
POSSIBILITIES OF INTEGRATING A. AVLONI'S PEDAGOGICAL VIEWS IN PRIMARY SCHOOL EDUCATION

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Abstract:	Keywords
<p>This paper explores the possibilities of integrating A. Avloni's pedagogical views into contemporary primary school education. Avloni's ideas emphasize holistic child development, moral education, national culture, and the active role of the teacher in fostering critical thinking and social responsibility. The study analyzes how these principles can be adapted to modern curricula, learner-centered methodologies, and inclusive classroom practices. Particular attention is given to the alignment of Avloni's views with competency-based education, interdisciplinary learning, and value-oriented teaching in the primary grades. The paper argues that integrating Avloni's pedagogical concepts can enrich teaching practices by strengthening ethical education, promoting active learning, and supporting the balanced intellectual, emotional, and social development of young learners.</p>	<p>A. Avloni, pedagogical views, primary school education, holistic development, moral education, learner-centered teaching, educational values.</p>

Introduction

The modernization of primary school education requires the thoughtful integration of classical pedagogical ideas with contemporary educational approaches. In this context, the pedagogical heritage of A. Avloni occupies a significant place, as his views reflect a deep concern for the moral, intellectual, and social development of the child. Avloni considered education not only as a means of transmitting knowledge, but also as a powerful tool for shaping personality, ethical values, and national consciousness from an early age.

Primary school is a crucial stage in a child's development, during which foundational skills, attitudes, and values are formed. Therefore, the selection of pedagogical principles that support holistic development is of particular importance. A. Avloni's ideas, which emphasize active learning, the educator's moral responsibility, and the close connection between education and life, remain relevant in today's competency-based and learner-centered educational paradigms.

The integration of Avloni's pedagogical views into modern primary education offers opportunities to enrich teaching methods, strengthen value-oriented education, and foster independent and critical thinking among young learners. At the same time, adapting his ideas to contemporary educational standards and classroom realities requires careful analysis and creative application. This study aims to examine the possibilities of

incorporating A. Avloni's pedagogical concepts into primary school education and to highlight their significance for improving the quality and effectiveness of teaching and learning in the early grades.[1]

DISCUSSION AND RESULTS

One of the prominent representatives of Uzbek national culture at the turn of the late nineteenth and early twentieth centuries was the enlightened poet, playwright, journalist, scholar, and public figure Abdulla Avloni. He was born on July 12, 1878, in Tashkent, into the family of a weaver named Miravlon aka, in the Mergancha neighborhood. Avloni spent his childhood in the Mirabad district, growing up among the children of railway workers, many of whom were Russian. He initially studied at a traditional primary school and later continued his education at a madrasah between 1885 and 1886. Alongside formal schooling, he devoted much time to self-education, studying Arabic, Persian, and Russian independently. He closely followed newspapers and journals published in Orenburg, Kazan, and Tbilisi, which significantly influenced his intellectual development.[2]

Within a relatively short period, Abdulla Avloni gained recognition as a leading enlightener and became one of the most active figures in the socio-cultural transformation of Turkestan. One of the major developments in the cultural life of the region in the early twentieth century was the reform of the educational system. Avloni emphasized the comprehensive nature of education, stating that if pedagogy aims to educate a person fully, then learning must also be comprehensive. He believed that teachers bear a great responsibility for shaping the moral upbringing and cognitive potential of young people, particularly through effective communication with students. Engaging learners actively in the lesson process, according to Avloni, requires a high level of pedagogical mastery.[3]

An important aspect of Avloni's educational practice was his progressive attitude toward gender equality in education. In his schools, girls studied alongside boys, which was a significant innovation for that period. Reports published in the 1910 issues of the *Turkistan Region Newspaper* described examinations held at Avloni's school in the presence of scholars, parents, and the public, highlighting the exceptional intellectual abilities and moral upbringing of a young female student who impressed all attendees.

Abdulla Avloni was not only an educator but also a literary scholar and poet. His early literary works were published in collections such as "*Literature or National Poems*" (Volumes I–III), "*School Gulistan*" (1916), "*Mardikorlar Ashulasi*" (1917), and "*Sabzavotlar*" (1914), as well as in contemporary periodicals. These works promoted enlightenment, criticized ignorance and backwardness, condemned the socio-moral foundations of the old system, and expressed hopes for freedom and happiness. In this regard, Avloni's creative work aligns with that of other Jadid intellectuals such as Hamza Hakimzoda Niyozzi. He skillfully employed syllabic verse and composed poems adapted to national melodies, thereby enriching literary expression.

Avloni firmly believed that human perfection is achieved through proper upbringing. According to him, a child who receives a sound education and moral guidance grows into

a happy, well-mannered individual, while neglect and moral corruption lead to ignorance and destructive behavior. From this perspective, pedagogical diagnosis and correction play a vital role in addressing theoretical and practical educational challenges. Avloni emphasized that a teacher educates not only through instruction but also through personal behavior, speech, manners, and conduct. A teacher possessing such qualities can deeply influence students, encouraging them to listen attentively and understand ideas even without explicit explanation.[4]

Education, as Avloni viewed it, is a purposeful process guided by trained professionals aimed at developing students' cognitive abilities, knowledge, skills, and worldview. The use of pedagogical technologies and interactive teaching methods increases student engagement and enhances the effectiveness of the learning process. He stressed that lessons should not rely solely on explanation and narration but should be organized using interactive approaches that intensify students' participation.

In his textbook "*Ikkinchi Muallim*" ("The Second Teacher"), Avloni included specially designed poems intended for expressive reading and memorization. He paid particular attention to their structure, rhythm, musicality, and rhyme, ensuring that they appealed to students' emotions and facilitated deeper comprehension. Such poems not only enhanced expressive reading skills but also nurtured aesthetic taste and artistic speech. Avloni considered expressive reading especially important in primary education, as it contributes to students' oral speech development and aesthetic upbringing. Consequently, his textbooks "*Birinchi Muallim*" and "*Ikkinchi Muallim*" were widely used in Jadid schools and reprinted multiple times.[5]

Through these methods, Avloni significantly contributed to the development of students' speech culture, thinking abilities, observation skills, expressive gestures, and confidence in classroom participation. Memorizing poetic texts, in turn, supported cognitive development and creativity. In modern educational practice, methods such as pedagogical observation, conversation, surveys, and interviews remain effective and closely align with Avloni's pedagogical principles.

Avloni's textbooks place special emphasis on developing children's oral speech through dialogue and the enrichment of artistic vocabulary. His literary collections include various forms of expressive reading, such as individual reading, choral reading, and role-based reading. Some poems were specifically designed to introduce students to the basic techniques of expressive reading, often employing irony and emotional intensity. Collective reading activities foster cooperation, unity, harmony, and a sense of community among students.[6]

Despite his focus on didactic methods, Avloni did not limit his efforts to classroom instruction. He actively worked to disseminate scientific knowledge and promote enlightenment among the broader population. In the early 1910s, he also made use of contemporary technical tools, such as gramophone recordings, to popularize art, education, and expressive reading. By integrating technical means into educational practice, Avloni sought to attract children to school and expand access to knowledge.

Avloni attached great importance to the unity of education and upbringing. He believed that intellectual development, as a manifestation of human cognitive activity, leads to honor and perfection, provided that the teacher possesses broad thinking and deep knowledge. Developing students' thinking abilities enables them to distinguish between good and bad actions, adopt positive moral qualities, and avoid harmful behaviors.[7]

Abdulla Avloni occupies a significant place in the history of Uzbek pedagogical thought as a prominent enlightener, writer, and educator. His pedagogical views are deeply rooted in the idea that education and upbringing are inseparable processes. Avloni famously emphasized that education is a matter of "life or death" for a nation, highlighting the crucial role of moral upbringing in shaping the future of society. This idea remains highly relevant today, especially in the context of primary school moral education, where the foundations of a child's character and worldview are formed.

One of the central aspects of Avloni's pedagogical philosophy is moral education. He believed that children should be brought up with qualities such as honesty, diligence, patriotism, respect for elders, compassion for others, and responsibility. These values correspond closely with the objectives of moral education lessons in primary schools. Therefore, integrating Avloni's pedagogical ideas into these lessons provides a meaningful framework for developing students' ethical awareness and social behavior.

In his well-known work "Turkiy Guliston or Morality," Avloni presents moral concepts in a clear and accessible manner, making them suitable for young learners. The themes of good and bad behavior, the importance of knowledge, the harm of ignorance, and the role of self-discipline can be effectively adapted to primary school curricula. Short stories, simplified excerpts, and paraphrased ideas from Avloni's works can be used in moral education lessons to enhance students' understanding and engagement.

Taking into account the psychological and age-related characteristics of primary school students, Avloni's pedagogical views can be implemented through interactive teaching methods. Classroom discussions, role-playing activities, storytelling, and question-and-answer sessions based on his moral ideas help children actively participate in the learning process. Such approaches enable students not only to understand moral principles but also to apply them in real-life situations, which increases the practical value of moral education lessons.

Another important feature of Avloni's pedagogical thought is the harmony between national and universal values. He consistently promoted respect for national traditions, cultural heritage, and social responsibility. Integrating these ideas into moral education lessons helps foster a sense of national identity and cultural awareness among young learners. At the same time, Avloni's emphasis on universal human values allows students to develop tolerance, empathy, and respect for others, which are essential qualities in modern society.

Avloni also placed great importance on knowledge and enlightenment as the foundation of personal and social development. He regarded education as a powerful means of overcoming ignorance and achieving progress. In primary school moral education lessons,

this idea can be used to encourage students to value learning, develop curiosity, and cultivate a positive attitude toward school and self-improvement. Such an approach supports the overall educational goals of primary education.

CONCLUSION

In conclusion, the pedagogical heritage of Abdulla Avloni represents a valuable and enduring foundation for the development of modern primary school education. His views on the unity of education and upbringing, the moral responsibility of the teacher, and the holistic development of the child remain highly relevant in today's educational context. Avloni's emphasis on intellectual growth, ethical values, expressive speech, and active learner participation reflects principles that closely align with contemporary learner-centered and competency-based approaches.

The analysis of Avloni's educational practices demonstrates that his methods—such as expressive reading, dialogue-based instruction, collective learning, and the integration of artistic and technical means—contribute significantly to the development of students' communicative abilities, creative thinking, emotional intelligence, and social cooperation. Moreover, his progressive stance on inclusive education, particularly gender equality and accessibility to learning, highlights his forward-thinking vision and commitment to social progress.

Integrating Abdulla Avloni's pedagogical ideas into modern primary education not only enriches teaching methodologies but also supports the formation of spiritually mature, intellectually capable, and morally responsible individuals. However, the effective application of his legacy requires teachers to consider students' individual characteristics, inner world, and personal potential. By creatively adapting Avloni's principles to contemporary educational conditions, educators can enhance the quality of teaching and contribute to the comprehensive development of young learners, ensuring that his pedagogical ideals continue to inspire future generations.

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