spiritual-cultural development of the country. Russian-style schools and gymnasiums were opened in 1865-1870 in order to make the rural people of the country "literate" in Russian, to train "mirza" suitable for the new economic and trade structure, to educate the children of the colonists, and appropriate textbooks and manuals were created for them. . In the teaching of writing and its rules in Uzbek schools, Shermuhammad Munis's poem "literacy education" written in 1804 became especially important. In this 352-verse poem, after thanking the famous calligrapher Ibn Hajib, who first taught him how to write, he explains the reasons for writing it, the importance of the pen and the letter, the tools of writing and the requirements for keeping them ready for writing, and highlights the importance of the letter in the development of personal culture. Finally, he goes on to give a poetic description of each of the 28 letters of the Arabic alphabet, emphasizing how many points each letter has and its similarity to something in nature, leading to a firm memory of the written form of that letter. For example:

So three points, lek shakash,
It is like a bird.

In this way, the poet achieves the visibility and objectivity of the image of the letter, and later. It paves the way for the future alphabets to be based on the visual letter method. Based on this

logic, it is interesting to acknowledge that the above-mentioned alphabet - the verses have been a unique research stage in the process of creating the Uzbek alphabet. The second factor in the creation of the Uzbek national alphabet is the impact of social and political relations on people's life, as well as the result of research into the implementation of the ideas of the national revival movement (enlightenment). The Russian Academy of Sciences published the "Alifbe" compiled by Nayat Boqi Otametov for Uzbek children who moved to Russian cities such as Siberia, Orenburg, Astrakhan, Tyumen, Tobolsk in the 18th century due to this movement. Although it is based on the experience of the existing Russian "Azbuka", it is Uzbek based on the Arabic alphabet; zdi is based on the principle of teaching writing according to the rules of the Uzbek language. Taking into account that Uzbek children are studying in a Russian school, Uzbek translations of some Russian words with one or another letter were also given. According to the famous historian scientist H. Ziyoev, it has been more than 200 years since the creation of this Uzbek alphabet. (See: S. Fenyubin. The Uzbek alphabet is 200 years old. — "Teachers' newspaper", 1984, August 22). This process was caused by the political -the social situation had a strong impact. As a result, by the 70s of the 19th century, the tsarist colonists began to organize Russian-style schools for the children of the peasant population in order to demonstrate their "civilization" (F. Engels' phrase) activities. In fact, such schools served the policy of Russification and trained the peasantry into obedient servants who would fulfill these goals. This is clearly expressed by the derogatory word "tuzem" in the names of these schools. In addition, M.A. Terentev's "Russkaya azbuka dlya shkol Sredney Azii" ("Russian alphabet for Central Asian schools", 1875), V.P. Nalivkin's "Azbuka dlya russko — musulmanskih shkol osedlogo naseleniya Turkestanskogo kray" prepared for teaching in these schools. ("Scattered population of Turkestan territory Russian - alphabet for Muslim schools", 1875), M.M. Orakulov's "Samouchetel russkogo yazyki dlya russko-musulmanskih shkol" ("Russian - Muslim independent reading book for Muslim schools", 1887) and G.S.

Yachnik "Pervaya knijka posle azbuki dlya detey tuzemsev Turkestanskogo kraya, s perevodom na kirgizskii i sartovkiy yazyki" ("A post-alphabet book for local children in the territory of Turkestan, Kyrgyz Kazakh is intended, because at that time Kazakhs are Kyrgyz, and Kyrgyz are black These ideas were also the basis of alphabet and reading books such as Kyrgyz - O.S., YU.A., A.X) and with Sortcha translations", 1886). However, due to the fact that they were far from the life of the rural population, they could not meet the requirements methodologically, they soon became useless in the process of studying and teaching. As a result, "Rodnoe slovo" ("Mother language"), "Detsky mir" ("Children's world") by K.D. Ushinsky, "Pervaya russkaya kniga dlya chteniya" ("The first Russian reading book") by L.N. Vtoraya russkaya kniga dlya chteniya ("Second Russian reading book") and other similar textbooks created based on advanced pedagogical requirements began to be used. Soon, based on advanced pedagogical experiences in these textbooks, S. M. Gramenitsky (1859 - 1919) 's

"Pervaya kniga dlya chteniya" ("First reading book", 1898), "Vtoraya kniga dlya chteniya" ("Second reading book", 1898) and "Tretya kniga dlya chteniya" ("Third reading book", 1899) textbooks were born and became the main means of study in Russian schools. The "First Reading Book", which was reprinted once, consisted of 2 parts, the first part was the alphabet, it was intended to teach the Russian alphabet, each letter was decorated with pictures and patterns, written and printed, capital and small forms are given. The second part, which consists of 87 topics, contains texts intended for reading and writing exercises, and at the end of each text, questions expressing its content are strengthened. Of these 87 subjects, the last seven were short poems of 5 to 12 lines each. At the end of the textbook Russian-Uzbek-Kazakh translation of a number of words belonging to those texts is also given. With these textbooks, S. M. Gramenitsky abandoned the method of reading and translation in Russian-system schools and opened the way to the method of natural demonstration, and thanks to this service, he brought the educational process somewhat closer to the life of the rural people. According to the famous methodologist Y. Abdullaev, S. M. Gramenitsky with these textbooks participated in the World Exhibition in Paris in 1900 and received its silver medal. (See: YU. Abdullaev. Ocherki po metodiki obucheniya gramote v uzbekskoy shkole. T. "Teacher", 1966, p. 103). In addition, the teachers of the new method schools, who were representatives of the national revival movement, looked at him with respect and did not hesitate to ask for advice. Due to the fact that he controls public education in Turkestan according to his duty, he is constantly interested in the state of studying and teaching in "modern method" schools, he strives to be aware of what is being taught in these schools, how they are taught, and what innovations are emerging. , he did not forget the supporter of the seemingly favorable news. One of such innovations that he encouraged was Saidrasul Azizi's "Master first" alphabet. In other words, "Ustodi Aval" is also an alphabet intended for "Muslim classes" of Russian-system schools. in the first academic year, reading and copying up to 48 pages during the first half year (after that, stories related to religious issues were taught, with one day a week devoted to prayer), and then in the second half of the second academic year 49 - read from cover to cover and copied in full. Thus, this alphabet for 2 years became the first alphabet in the history of the Uzbek people to write and read in their native language. If we take into account that writing or reading letters in old schools was done in Arabic or Persian-Tajik language, its importance becomes even more clear.

Saidrasul Azizi admits that he was influenced by the Russian illiteracy when creating his own alphabet: "Unfortunately, when I get the Russian alphabet in my hands, I look at it in a strange place, and even if I don't study under a teacher, I can read and write Russian letters beautifully. Even if I didn't, I was able to write". As a result, the alphabet created by Saidrasul Azizi with the help of S. M. Gramenitsky was published in Tashkent in 1902 in 3000 copies under the name "Ustodi avval". This alphabet, which started a new stage in teaching literacy in the Uzbek language, was re-published 16 times before 1916. Important corrections were made to

the second edition with the proposals of the commission made up of the principals and teachers of seven Russian-system schools of that time, and all the subsequent editions were made without any corrections, this work made a real turn in the Uzbek pedagogical thinking.

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