University "St. Kliment Ohridski" – Bitola
Faculty of Education – Bitola
ISSN: 1857- 8888
DOI: 10.20544/teacher.27.10

# THE SPECIAL FEATURES OF ALEXANDER XHUVAN'S PEDAGOGICAL OPINION

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**Abstract**

The study of A. Xhuvan's activity, with particular emphasis on the drafting and publication of primary and secondary school texts (then also high school), is still important today, due to the fact that science constantly finds new information about his works. . The studies so far have partially given scientific opinion on this great personality of education.

We will analyze the data from the year 1919, when he published the first text "Language book or grammar: First part", he (either as author or co-author) published or reprinted nearly 40 textbooks of Albanian grammar and syntax, elementary , reading books, anthologies, texts of ancient Greek and Arberian literature, of stylistics and general literature, of pedagogy and psychology, etc., among which are the texts: "Didactics and Education" (1926), "Beginnings of Stylistics" of general literature" (co-author with Kostaq Cipo, 1930); "Additional psychology in the work of education" (1933), which Norbert Jokli called a "monumental" work, then "Didactics" (1937), "Education" in manuscript, etc.

We will analyze his studies and texts, the way in which the two rare types of a man naturally intertwine, that is, A. Xhuvani the scholar and A. Xhuvani the linguist. His texts are used, not only in Albania, but also in the Albanian territories abroad, even in the diaspora. They also served as a methodological model for other authors of Albanian textbooks. Even in Kosovo, the first grammars of the Albanian language were drawn up according to the model of Alexander Xhuvan's texts. In addition to textbooks, he was also an editor, reviewer, translator, etc. With the textbooks of A. Xhuvan, a new stage in Albanian textology began. Meanwhile, he intensified cooperation with many magazines and newspapers of the time, such as: "Pedagogical Magazine", "Normalisti", "Kumtari assimuer", "New School", "Teacher", "National School", etc., where he dealt with various issues pedagogical, educational, teaching etc...

Xhuvan's pedagogical thought is a model thought that should be guided today and that his works deserve more in-depth studies.

**Keywords:** Alexander Xhuvan, pedagogy, education, learning

## INTRODUCTION

In this study, we will analyze the peculiarities of the pedagogical thought of the great master Alexander Xhuvani. We will devote a part of this paper to the importance of studying the history of education and Albanian pedagogical thought, a scientific synthesis of the path, the history of the development of education, and pedagogical thought in our country from ancient times to the present day.

An important place is dedicated to the development of education in the period of the Albanian National Renaissance, especially the struggle and efforts of the Albanian people and patriots for the development of national education, for the opening and operation of Albanian schools.

**The purpose of the study** is to recall and at the same time the indestructible pedagogical thought of Xhuvani, its implementation and re-actualization in our educational system.

**The methodology of the scientific work** means re-reading the capital works of this period of a great turning point in the education of Albanians wherever they are, returning once again to scientific literature, and established authors dealing with these educational phenomena.

**The first hypothesis** put forward is whether Albanian education has changed over the years. Other hypotheses that emerge as a result of the study are: how it has changed, how much the ideas and opinions of our compatriots and Renaissance people have been taken into account, how many studies there are in this field, and how many re-readings...

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The development of education and pedagogical thought in the period of Independence 1912-1939, an important period in the history of Albanian education, will be addressed, where the development of national education in the independent Albanian state will be addressed; education during the First World War period; efforts to democratize and secularize the school in the years 1920-1924; the state of education in the period 1925-1939 (Koliqi, 2003). The history of the development of education and pedagogical thinking from the Second World War to the end of the 1980s occupies a special place in this study course...

The National Renaissance as a period of many national goods marked by the matrices with precious historical-cultural wealth, with moral and political values, on which it relied and which it further developed on a new level, with a platform of ideological and political cloud where the first ideas came from the enlightened minds of teachers, poets and patriots.

She turned to history and used this legacy to affirm the right of the Albanian people to live free and independent. The revivalists turned their eyes to the historical past, not only because the Albanian nation, like other nations, takes its source from there, but also to put the evidence of its antiquity at the service of the tasks that stood before the national movement: to increase the pride of the compatriots in the difficult struggle for national liberation, to help raise their national consciousness, to further strengthen the individuality of the Albanians as a nation and their unity in the face of the Ottoman rulers, to give them a support historical-social national requirements and to draw the attention of foreign public opinion to the Albanian issue (Koliqi, 2003).

The revivalists used history as a powerful tool in the service of this issue, as well as to refute the assertions of those states, which, to more easily achieve their expansionist goals towards Albania, denied Albanians history.

The revivalists were those who were caught especially after the ancient origin of the Albanians and after the era of Skanderbeg.

**In the first case,** we must emphasize that they tried to argue and spread the thesis on the Pelasgian or Illyrian origin of the Albanian people and to prove that the Albanians are among the oldest inhabitants of the Balkans, autochthonous and legal owners of their land, which no one had the right to touch.

**In the second case,** by evoking and widely reflecting in literature the era of Skanderbeg, his war of conquest against the armies of the powerful Ottoman Empire, the revivalists aimed to affirm the vitality of the Albanian people, their ability to unite politically and the right to form their national state.

The political circles of the neighboring countries have also turned to history, especially after the formation of national states. According to them, the Serbian, Greek, and Bulgarian states were heirs of the respective medieval empires and therefore had the "historical right" to extend to the former borders. However, none of these empires extended to the entire Balkans or most of it, inhabited both in the past and in the century. XIX from different peoples, who were masters of the lands where they lived. Consequently, the intention to recreate them, which was an expression of the expansionist policy of these states, severely violated the interests of the Balkan peoples, while, in the case of the Albanians, it led to the occupation of their ethnic, native territories, or their fragmentation. Attempts to fulfill these goals became the cause of wars between the Balkan countries themselves (Koliqi, 2003).

## ALEXANDER XHUVAN'S PEDAGOGICAL OPINION ON PEDAGOGICAL LEARNING

Xhuvani was a zealous successor and torchbearer of the pedagogical legacy of Enlighteners democrats National Renaissance of national figures such as Kristoforidi, Naim and Sami Frashëri, Gj. Qiriazit etc. In 1926, Aleksandër Xhuvani published "The Beginnings of Pedagogy for Primary Schools, Part Two: Didactics of Education" to continue with "Didactics" and "Education" - with these works, Xhuvani marked a qualitative rise in Albanian pedagogical thought. He was the first to lay the foundations for scientific work in the field of Albanian pedagogy. So he is the founder of Albanian pedagogical science (Koliqi, 2003).

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❖ ***The specifics of Xhuvani's opinion on education***

He derives the word education from the Latin word *educere*, which has the meaning of bringing out, bringing to light those abilities that are found but as a seed, inside a given subject, while pedagogy according to him is the science and art of education with importance very large social and national. Pedagogy is also closely related to other sciences, especially psychology, ethics, physiology, sociology, logic, etc (Koliqi, 2003).

❖ ***The purpose of educating according to Xhuvani***

Xhuvani understands and treats the ideal of education broadly. He says that the purpose of education is the formation of personality, that is. Education aims to form people with a more simple and free nature, with a fearless eye for every occasion of life, and with a true love for every honest thing and more strongly for the action of man in human society (Koliqi, 2003). According to him, the ideal of Albanian education should be to form the brave Albanian, the one who knows no prohibitions, the one who only goes forward and never turns back, without bending to the yoke. From early on, Xhuvani highlights the social and political character of the edict and its purpose. Based on this, he was committed to school and national education to form good, cultured workers, while in the new socialist society, he was committed to the formation of people with new social characteristics.

In the framework of its pedagogic system, it also includes and handles the tasks of education. According to him, the tasks of education are the following: *civic education, national education, religious education, physical, moral, mental, aesthetic, and work education,* where with the right organization of these tasks, the ideal of education is achieved (Koliqi, 2003).

Xhuvani also contributed to the field of the history of world pedagogy and the history of Albanian pedagogy, which for about half a century is related to his life and educational and pedagogical work. He was the living history of the school and Albanian pedagogy. His special merit is the fact that he tried to connect the progressive pedagogical tradition with the current needs of the Albanian school and education, as was the case with Herbartian pedagogy, with the different pedagogical currents of the new school. According to him, school work should be based on a good knowledge of the psycho-physical characteristics of the student. For this reason, he also wrote the work "Psychology", which is considered a monumental work for the entire Albanian literature.

This is a text of pedagogical psychology, but it contains content from general psychology, child psychology, pathological, physiological, experimental, etc.

Xhuvan also contributed to the establishment and construction of Albanian school didactics and pedagogy. It dealt with the basic issues of learning and school, such as learning content, didactic principles, teacher's personality, school premises, etc. To bring the Albanian school out of the backwardness and chaos of currents and different pedagogical influences and to raise it on a unique and advanced didactic basis, he published the texts: didaktika e edukate, Didaktika. He exalts the teacher's personality when he says: "The very awareness that the teacher is the most noble thing in the world, the human soul, should elevate him and encourage him to work as hard as possible for it" (Koliqi, 2003).

His ideas from the field of preschool pedagogy, from the field of andragogy, as well as from family pedagogy are also valuable. He emphasizes the educational and cultural advancement of the Albanian woman, which he assessed as a very important social and educational factor. He also contributed to special pedagogy, his effort to propagate European achievements in this educational and humane field. He supported the pedagogical system, apart from the national tradition of educational experience, in the pedagogical thinking of world-renowned pedagogues such as Comenius, Pestalozzi, Distervegu, especially Herbart... (Koliqi, 2003).

He was a pedagogue, who constantly tried to introduce the progressive new in school and Albanian pedagogy and for its propaganda. His works are also called *Juanian* pedagogy.

He also contributed a lot to the construction of the Albanian educational system according to the advanced standards of the time, including school legislation, textbooks, the preparation of the teaching framework, pedagogical-school terminology, organization of lessons, pedagogical-school documentation, etc. Xhuvani was an example of a genuine teacher and pedagogue; he was an example

ISSN: 1857- 8888
DOI: 10.20544/teacher.27.10

of how to work for education, science, the people, and the homeland, so his work, as written by Prof. Eqrem Chabey *" will shed light even today and in the future"* (Koliqi, 2003).

## CONCLUSION

The national education system serves as a service sector, which will equip future Albanian citizens with the necessary knowledge, skills, and abilities, educated and dedicated to realizing the national economic and development plan of the country.

This system, aiming to meet the national needs of the labor market and the socio-cultural aspirations of the people, is presented as a condition for the economic growth and sustainable development of the country. The fulfillment of medium and long-term objectives for sustainable economic growth, reduction of poverty, and the solution of social problems requires, in the first place, the reform of the education system, as the real support for the realization of government initiatives. In this context, the follow-up of reforms in this vital sector of society, having clear objectives, is of particular importance.

It should be emphasized at the end that the progress of events in the field of education and education in all ethnic territories, day by day, is becoming more dangerous and more apocalyptic (I am not a defeatist nor did I spread defeatism), because educational institutions at all levels they have no ethos - institutional morality, they are not organized and they do not act based on humane-philanthropic and national values, but based on commercialism, nepotism, lies and fraud. Educational and educational institutions do not have advanced standards that guarantee the quality, physical, mental, emotional, and social empowerment of individuals so that they can face the challenges of the XXI century, with the global labor market.

In the absence of standards that guarantee quality, in the absence of criteria for valid work assurance in the principle of merit and ethos, today's institutions are led by the uneducated mind, individuals with party and non-national orientations, self-taught (people educated in courses have not work experience and no product made public to prove their competences), people who fill their pockets with lek to the detriment of the national future of this nation. Today, in the absence of advanced standards, monitoring, supervision, control, self-evaluation, and evaluation, there is no accountability, everyone does what they want, and there is no responsibility, therefore, the space for possible misuses and abuses, such as corruption, has been created. galloping, bribery, nepotism, clientelism, theft even where this cannot happen at all.

The lack of standards and accountability have reduced the quality in educational institutions so that today a master's candidate's degree is of lower quality than that of a former normal school student. Educational institutions in all ethnic regions issue diplomas with no value, even to those who have not attended at all, selling exams and diplomas, thus attacking the future of the nation and the individuals themselves, whom they supposedly help. Educational and educational institutions have become factories for the production of functional illiterates (read: pedagogical "skills" and uneducated minds).

These scientific assessments seem harsh, perhaps even excessive, but they are real, undeniable, and indisputable. These assertions will be argued fourfold in the form of discussions starting from the dilemma: *Is the Albanian national education in crisis?*

***Accepting the crisis is necessary to get out of the crisis.*** A clear and complete answer to this question, although very difficult and complex, is necessary. It is necessary because without understanding its concept we cannot know whether education is in crisis or not. On the other hand, being aware of the existence of the crisis in education is necessary, because not accepting and denying the crisis makes it impossible to get out of the crisis.

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DOI: 10.20544/teacher.27.10

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