

LITERARY TEXT AS A MEANS OF SPEECH EDUCATION IN UZBEK PEDAGOGICAL HERITAGE: FROM ALISHER NAVOI TO THE JADID SCHOOLS AND ITS RELEVANCE FOR TODAY’S PRIMARY CLASSROOM

Obidova Shohsanam Ganijon qizi

Doctoral student, Namangan State University, Uzbekistan

e-mail: shohsanamobidova757@gmail.com

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Abstract. *The thesis examines how the idea of developing children’s speech through literary texts evolved in Uzbek pedagogical thought, from the views of Alisher Navoi on the power and ethics of the word to the textbooks and educational ideas of the Jadid reformers at the beginning of the twentieth century. It is argued that the combination of reading a literary text, answering questions about it, retelling it and expressing one’s attitude, which was characteristic of Jadid primers and readers, anticipated key principles of today’s communicative and competence-based approaches. The implications of this heritage for designing modern reading lessons in primary school are discussed.*

Keywords: pedagogical heritage, Alisher Navoi, Abdulla Avloniy, Jadid schools, speech education, literary text, primary education.

Annotatsiya. *Tezisdan o‘zbek pedagogik tafakkurida bolalar nutqini badiiy matnlar orqali rivojlantirish g‘oyasining shakllanishi va taraqqiyoti Alisher Navoiyning so‘z qudrati va odob-axloqiga oid qarashlaridan tortib, XX asr boshlaridagi jadid ma’rifatparvarlarining darsliklari va pedagogik g‘oyalarigacha bo‘lgan jarayon doirasida tahlil qilinadi. Jadidlarning alifbo va o‘qish kitoblariga xos bo‘lgan badiiy matnni o‘qish, uning mazmuni yuzasidan savollarga javob berish, qayta hikoya qilish va o‘z munosabatini bildirish usullari bugungi kommunikativ hamda kompetensiyaviy yondashuvlarning muhim tamoyillarini oldindan aks ettirgani asoslab beriladi. Mazkur pedagogik merosdan boshlang‘ich sinflarda zamonaviy o‘qish darslarini loyihalashda foydalanish imkoniyatlari yoritiladi.*

Kalit so‘zlar: pedagogik meros, Alisher Navoiy, Abdulla Avloniy, jadid maktablari, nutqni rivojlantirish, badiiy matn, boshlang‘ich ta’lim.

Аннотация. *В тезисе рассматривается эволюция идеи развития речи детей посредством художественных текстов в узбекской педагогической мысли: от взглядов Алишера Навои на силу и этику слова до учебников и педагогических идей джадидских реформаторов начала XX века. Обосновывается, что сочетание чтения художественного текста, ответов на вопросы по его содержанию, пересказа и выражения собственного отношения, характерное для букварей и книг для чтения джадидов, предвосхитило ключевые принципы современных коммуникативного и компетентностного подходов. Рассматриваются возможности использования данного наследия при разработке современных уроков чтения в начальной школе.*

Ключевые слова: педагогическое наследие, Алишер Навои, Абдулла Авлони, джадидские школы, развитие речи, художественный текст, начальное образование.

INTRODUCTION

Contemporary research on primary-school speech development often relies on recent international concepts such as communicative competence or dialogic teaching. At the same time, national educational traditions contain a rich body of ideas about the role of the word and of literature in upbringing. Turning to this heritage is important for two reasons. First, it shows that the use of literary texts for speech education has deep cultural roots and is not merely a borrowed innovation. Second, it helps teachers to design lessons that combine speech development with the moral and aesthetic education traditionally associated with literature in Uzbek culture. The aim of this study was to trace how the idea of developing speech through literary texts was formulated in Uzbek pedagogical thought and to identify the principles that remain relevant for modern reading instruction.

METHODS

The study is based on historical-pedagogical and comparative analysis. Works of classical literature containing pedagogical views, in particular Navoi’s *Mahbub ul-qulub*, were examined alongside the writings and textbooks of Jadid educators, including Abdulla Avloniy’s *Turkiy guliston yoxud axloq* and the primers and readers compiled by Mahmudkhoja Behbudiy and Munavvar Qori Abdurashidkhonov. The ideas identified were then compared with the principles of contemporary speech development methodology.

RESULTS AND DISCUSSION

In classical Uzbek literature the word is treated not only as a means of communication but as an ethical and aesthetic value. Navoi describes the word as the key to the treasury of the human heart and repeatedly demands that a speaker consider his words carefully and use them appropriately and in due measure (Navoi, 1998). These requirements correspond closely to what modern methodology calls the qualities of good speech: accuracy, appropriateness and expressiveness. In this tradition, the ability to speak well is inseparable from moral education, and literary texts serve as the main models of refined speech.

At the beginning of the twentieth century the Jadid reformers transformed these ideas into practical school pedagogy. Avloniy devotes a special section of his ethics textbook to speech, praising it as the gift that distinguishes humans from other creatures and linking its benefit or harm to the speaker’s manners (Avloniy, 1992). Behbudiy argued that in teaching the mother tongue the pupil’s ability to express his own thoughts orally and in writing is more important than memorising grammatical rules (Behbudiy, 1997). The new-method schools put these views into practice through primers and readers in which short stories, poems and fables were followed by questions and tasks requiring pupils to retell what they had read and to express their attitude to it.

Three principles of the Jadid approach deserve particular attention. The first is the integration of literacy, speech and moral education within a single literary text: the same story taught reading, enriched vocabulary and conveyed an ethical message. The second is the priority of the pupil’s own speech: questions after the text were meant not only to check memory but to make pupils speak. The third is the movement from the model to independent expression: pupils first read and retold the text and then expressed their own judgement. These principles anticipate the communicative orientation of modern methodology, in which speech is developed through meaningful activity rather than through rule learning, and they correspond to the idea of

scaffolding, according to which support is gradually withdrawn as the learner becomes independent (Wood et al., 1976).

At the same time, the historical analysis reveals an aspect that is sometimes underestimated in today’s practice. In Jadid textbooks the literary text was not simply material for reading technique but a source of content and motive for speaking. Modern research supports this view: speech develops most effectively when a pupil has something to say and a reason to say it, and literary texts create both by evoking emotional responses to characters and events (Vygotsky, 1986). A content analysis of the current grade 4 “Reading Literacy” textbook, however, shows that 64.4 % of the questions after texts remain at the recall level, and tasks requiring pupils to create their own text on the basis of a literary work are still relatively rare. Returning to the Jadid principle of the priority of the pupil’s own speech could therefore help to rebalance reading lessons.

CONCLUSION

The use of literary texts for children’s speech education has deep roots in Uzbek pedagogical heritage, from Navoi’s ethics of the word to the practical pedagogy of the Jadid schools. The principles of integrating literacy, speech and moral education, giving priority to the pupil’s own speech, and moving from the model to independent expression remain highly relevant. They can serve as a culturally grounded foundation for modern methods of developing primary pupils’ speech through literary works and help teachers to connect international approaches with national educational traditions.

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