IMPLANTATION OF THE FIRST VOCATIONAL SCHOOLS AND TEACHING METHODS IN UZBEKISTAN

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ABSTRACT  
This article discusses the first vocational schools in Uzbekistan in the late XIX and early XX centuries and their pedagogy. There are clear facts about the content and form of education in the process of formation and development of vocational education during this period. 
KEY WORDS: Vocational education, Bell-Lancaster method, teaching labor work, craftsman, apprentice, training workshop.

DISCUSSION  
Nowadays, there is a need for personnel who have mastered new knowledge and understand the scope of innovative opportunities in specific professions. They must have analytical skills that not only competently solve current economic and production issues, but also make the right decisions. Uzbekistan's aspiration to integrate into the modern industrialized world requires it to create an education system that can adapt to the rapidly changing needs of the labor market. It has become necessary to develop competition that creates incentives for the development of educational institutions and the provision of quality educational services by them.

In order to improve the system of vocational education on the basis of best international practices, to train qualified and competitive personnel for the labor market through the introduction of primary, secondary and higher educationand to involve employers in this process, on September 6, 2019, the President of the Republic of Uzbekistan issued a decree “On additional measures to further improve the system of vocational education”. Of course, the sudden change of the existing system and the introduction of new procedures will not be easy. In this regard, special attention should be paid to each issue, taking into account the experience of other countries and international practice, and most importantly, the wishes of the population[1].

Now, starting from the 2020/2021 academic year, the Republic of Uzbekistan will establish a network of new primary (vocational schools), secondary (colleges) and secondary special (technical) vocational education systems and educational institutions with differentiated educational programs. The International Classification consists of 9 levels, 0, 1, 2 degrees for preschool and general secondary education, 3, 4, 5 degrees for vocational education, 6, 7, 8 degrees for higher and postgraduate education.

Training in vocational schools corresponding to the 3rd level of the International Classification is carried out in the form of full-time education on the basis of 2-year integrated programs of general education and specialty subjects in groups formed at the expense of 9th grade graduates of secondary schools.

Now let's look at the first vocational schools in Uzbekistan in the late XIX and early XX centuries and their pedagogy.

On November 10, 1881, in the 44 issue of the “Turkistanskie Vedomosti” newspaper, the circular (order) of the Minister of Public Education №5562 was published. The decree considers the requirements and sources of improving higher, secondary and primary education. In particular, when talking about secondary education, it is noted that secondary education is a stage that strengthens not only basic knowledge, but also views on skills, spirituality, faith. The document emphasizes the need to strengthen ties between the
family and schools. Attention is paid not only to the
types of education, but also to the enrichment of its
content. For example, there have been various reports
in the press about news on teaching methods[2].

For example, in the December 15, 1881 issue
of the Turkistanskie Vedomosti newspaper, Joseph
Lancaster (1778-1838), a teacher who introduced
collaborative learning in North America, and Andre
Bellenn (1752-1832), an Englishman who worked in a
similar way, introduced the method of co-teaching. In
this method, students are divided into groups, and the
best help the lagging behind. Excellence is the
teacher’s assistant, passing the monitoring task. The
teacher is the supervisor and helps the students when
needed[3].

In 1881, pedagogical interviews were
organized in the educational institutions of the
Turkestan region, and on March 9, 1882, published in
"Turkistanskie Vedomosti" A. Pronevsky's article on
the introduction of pedagogical dialogues in Tashkent
gymnasiums highlights their importance in
harmonizing the pedagogical community with
parents[4].

In the early 16th century, the German reformer
Luther and his colleague Melanchthon ushered in a new
era in the history of pedagogy, advocating the
establishment of effective relationships between
parents, families, and educators. In the seventeenth
century, Amos Comenius argued that the close
relationship between family and school would improve
the educational process. Johann Heinrich Pestalozzi, a
Swiss who lived in the late 18th and early 19th
centuries, tried to organize the school in a family circle.
This method of providing the perfect human upbringing
was advanced by August Hermann Niemeyer, Friedrich
Froebel, Adolph Diesterweg, and Carl Schmid[5].

In the period we are studying, teacher
meetings have been described as turning parts into a
whole. The teacher is the first educator, if the doctor
treats the body, the teacher is recognized as the healer
of the soul.

In 1887, it was considered permissible to
introduce vocational training in the workshops of
educational institutions and to provide children with
religious and secular education in educational
institutions, as well as to teach children the skills of
handicrafts and craftsmanship. This idea was first put
forward by the priest of the Finnish Church of St.
Petersburg (pastor) in Russia[6].

The manual labor training system is
manufactured by Otto Solomon at the Naas Seminary
in Sweden. The system is a collection of 100 models of
wooden items used in the family, house economy,
household, and the pupil who collects this collection
can not only make them, but also know how to use
them. It has been found that this skill is needed by
everyone in life, even the merchant, the clerk, the
craftsman. If an official can apply this skill in
household chores, he will use it in farming, and for a
craftsman, this skill from his childhood will save him
time in learning and gaining experience in his craft. In
this system, the formation of labor skills in teaching in
world pedagogy is established[7:36].

In Russia, manual labor training in secondary
schools was first used by the St. Petersburg Teachers’
Training Institute and later spread to the St. Petersburg
province.

Handicraft classes are taught for 2 hours every
day, and by the end of the school year, they have
produced a good teacher of the subject. Teachers of the
city school practiced this lesson 3 times a week for 2
hours. While not all students are required to work in a
workshop, students who are well-versed in the size of
students 'interests are allowed to work in a workshop.
Based on the experience of the Teachers' Institute, it is
allowed to involve children from 10 years of age in
labor lessons. It took 3 years to process all 100 models.
The teacher had the opportunity to work with 20
students at a time. There was no boredom in the lessons
taught under this model, the students were constantly
on the lookout and constantly busy. Students who
learned the craft according to the Solomon method
were able to become apprentices to a master craftsman
by the age of 13.

In order to implement this method in
Turkestan schools, a graduate of the course was invited
to Tashkent as a teacher. The teacher was paid a
monthly salary of 300 rubles. The cost of Solomonov's
collection was 25 rubles, and the collection of paintings
was 3 rubles. During the holidays, teachers studied this
subject[6].

Many training workshops were opposed to this
Western-European experience. According to them:

1. This method has led to an inefficient
approach to materials and time;
2. Has not developed the habit of continuous
labor required for the future artisan;
3. The supply of training workshops is very
expensive for the school;
4. If these shortcomings were not remedied,
vocational training could become an area of harm
rather than benefit.

Hence, the implementation and effectiveness
of this method depended on specific economic
opportunities and costs.

However, taking into account all the
shortcomings of the West, vocational training
continued in Russia. Pupils in vocational schools in
Ryazan and Orenburg, Russia, took an active part in
production.
According to the experience of vocational training in Margilan, craft classes in vocational schools should be given priority, enough time should be allocated for them, and they should be combined with theoretical lessons: drawing, painting lessons.

In the process of learning a craft based on the teaching method, students became students themselves by learning the beginning of the work in the hands of the students, the assembly of the parts.

The fact that students did not stay until the end of the course was due to parents sending their children from school to private workshops or merchants for apprenticeship. On the contrary, there are parents who want their child to learn a profession perfectly, but teaching the same material every year for 3 years of compulsory education has become boring for students and has weakened their interest in lessons.

Margilan school has experience in attracting children with low mastery to such classes, based on which it is possible to involve students in drawing, painting, writing lessons for no more than 6 hours a week, to prepare them as professionals for 4-5 years. During this time, the students learned on the basis of craftsmanship endurance, speed, and sufficient reading, writing, and drawing experience. If an 11-12 year old comes to the workshop, he turns out to be a professional at 16-17 years old.

In conclusion, we can say that in the process of formation and development of vocational education in Uzbekistan from the end of the XIX century to the beginning of the XX century to the current high level, although the content and form of education differed, there is one truth behind its historical development, education has always been based on creativity, honest work and high faith in it.

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