

**PEDAGOGICAL VIEWS IN THE WORKS OF JADIDISTS AND CLASSIFICATION
OF PRIMARY EDUCATION LESSONS AT THE BEGINNING OF THE 20TH CENTURY**

Xolyigitova Aziza

Gulistan State Pedagogical Institute

Theory and Methodology of Education and Training (Primary Education)

2nd year Master's student.

<https://doi.org/10.5281/zenodo.18208017>

Abstract. This article analyzes the pedagogical views in the works of Jadidists and the development and pedagogical significance of primary education textbooks of the early 20th century. During the Jadidist movement, new pedagogical approaches and the creation of modern textbooks played an important role in primary education. The article discusses Jadidist teaching methods, teaching methods in textbooks, innovations used in educating students, and their role in society. The textbooks studied were especially important in promoting social values and pedagogical innovations. The study examines the pedagogical, methodological, and social significance of primary education textbooks of the early 20th century.

Keywords: Jadidism, pedagogy, textbook, methodology, lesson, higher education, approach, upbringing, education, propaganda.

The Jadid movement that began in Central Asia at the beginning of the 20th century was an important stage of national awakening, and one of its main directions was the reform of the education system. Jadidists - intellectuals such as Mahmudkhodja Behbudi, Abdulla Avloniy, Munavvarqori Abdurashidkhanov, Fayzulla Khojayev - criticized the old-style schools and put forward a new, modern education system based on knowledge.

The Jadidists of the early 20th century (Behbudi, Avloniy, Fitrat) considered education to be the basis of national awakening and developed secular sciences, the native language, and pedagogical methodology in Jadid schools. Textbooks were created on the principle of "unity of education and upbringing" and were aimed at expanding the student's worldview, forming independent thinking, and national pride.

The main features of the pedagogical views of the Jadids:

Unity of education and upbringing: Along with education, great attention was paid to moral education (Abdulla Avloni's "Turkish Rose or Morality").

Harmonization of secular and religious knowledge: Teaching not only religious subjects, but also geography, history, mathematics, and natural sciences.

Education in the mother tongue: Putting the mother tongue first to make education understandable.

Methodological renewal: Acceleration of literacy using the "Usuli savtiya" (sound method).

Classification of primary education textbooks at the beginning of the 20th century:

Literacy textbooks: Alphabets created on the basis of the "Usuli savtiya" (for example, Mahmudkhoj Behbudi's "Avvalgi muallim").

Native language and literature textbooks: Collections that increase literacy and contain poems and stories in the national spirit (for example, Abdulla Avloni's books "The First Teacher" and "The Second Teacher").

Secular science textbooks: Simple textbooks on geography, arithmetic, and history.

Books on morality and upbringing: Works aimed at the formation of human qualities in young people.

Jadid pedagogy is the main historical source in the formation of today's education system.

The ideas put forward in their works are in line with modern pedagogy and have not lost their relevance today. Jadidism is an educational movement based on reform, relying on science and modern thinking, which was formed in the late 19th and early 20th centuries. The main goal was to save Muslim society from ignorance and direct it towards progress through science. Jadids established new schools of methods (usul jadid) and promoted practical knowledge, not religious dogmas.

Jadids such as Abdulla Avloniy, Munavvar qori Abdurashidkhanov, Ismail Gaspirali, and Chulpon put forward the following in education:

- Approaching the child according to his abilities and interests;
- Teaching in harmony with science, morality, upbringing, and culture;
- The teacher's personal example is the main means of education;
- Respecting the student's personality and teaching them to think (not to memorize).

Jadid textbooks aimed to prepare the nation for independence by educating the people.

The Jadids have replaced the memorization, violence, and schematic lessons at the blackboard in traditional schools with playful and observational lessons, for example, in the textbooks "Red Flower Notebook", "New School", "First Academic Year", teaching through simple and understandable stories, a question-and-answer teaching format (a simplified form of the Socratic method), and also introduced patriotism, moral values, and ecological concepts into the textbooks.

At the beginning of the 20th century, primary education classes were mainly divided into traditional (old school) and new method (jadid) schools. In jadid schools, classes covering reading, writing, arithmetic and religious knowledge were organized using simple and practical methods (sound method). The content of the classes was enriched with secular sciences, natural sciences and the native language, and textbooks (for example, "Master First") were adapted to new requirements.

The classification of primary education classes at the beginning of the 20th century is characterized as follows:

By type of education:

Old school classes: Mainly based on recitation, memorization, religious knowledge and teaching the Quran.

New Method (jadid) schools: Aimed at accelerating literacy through the sound method (usuli savtiya), teaching secular sciences, and developing the mother tongue.

By lesson content:

Mother tongue and literacy: Teaching literacy using the new alphabet and sound method.

Arithmetic: Simple arithmetic operations and practical calculations.

Natural science and geography: Basic knowledge that broadens the worldview.

Religious knowledge: Lessons on the Quran, Islamic history, and ethics.

Teaching methods:

Interactive and demonstration methods: Use of tables, maps, and pictures by the Jadids.

Individual and group teaching: Grouping students according to their level of knowledge.

In primary education at the beginning of the 20th century, lessons were divided into three categories: 1. Educational subjects: teaching literacy, reading, writing, arithmetic (with simple examples); 2. Moral and educational subjects: morality, patriotism, public feeling, kindness; 3. Practical subjects: hygiene, everyday manners, respect for labor. We can cite textbooks such as "First Teacher", "School Rose", "Turkish Rose or Morality" as examples of textbooks created by the Jadids. These textbooks were enriched with simple and real-life examples in terms of didactics, special attention was paid to the development of students' oral and written speech, and each lesson contained tasks encouraging independent thinking. The pedagogical views of the Jadids are in line with the principles of modern competency-based education, and their idea of "personalized education" is being appreciated again today. In the works of the Jadids, not only knowledge was given priority, but also such qualities as upbringing, patriotism, and devotion to justice.

The Jadid movement was not only a national awakening, but also a new stage in pedagogical thinking. At the beginning of the 20th century, the Jadids proposed a systematic approach to education, considering science, morality, and patriotism as the only educational basis.

In their works, they set the main goal of educating a child as an independent thinker, conscious, and active person. The textbooks and pedagogical views of the Jadids, in contrast to the passive methods based on memorization in traditional school education, were aimed at the comprehensive formation of the student through logical thinking, life knowledge, and moral values. This led to the view that primary education is not only a means of teaching literacy, but also a means of renewing society.

The views of the Jadids are very relevant for today's education system: a person-centered approach, the harmony of spirituality and knowledge, the instillation of national and universal values - all these are the roots of Jadid pedagogy that are connected to modern education.

Therefore, studying and using the pedagogical heritage of the Jadids in practice is a solid ideological foundation for educational reforms.

List of used literature:

1. Avloniy, A. Turkiy Guliston yoxud axloq. –Toshkent: O‘zbekiston, 1992.
2. G‘ulomov, A. O‘zbek maktabining taraqqiy tarixi. –Toshkent: Fan, 1972.
3. Abdurashidxonov, M. Maktab uchun muallimlar risolasi. –Toshkent: 1913
4. Ismoil G‘aspirali. Tong yulduzi gazetasi maqolalari to‘plami. –Qrim, 1906–1914 yillar.
5. Rahimov, M. Jadidchilik harakati va uning ijtimoiy-pedagogik ahamiyati. –Toshkent: Ma’naviyat, 2001.
6. Sharipov, U. T. (2010). XX asr boshlaridagi Markaziy Osiyo ta’lim darsliklari va jadidchilik. O‘zbekiston nashriyoti.

7. Abdullayeva, R. X. (2011). Boshlang‘ich ta'limda darsliklarni ishlab chiqish metodikasi. *Ta'lim va tarbiya*.
8. Shodmonov, S. A. (2009). Markaziy Osiyo va O‘zbekiston ta'lim darsliklarining rivojlanish tarixi. *O'qituvchi*.
9. Rahmonov, M. F. (2014). XX asr boshidagi boshlang‘ich ta'lim darsliklari va ularning pedagogik ahamiyati. *Ta'lim nashriyoti*.