

Enlightener Abdukadir Shakuriy - the Initiator of the Reform of School and Education

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Annotation: Abdukadir Shakuri, a representative of the Samarkand Pedagogical School, played an incomparable role in the education system of Turkestan at the beginning of the XX century. Since public education, upbringing, the call for reaching agreement between peoples, the basic principles of issues of public life constitute the structure of folk pedagogy, we see all these problems in the pedagogical views of Abdukadir Shakuri.

The article presents the views of the educator Abdukadir Shakuri on the organization of the educational process in schools of a new type, changing the content of education, forms and methods of its organization, creating a completely new technological support for the educational process.

Keywords: folk pedagogy, Turkestan, education system, new method (Jadid) school, patriotism, teacher, education, development.

1. Introduction

Advanced pedagogical approaches are clearly visible in the activities of the educators of the Jadids, who have occupied an important place in the history of Turkestan national pedagogy. The Jadids fought against national narrow-mindedness with all possible methods. If in Western Europe and Russia the initiative of education and development was initiated by the central government, i.e., it went from top to bottom, then in Turkestan, due to the backwardness of the government, education and development grew from the bottom up: the Jadids, at their own expense, organized theatre troupes, wrote plays, as actors, teachers, publishers, created schools and libraries, textbooks, newspapers and magazines, that is, they tried by all means to educate their people. This is where their leadership and humanity showed up.

Despite the difficulties and obstacles of the difficult conditions of that time, as a faithful son of the people, an enlightened teacher, gave all his strength to the establishment of a new school, with great difficulty and enthusiasm he learned to teach according to the new method, relying on his many years of pedagogical experience, the most convenient ways of teaching literacy and selected easy methods compiled and published textbooks and manuals for new method schools.

2. Methodology

It should be noted here that certain changes took place in the education system of the Samarkand region during the colonial period of tsarist Russia. The traditional educational institutions were taken over by the government and their oversight was entrusted to special "representatives". The number of schools of the Russian system, controlled by the Russian administration, educational institutions that train specialists in various fields of the economy has increased. During this period, the activities of the progressive intelligentsia of Samarkand in the field of education, national press, publishing made a significant contribution to the development of society.

The purpose of opening the schools of the Russian system was to teach the Russian language to Muslim children. Because every citizen of Central Asia had to know the language of administrative leaders. Accordingly, the number of such schools has increased and the content of education in them has improved.

In 1891 in Khiva, in 1894 in Bukhara and in 1905 in Tashkent a two-stage school of the Russian system was established. The number of such schools gradually began to increase. According to the researcher F. Dumenko, 34 two-stage schools of the Russian system were opened in the Syrdarya region, 20 in the Fergana region, 15 in the Samarkand region, 19 in the Yettisuv region, and 10 in the Transcaspian region [1;19].

At the same time in Turkestan, more precisely in 1895, the first national-new method (usuli jadid) school was opened. Its difference from other schools was that the children of rich and poor studied together, and secular sciences were taught along with religious sciences. Royal officials and local priests prevented the spread of New Methodist schools. Initially, these schools were created in Samarkand, Fergana. In the schools of the new method, teaching was conducted mainly in the native language, and teacher training was carried out taking into account his nationality and the language in which the textbooks were published.

Reflecting on the obstacles that the tsarist officials placed in the New Method schools, they must have imagined that the teachers would refuse to teach the New Method. However, the colonialists began to strengthen the schools of the Russian system, which promoted their theory of "loyalty". It should be noted that at that time, before the October Revolution, there were educational institutions in Turkestan with the following names [2; eighteen]:

1. Muslim religious schools:

- a) school - old school;
- b) study of the Koran;
- c) madrasah.

2. Russian schools:

- a) general education schools;
- b) professional schools;
- c) schools with the Russian system;
- d) Russian language courses.

3. Schools of the New Method.

The activities of these schools in Turkestan were supervised by the Turkestan educational district, formed in 1876. A special education inspector was appointed to each region of Turkestan. This educational district acted on the basis of instructions from the Russian Ministry of Education.

In the current situation, the advanced Muslim intelligentsia looked for the main reason for the backwardness of the country's level of development, social and colonial oppression, first of all, in the ignorance and lack of enlightenment of the people, and such causes and factors were supported by the ruling circles. That is why education and enlightenment were seen as the main decisive way to solve pressing problems. As a result, the task of education reform was in the centre of attention of contemporaries. They not only theoretically substantiated the need for these reforms, but also did a great job of putting their ideas into practice, opening schools with new teaching methods, building libraries, reading rooms, and creating teaching aids.

3. Results

The person who founded the first school of the new method in Samarkand is Abdukadir Shakuri. He was born in 1875 in the village of Rajabamin, Samarkand region, in the family of a gardener.

Abdukadir Shakuri learns from the newspapers that the teaching methods that he saw in the Samarkand gymnasium and which he himself dreams of introducing into Uzbek and Tajik schools are also present among Muslims living in different parts of Russia. Later, he learned from the watchmaker Bakhriddin that in Kokand the teacher of theatrical art opened a new school. This news haunted Shakuri. Then his friends collect and give him some money. Shakuri goes to the city of Kokand on borrowed money and gets acquainted with the methods of teaching and learning at the new school. Returning to Samarkand, he began to apply these new methods in the school he founded.

Shakuri first changes equipment at the school. He orders the craftsmen to make desks and boards similar to those in the Russian gymnasium. On this basis, for the first time in his village Rajabamin (autumn 1901) he organized a new school [3;8]. However, there were few textbooks and manuals at that time. Therefore, he wrote each letter on the blackboard, and the students copied it into their notebooks. He also used books partially written in Tatar.

A child who, according to the old method, was taught from the very beginning to memorize meaningless and heard words, he memorized for a whole year only by reading the pages and expending much effort. But even then, only some children could distinguish letters a little. Teaching children to write was not part of the old school curriculum.

Under the influence of the Russian school, Shakuri took another decisive step by introducing the method of joint education of boys and girls in the new school. This work of his also caused a great resonance at that time. First, Shakuri founded a new school for girls, his wife was a teacher, and he was a leader. Later, he began to teach himself, gathering a group of boys and girls. One of the important achievements of Shakuri is that he was the first to introduce the teaching of the Russian language in his school.

In 1921, Shakuri was appointed head of the 13th school in Samarkand. For many years he worked as the head of this school and as a teacher of his native language and literature [4]. The first innovation introduced by Shakuri in the schools of Samarkand was the introduction of labour and music lessons. In addition to introducing his students to agricultural and horticultural work, he also taught book, carpentry and other crafts, for which separate hours were allocated from the school curriculum.

In his biography, Shakuri writes: "The place of my birth is the village of Rajabamin, which is located on the eastern side of Samarkand. Having received my education, I got a job in the Arifdzhonboy madrasah and studied law, grammar, Arabic and logic with the teacher Torahodja. Every summer, during the holidays, I taught at home the old fashioned way. But I have always been concerned about the difficulty of education. One day I ran into a gymnasium in Samarkand. I carefully looked at the teachers and students from the open windows and saw that impeccable discipline and behaviour are within the bounds of decency and morality. I was surprised and asked myself why we Muslims do not have such schools and madrasahs. Can we build comfortable places and raise Muslim children in this way? I was very impressed with this. However, I did not dare to express this opinion to anyone" [5; 7]. The appearance of this gymnasium did not leave Shakuri's eyes, he tried to create such a school for the children of local residents.

Once Shakuri went to the workshop of Usta Bakhridin, located on Rastai Nav Street, to repair his watch, the watchmaker carefully read a piece of paper, and when he asked what it was, the watchmaker said that "through this newspaper, the eyes of the blind open, and even they see the whole peace" [6;8], he replied. Shakuri takes this sheet from the watchmaker and reads it. It was the only newspaper "Tarjimon" published in the Uzbek language. That's how Shakuri developed a passion for reading newspapers. Through newspapers, he learns about new teaching methods in schools in Azerbaijan, Tatarstan and Crimea. He says about it like this: "One fine day I found out and paid four sums for an annual subscription to the newspaper "Tarjimon", and began to read the newspaper with interest. This newspaper published articles about New Method Schools. I began to dream of visiting these schools. As a result, I went to the city of Kokand and spent 10 days at the school of the new method, where I got acquainted with her teaching methods. On the way back to Samarkand, I found out that there are such schools in Kazan. After that, I received textbooks from Kazan for my school" [7; 8]. After that, Shakuri mobilized his entire career to create a new method school. In the autumn of 1921, he first established a new method school in his village of Rajabamin.

The second book written by Shakuri in 1907 is "Jome ul hikoyat" ("Collection of stories"). It was revised and supplemented and published a second time in 1911. The book served as a textbook for the second grade of elementary school.

The text of this seventy-two-page book is written in a clear, beautiful handwriting on elegant paper. The first part included 48 stories of educational value. The second part presents 15 poetic excerpts from the works and translations of classical writers. The educational value of the book lies in the fact that all such educational materials serve to form moral qualities in children.

Another book compiled and published by Shakuri is the Zubdat ul-Ash'or collection. It includes poems by many poets. A Tajik-language poem addressed to the New Methodist school in the book reads:

"- O teachers, may your schools prosper and may your good name be famous in the world forever and ever. Be diligent so that we become learned and wise, because we are lovers of the new method, enlighten and make everyone happy. Teach us every science, and let us drive away ignorance with pleasure. Don't worry if ignorant people offend you. Undoubtedly, the enemies will be disgraced" [8;29].

He was one of the propagandists and organizers of the new school in Samarkand. At the same time, he had no financial interests in mind, and at the same time, no one provided him with financial support.

The Tatar intelligentsia had very close relations with Russia. This would be a great help for progressive people to get acquainted with world culture and partially use it in their schools. They created manuals for their schools based on various textbooks and collections. Shakuri also used in his school the textbooks of the Tatar teacher Abdulkhadi Maksudi "Muallimi avval" and "Muallimi soniy".

4. Discussion

Local officials of the tsarist government officially opposed the opening of this school and strictly controlled its curriculum. They did not interfere with the religion lessons held at the school.

Abdukodir Shakuri moved the Jadid school to his courtyard in Samarkand, where he taught geography, Russian language and other subjects. In the theoretical direction, he created textbooks and manuals, such as the ABC, Brief General Geography, Children's School, Brief History of Islam, Islam in Practice, Introduction to Population Geography, Brief Geography of Russia. Worked different cards.

One of his students said that the only globe he had difficulty finding, Shakuri brought to class only on special occasions, and hid it the rest of the time. The appearance of a new methodical school, which makes children literate in six months, disturbed some illiterate and envious local officials, who began to strongly oppose the opening and spread of such schools.

According to Shakuri [9; 57], when he brought boards and desks in a chariot from the city for his school, the village priests, in vain indignant, said: "Now build a temple in your house", while the courageous teacher answered: "If necessary, we will build and this is".

In the biography of Shakuri, we read the following: "Unfortunately, people did not know about the usefulness and truth of this method of teaching. Some praised me and my school, and some spread false messages. The arrival and departure times of the children were irregular and, accordingly, there was no proper discipline in the school. In addition to my 3-4 regular students, other children were impatient, some of them left school after studying for a month, two, three or four months" [10;57].

Shakuri was a man who showed enthusiasm for teaching and educating the children of the locals. In 1921, in the process of working as the head and teacher of the native language of the 13th school of Samarkand, the school encouraged teachers to actively participate in various competitions. In 1923, the Pravda newspaper announced a competition for the most exemplary advanced school and the country's most skilful and experienced students. On June 8, 1923, the results of this competition were announced in the newspaper. 27 advanced teachers take first places in the competition. Shakuri was also awarded the title of "Newest Teacher".

5. Conclusion

Shakuri enriched the content of primary education and made a great contribution to the development of the children of the local population.

Mahmudhoja Behbudi transferred the school opened by Abdukadir Shakuri in Rajabamin to his courtyard and took it under his protection. It is known that Jadid schools did not receive economic support from the state, but acted under moral and sometimes physical pressure. Jadid schools, which were opened in accordance with new modern requirements, needed modern equipment, textbooks and manuals, from notebooks and pencils to maps and globes. Due to financial constraints, some new schools have begun to close.

6. References

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