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The Pedagogical Views of the Jadids of Central Asia

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ABSTRACT

The article describes the pedagogical views of the Jadids of Central Asia. The Jadids of Turkestan paid great attention to the training of personnel in foreign countries. They sent talented young people to study in Germany and other countries. Attention was also paid to the study of languages. The majority of Turkestan Jadids are great educators, literary figures, historians, teachers. They themselves wrote textbooks for the New Method Schools. Their pedagogical views are still considered relevant in the upbringing of the younger generation. Fitrat, Mahmudkhoja Behbudi, Abdullah Avloni, Ibrat, Sadriddin Ayni and others known for their pedagogical views.

KEYWORDS: Jadids, Turkestan, Central Asia, pedagogical views, new schools.

The Jadids emphasized the important role of religion in the spiritual development of the individual and the development of society. They taught other religions to be patient and respectful. To this end, they referred in their works to the history of Europe and Asia, emphasizing the intersection of two cultures and two world religions. The development of any multinational state depends not only on social stability, economic and political foundations and rules of ethics, but also on the interdependence of ethnic groups and religious denominations. Therefore, the Jadids are trying to educate the youth in religious tolerance and respect for other religions.

The Jadids, who embodied the ideas of religious tolerance, were literally national enlighteners due to their religious and secular knowledge, broad outlook and aspirations. Prominent representatives of the Jadids not only graduated from the madrasah, but also had a religious rank. For example, Mahmudkhoja Bekhbudi belonged to a dynasty of muftis who were once muftis of Samarkand. After graduating from the Munavvar Madrasah, Kori Abdurashidkhonov became the imam of the Darkhan mosque in Tashkent.

In the first period of their activity, the Jadids paid special attention to the implementation of religious reform and educational research. In their theoretical works, we find a call: to restore the former power of the Muslim peoples through the simplification of traditional rituals and liberation from everything superficial and fanatical. They proposed to revise the traditional socio-philosophical system not only from the standpoint of the development of culture, science and education, but also in the light of the tasks of the anti-colonial struggle.

They were the initiators of the creation of new method schools with a sound system of education, which made it possible to learn to read and write in a short time, which, of course, required a longer time in the old literal subjunctive method of confessional schools. In the new method schools, changes also affected the teaching program itself, which included history, arithmetic, geography, native language and other subjects.

Prominent figures of the Jadids not only created new method schools, but often wrote textbooks for them themselves. For example, Mahmudhoja Behbudi prepared eight textbooks on geography, Munavvar Kary prepared a grammar textbook "The First Teacher". In the second textbook "The Second Teacher" he revealed the methodology for teaching reading and writing, and also prepared the first textbook on mathematics. He was also the initiator of the introduction of the study of the history of the Turkic peoples and geography in the new method schools.

A noticeable impact on the ideological views of the Turkestan progressists during this period was provided by the views of prominent philosophers-enlighteners and reformers of the East, such as Jamal ad-Din al-Afghani (a famous Afghan public figure), Mukhammad Abdukh (Egyptian scientist), Ismail Gasprinsky (Crimean Tatar enlightener) and others.

Especially popular among the Turkestan progressists were the publications of I. Gasprinsky, who later became known as the founder of "Russian Jadidism". Published in Bakhchisarai by I. Gasprinsky, the newspaper "Tarjimon" since 1883 became a platform for the promotion of educational ideas and received wide recognition in Turkestan, as well as in Bukhara and Khiva.

At the beginning of the XX century, the Jadids constantly subscribed, despite censorship, to various newspapers and magazines both from the eastern regions of the Russian Empire ("Tarjimon" from Bakhchisarai, "Vakt" and "Yulduz" from Kazan, "Mulla Nasreddin" from Tiflis) and from neighboring countries ("Siroti Mustakim" from Turkey, "Siroj-ul-Akhbar" from Afghanistan, etc.). The massive influx of progressive literature from the "awakening" Asia inspired the Jadids to publish and develop local periodicals. Dozens of different newspapers and magazines begin to appear in all major cities of the region ("Tarakkiy", "Shuhrat", "Khurshid", "Sadoi-Turkiston" in Tashkent; "Samarkand", "Oyna" in Samarkand; "Turon", "Bukhoroi-Sharif" in Bukhara; "Sadoi-Fargona" in Kokand, etc.). Among the editors and active employees of these publications were the most prominent representatives of the Turkestan public: M. Behbudi, M. Kori, U. Khodjaev, T. Norbutabekov, A. Avlony, K. Norbekov, Sh. Rakhimi, M. Poshshakhodjaev and others.

The release of the first issue of the newspaper "Tarakkiy" on June 27, 1906, edited by Ismail Obidov, is today celebrated in the Republic of Uzbekistan as the Day of Press.

Through their publications, the Jadids of Turkestan introduced readers to the events that took place in Russia and in the world; shared their thoughts on the need to expand the network of new method schools, train national personnel, develop trade, banking, industry, and agriculture; wrote about the emancipation of women and, of course, implicitly expressed their dissatisfaction with the colonial policy of tsarism.

In general, the Jadids made great efforts to raise the national and political consciousness of the local peoples. But not only the advanced foreign and national press contributed to the intensification of political life in Turkestan.

During this period, on the initiative of the Progressives, the first socio-political organizations were created: "Gai-rat", "Tarak Parvar", "Turon" etc. Their number especially increases during the First World War, when

revolutionary processes reach unprecedented proportions in the metropolises and colonies and anti-colonial (anti-Russian) sentiments are intensifying in Turkestan itself.

The leaders of the Jadid movement at the beginning of the XX century put forward the idea of educating the younger generation at the level of European science in order to achieve freedom. They founded the Usuli-Jadid schools. The Jadids put forward the idea of learning to read and write quickly and easily to get rid of backwardness and ignorance. In addition to the basics of Islam, geography, history, Turkish, chemistry, physics and arithmetic are taught in schools. Russian and Arabic are also taught. These schools combined religious and secular education and science. It can be said without exaggeration that this had a huge impact on the development of the younger generation.

The Jadids educated Muslim children on the basis of intensive programs in a short time. According to the program, the system of teaching the new method at school consisted of two stages:

1. The first - the initial stage, which lasted four years. The person who completes this stage will be more educated than their peers who spent ten years in the old school.
2. The second stage was the final one, where Arabic, Persian, Turkish and Russian were taught.

In 1895, the first neophyte schools were opened in Bukhara and Samarkand, and in 1898 - in Kokand. By 1907, in a relatively short period of time, the Jadids managed to open 30 new methodical schools. Here 1300 children were taught four languages and modern sciences. In 1911, the number of such schools of the new method in Turkestan reached 63, in which 4,106 students studied. Most of the students and pupils were indigenous peoples.

Jadids who open schools also create their own programs, manuals and textbooks. "Master First" Saidrasula Saidazizova; "First Writer" Munavvarkori Abdurashidkhonov; "Second Writer", "Earth", "General Geography of Muntakhabi" Makhmudkhoji Bekhbudi; "A Brief History of Islam" (Kitabat-ul Af-tol), "First Teacher" Abdulla Avloni; "The Second Teacher", "The Gulistan School", "Turkish Gulistan or Morality", "Light Literature" Hamza; "A Book to Read" and Enlightenment, patriotism, as well as hard work, honesty, brotherhood, and hatred of oppression, were instilled in minds of young people.

One of the main goals of the Jadids was to create modern higher education in the country. The idea of creating a university in Turkestan was first put forward in 1892 by Ismailbek Gaspirali. The Jadids use the Tashkent City Duma to create a university. Munavvarkori, Fitrat, Behbudi, U. Asadullahodjaev and other Jadids widely propagate the idea of national secular higher education in their works and articles.

The great-power chauvinistic aspirations of the policy of tsarism were clearly manifested in the sphere of spiritual life and education. To strengthen its power, tsarism needed to control religious institutions, courts, education, and so on.

Steps were taken to limit the influence of Islam. In a number of cities, the positions of kazi-kalyan, sheikh-ul-islam were removed, part of the property of waqfs was confiscated, and the admission to the civil service of persons who graduated from the Madrasah was limited. On the other hand, there were attempts to flirt with the clergy. For this purpose, the ban on pilgrimage to Mecca was lifted in 1900.

Russification activity was especially evident in the organization of the education system. Traditional educational institutions: schools, madrasahs, playing a big role in strengthening the positions of Islam, provided knowledge corresponding to the needs of that society, provided alphabetical literacy for a large part of the

population. In addition to traditional schools, there were: atynkhona (women's small schools), korikhona, dalaikhona, which were in almost every village, aul of the region. According to P. Kim's calculations, on the eve of 1917, the literacy of the population of Turkestan was 19.55%, for comparison, we note that in Russia this figure was 21%.

The Muslim education system not only could not contribute to the spread of education among the local population, the development of which was hampered by tsarism, but also to satisfy the needs of the tsarist officials themselves for literate people (translators, clerks) who knew Russian (since the administration gave instructions to recruit persons with the obligatory knowledge of the Russian language). In this regard, it was proposed to expand the training of the local population in the Russian language.

The school was supposed to serve as an instrument of Russification policy. Already under the first Governor-General K. P. Kaufman, a Special Commission was created for the organization of public education, which determined its development in the "direction of Russian interests". The task was not only to create an education system that meets colonization goals, but also to withdraw schools for the indigenous population from the influence of Islam. One of the means to achieve this was the creation of Russian-native schools.

In the 80s of the XIX century, the first Russian-native schools with a four-year course of study were opened. In them, children of the local population studied together with Russian children. The students were taught the Russian language, arithmetic, elementary information on history, geography, natural history, as well as "native literacy", the foundations of Islam.

In 1911, 165 Russian-native schools operated on the territory of modern Uzbekistan. They were to become in the future the only type of primary school for children of local nationalities. At the beginning of the 20th century, they almost stopped teaching the basics of Muslim dogma and Arabic literacy for children of the indigenous population, and history and geography were taught on the materials of Russia. Most of the schools had Russian teachers. Of the 83 Russian-native schools in the region in 1905, only 18 had teachers from the Muslim population.

It should be said that in the last decade, the President of the Republic of Uzbekistan and the Cabinet of Ministers have repeatedly drawn the attention of the population of the republic to education and enlightenment. Therefore, we can say that the views and ideas of the Jadids are relevant today. Thus, the Jadids focused on the reform of primary education. The students trained in the new method Jadid schools subsequently became well-known figures in science, technology and literature. The Jadids used every opportunity to spread the ideas of enlightenment among the masses. They promoted their ideas and views through new method schools, works of art, journalism, and theatrical art. The Jadids made a huge contribution to the development of education in Central Asia.

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