

INTEGRATIVE APPROACHES AND METHODS TOWARDS THE IMPLEMENTATION IN THE SYSTEM OF ADMINISTRATIVE EDUCATION

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Resume

The given scientific article reveals and analyzes opinions about the principle of integrativeness and its reflection, application, and effectiveness in the praiseworthy activities of "Jadidism" movement's representatives, who made a significant contribution to the education system of the Republic of Uzbekistan.

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"Education is either life or salvation for us,
It is a matter of either happiness or disaster."

Abdulla Avloni

Introduction

It would not be a mistake to say that integrative teaching appeared in Uzbekistan during the colonial period under the efforts and self-sacrifice of modern people full of spirituality and enlightenment. After all, in the land of Turan, where great people like Abu Ali ibn Sina, the founder of algebra, Al-Khorasmi, Mir Alisher, the sultan of Turkish poetry grew up, the aspirations to realize the grand goals of science Munavvarqori, Ubaydullahhoja Asadullohojayev, Mahmudhoja Behbudi, Majid Qori Qadiri, Ashurali Zahiri, Zaki Validi, Mustafa Chokai, Fitrat, Faizulla Khojayev, Usmanhoja Polathojayev, Sherali Lapin, Mirkomilboy Mirmominbayev, Obidjon Mahmudov, Polvonniyoz Haji Yusupov, Tashpolatbek Norbotabekov was carried out by representatives of the Jadidist movement.

Jadidism or Jadidism (Arabic: جديد د جديد د - new) is a socio-political, educational movement that gained significant importance in the life of Turkestan, Caucasus, Crimea, and Tatarstan at the end of the 19th century and the beginning of the 20th century. Jadidism first appeared in Crimea in the 80s of the 19th century. It spread in Central Asia from the 90s of the XIX century. Jadidism first operated as a movement in the field of culture. The representatives of this stream called to fight for development, development of Turkic languages, enrichment of literature in these languages, study of secular sciences, use of scientific achievements, and fight for equality between women and men.

Mahmudhoja Behbudi insists that education should be organized in connection with social life and world events, emphasizing that the main responsibility lies with the family and parents, "Padarkush" in his work: "It is lack of education and ignorance that make us homeless and enslaved, lack of education,

poverty, hardship, poverty, necessity and humiliation... all are the fruit and result of ignorance and lack of education."!

Main part

Akhmad Donish actually laid the foundation stone for the Datlabki Jadidism movement, which wanted a prosperous life for the people and the development of science. Ye.Bertels' definition that "Donish is the father of Central Asian moderns" is the truth. Ahmad Donish, who independently studied literature, history, philosophy, medicine, mathematics, astronomy, knew calligraphy, painting and drawing, and was well aware of the secrets of astrology, puts forward the gender perspective of integration. In his miniature "School" we can see that the idea of teaching has found its reflection.

Makhmudhoja Behbudi tries to bring religious and worldly knowledge to the educational system in a mutually integrative relationship through his teaching activities. His teaching activities in the "Usuli Jadid" school were carried out in the following order: "The school consists of two stages; the first stage is called the elementary part. The study period is four years. In the first year: Persian and Arabic writing and reading were studied. Surahs are memorized. The arithmetic lesson was taught. In general, they have learned to read and write in one year. In the second year: lessons on Haftiyak, faith and belief, poems and odes in Persian, Turkish and Arabic were taught. In the third year: Holy Qur'an, Islamic worship, tajweed, advice from Saadi, Persian and Turkish were carefully taught and essays were written. The necessary aspects of accounting, such as various distributions and accounting were taught. In the fourth year: Kalamu Sharif, detailed tajweed, Persian and Turkish poetry and prose, moral lessons, Turkish and Persian language, accounting, history, and geography were taught. The children who graduated from these four classes were distributed by the teachers themselves. If he wanted, he would leave it to the second stage, send him to a madrasa depending on their mastery, if the child himself wanted, he would send him to European schools or send him to work for a living. The second stage of the school was rushadia, which was attended by those who completed four classes - the elementary part. The contents of the lessons and sciences taught at this stage are as follows: in the first year, Arabic language, geography, Shafaqiyyah, Persian language, summary translation, history of Prophets and Islamic history, Saadi's "Gulistan", Turkish language were taught; second year - Arabic language, medicine, history, Islamic ethics, Turkish language, calculation, Persian script, etc.; third year - Arabic language, arithmetic, calligraphy, history, Turkish language, Russian language were also taught; fourth year - Arabic language, Russian treasury letters, Bolistnoykhana letters, Turkish language and literature, health, school and life, love and loveless morality and many other life lessons were taught. A student who completed eight grades, i.e. two stages, spoke and wrote fluently in Arabic, Persian and Turkish. He could read and speak Russian.

Behbudi knew that the future of Turkestan lies in its new personnel, specialists and educated youth. That's why in every article he wrote, he raised the issue of educating personnel who would respond to new developments. He gave explanations about the need to expand the trade and increase the national income by opening a cash register: "If we want to build a building, we need a project plan, so we need engineers. However, we still do not know the science of engineering. Is it necessary to keep an outline and an official book, create a cash register and do business?" he said. Behbudi laments that there are still shortcomings in Uzbek education despite the achievements he made in the education system, using the example of "engineering science and accounting science are inextricably linked". He emphasizes that it is an undeniable fact that every science (drawing ~ mathematics) is interconnected with religious science, as well as in-depth study of religious sciences.

Like Behbudi, Shakuri, who made an incomparable contribution to the school education system and founded the "labor school", which is considered the first form of integrative education, introduced significant reforms in the Uzbek education system. First of all, he creates the alphabet called "Rahnamoi savod" ("Leadership of Literacy"), as a result of many years of work as a pedagogue, he created a convenient version of the "sound-letter" method (writing each sound with a separate letter) in

teaching children. and in 1913, under his guidance, Ismatulla Rahmatullaev, one of his students and one of the famous pedagogues of Samarkand, created a new alphabet based on the sound-letter method. This book was published in Tashkent. This book is written in the Tajik language according to the Arabic script, and it has been used for many years as the best teaching guide for literacy. In the introduction to the book, methodical advice is given on how to become literate quickly and easily.

Despite the difficulties and obstacles at that time, Shakuri, a loyal friend of the people, an enlightened pedagogue, devoted all his energy to the establishment of a new school, with great inspiration and enthusiasm, based on the new method. Studied winter training procedures, chose the most convenient and easy methods of teaching literacy, compiled and published textbooks and manuals for the new (innovative) methodical schools. Even when the time came, Shakuri would bring the only globe he had won with difficulty into the classroom only on special occasions, trying to teach the children about geography, and at other times he would hide it, his students said.

At first, Shakuri founded a new school for girls, where his wife was a teacher. Later, based on the gender principle of integration, he begins to teach a group of boys and girls together.

In the Uzbek education system, Shakuri was the first to introduce labor and music lessons to the schools of Samarkand, and he emphasized the importance of conducting these subjects in connection with the development of a child's personality. In addition to introducing children to agricultural and horticultural work, he also taught them bookmaking, carpentry and other crafts, and allocated separate hours for these activities.

Abdulla Awlani, one of the leading representatives of the Jadidism movement, also has a remarkable pedagogical activity. He founded the publishing company "Nashriyot" and opened a bookstore called "School Library" in Khadra. Avloni's school differs from old-style schools in that, according to the goals and tasks set for itself, classes are conducted in the native language based on the class-lesson system. It is noteworthy that in his school, he gives certain information to children in subjects such as geography, history, literature, language, arithmetic, geometry, and wisdom, and also tries to convey the first impressions of the relevance of these subjects to the students. "Literature or National Poems" consisting of four parts and "First teacher" (1912), "Turkish gulistan or morals" (1913), "Second teacher" (1915), "School gulistoni" for "Usuli jadid" schools. (1917) created textbooks and textbooks.

Fitrat, who has attained the rank of professor, believes that it is the duty of parents to raise their children as mature people, especially in three ways:

1. Physical education is health
2. Mental education — common sense
3. Moral education is a moral psalm, that is, it emphasizes the need to pay attention to moral purity.

We know that in integrative education, the learner should be able to understand and synthesize information. As Fitrat pointed out, intellectual education is considered important in the potential of uniting natural parts from the reality of existence. According to him, the task of moral education is "to bring a person to moral perfection and to educate him as a useful person for society." "In order to achieve this goal, first encourage children to physical and mental education, then explain the moral powers through discussion, make them accustomed to good deeds and hate bad deeds," he says.

In 1901, Munavvarqori was one of the first representatives of Jadid, who opened the Usuli Jadid school in Tashkent. For these schools, Munavvarqori, who compiled and published manuals such as "Adibi avval", "Adibi soni", "Tawjid al-Qur'an" ("Recitation of the Qur'an"), "Yer yuzi" ("Geography") and his the school had a high reputation. For example, such an argument can be given. In one of the 1914 issues of the "Oyna" magazine, Mahmudhoja Behbudi's answer to the question of the customers about the prospects of higher national education in Turkestan was printed. Behbudi said that Munavvarqori's school in Tashkent could be the basis for such higher education.

Munavvarqari also had some attention and influence as a writer. In particular, his books "Adibi avval" and "Adibi soni" were written in the form of a textbook and included many poetic and prose stories. At the end of each "contribution" - conclusion. They are different according to the topic. Most of them are historical. The road is made up of steep slopes according to the direction. The language is simple and interesting to read. For example: one of the first stories in "Adibi Sany" is called "Iskandar ila Arastu". "Once upon a time, there was a king named Alexander Rumi," the story begins. - He had a scholar and a wise father named Aristotle. Alexander made Arastu his prime minister and entrusted him with all the affairs of the country. If he did something, he would do it with his advice. When he came through the door, he stood up and gave way. He honored and respected him more than his father. One day, one of the ministers asked Alexander, "Why do you honor Aristotle more than your father?" Alexander said: "My father supposedly brought me down from heaven to earth." But my teacher Arastu raised me from earth to heaven. That is, my father caused me to be born. My teacher taught me manners and made me grow in my career and honor. That's why I honor my teacher more than my father. "What is the contribution of this story? Let the children find it themselves."

Based on the above story, two questions will challenge the students to think. As we know, thinking is a form of generalized and abstracted reflection that ensures the presence of complex, comprehensive connections between things and events that are considered objects of knowledge of the human mind. This is a form of integration, that is, events are "connected" and a generalization is formed from "parts". In order to answer the questions in this story, they should be able to express their independent opinions while thinking about the answer in the context of subjects such as history, mother tongue, literature, etiquette. Through such methods, Munavvarqori tries to develop students' independent thinking skills and abilities in an integrative attitude.

In general, the movement of Jadidism began with the establishment of Jadid schools based on the "Savtiya" (sound) method of advanced and rapid teaching, which had not been seen before in the Islamic world. In these schools, children learn to read and write perfectly in one year. For this, it would be necessary to study in ancient traditional Muslim schools for 5-6 years. It can be said that the modern school of "Savtiya" method enriched the series of great discoveries in the history of our country.

Religious and secular education and science were combined in the Jadid school. Sitting at comfortable desks, children learned quickly with the help of maps and pictures and studied religious and secular sciences. The Koran-Karim, mathematics, geography, mother tongue, Russian, Arabic languages, singing and even physical education were taught in Jadid schools.

Jadid schools were four (primary) and seven years old. For example, young people who graduated from the seven-year school of Munavvarqari Abdurashidkhanov, mastering secular sciences and the Russian language well, become teachers in modern schools, imams in mosques, madrasas, and even study in secular higher education institutions abroad, in trade and other enterprises. who are qualified to work as secretaries. In addition to Tashkent, such seven-year schools are also opened in large cities such as Kokand and Samarkand. For the first time in history, Jadids introduced daily, quarterly and annual assessments to students. Pupils passed quarterly, annual and graduation exams in front of the public in order to move from class to class and graduate.

The founders of the school created the program, manuals and textbooks themselves. "Ustodi avval" by Sayidrasul Sayidazizov, "Adibi avval" by Munavvarqori Abdurashidkhanov, "Adibi soni", "Tajvid" (a manual on the method of reciting the Qur'an), "Havaiji diniya" (a collection of Sharia laws), "Earth", "Methodical calculation", "Tarihi anbiyo", "History of Islam", "The first teacher" and "The second teacher" by Abdulla Avloni, "Turkish culture and ethics", "Brief general geography" by Mahmudhoja Behbudi. Children's Letter", "A Brief History of Islam", "Islam in Practice", "Introduction to Population Geography", "Brief Geography of Russia" and others are among them.

Professor Begali Kasimov, an antiquarian, a well-known scientist, said that in 1905-1917, more than

eighty of them were active in the literary and cultural movement. Mahmudhoja Behbudi (1875-1919), Sayidahmad Siddiqi Ajzi (1864-1927), Vasli Samarqandi (1869-1925), Munavvargari Abdurashidkhanov (1878-1931), Abdulla Avloni (1878-1934), Tolagan Khojamyorov- Tavallo (1882-1939), Sidqi Khandayliqi (1884-1934), son of Avaz O'tar (1884-1919), Muhammadsharif Sofizoda (1869-1937), Abdurauf Fitrat (1886-1938), Sadridin Ainiy (1878-1954), Abdulvahid Burkhanov (1875-1934), Hamza Hakimzada Niyazi (1889-1929), Abdulla Qadiri (1894-1938), Abdulhamid Cholpon (1897-1938) and others are among them.

The phenomenon of the National Renaissance or the Renaissance of the Jadids was the third renaissance of the last stage of historical development. It happened as a historically legitimate continuation of the two great renaissances of the previous IX-XII and XIV-XV centuries. But in contrast to them, clear national character and religio-secularism gained content and essence. The first manifestations of integration are embodied in the sacrifices made by the nationalist figures of the National Revival movement in Turkestan to make changes to the education system, and all this is Uzbekistan's was able to make a significant contribution to the next stage of education, served as a kind of foundation.

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