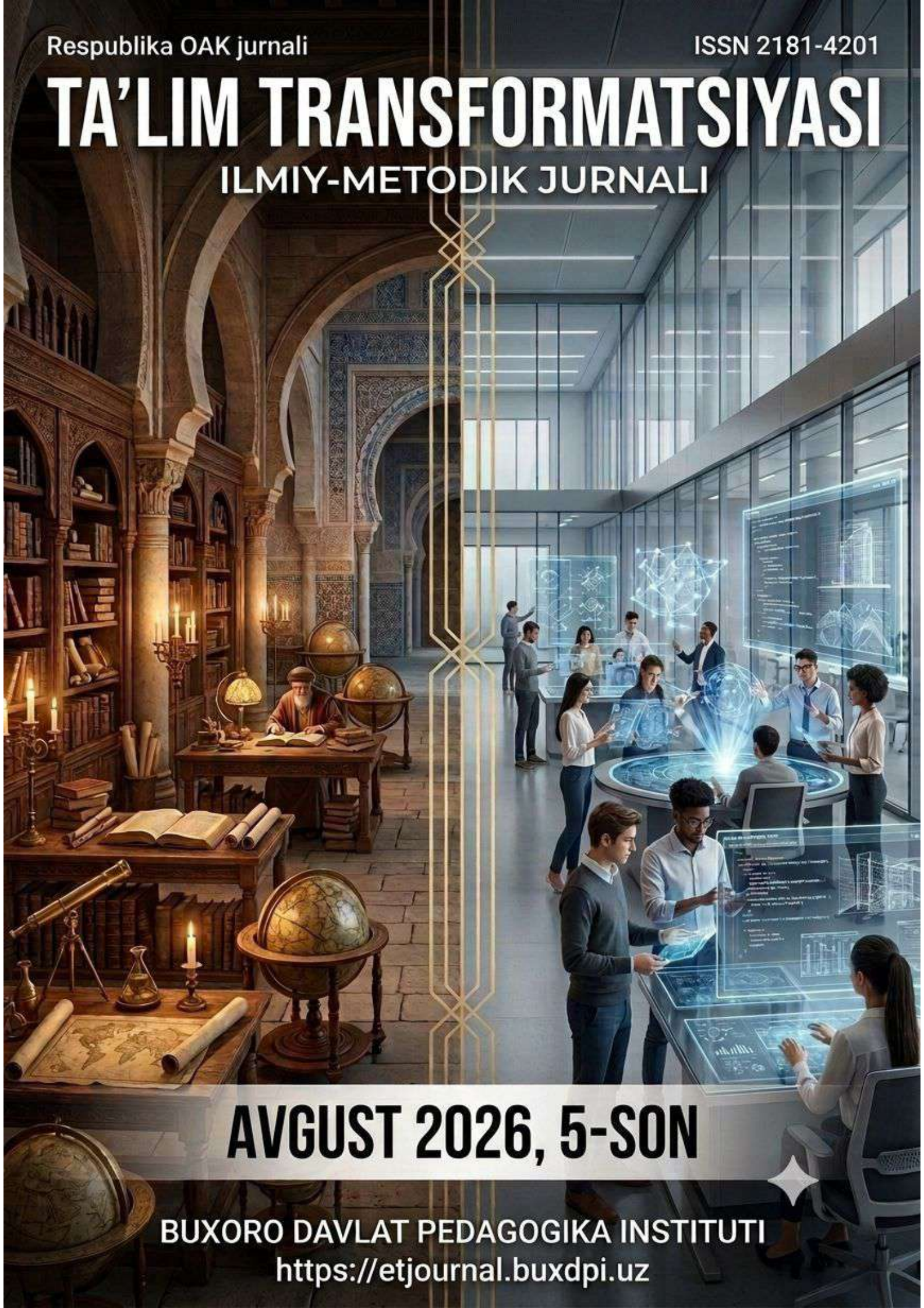


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THE APPLICATION OF THE PEDAGOGICAL CONCEPT OF JADID SCHOOLS IN HIGHER EDUCATION INSTITUTIONS AS A PEDAGOGICAL PROBLEM

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Abstract. This article examines the mechanisms of applying the Jadid pedagogical concept to the modern educational process. The aim is to provide theoretical grounding and practical implementation of Jadid schools' experience. Based on the activities of Bukharan Jadids (Behbudiy, Fitrat, Ayni), the dialectic of reform and tradition is revealed, offering scientific novelty and practical recommendations.

Keywords: Jadid pedagogy, Bukhara Emirate, educational reforms, pedagogical innovation, cultural transformation, savtiya method, national education system

ПРИМЕНЕНИЕ ПЕДАГОГИЧЕСКОЙ КОНЦЕПЦИИ ДЖАДИДСКИХ ШКОЛ В ВЫСШИХ УЧЕБНЫХ ЗАВЕДЕНИЯХ КАК ПЕДАГОГИЧЕСКАЯ ПРОБЛЕМА

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Аннотация. В статье исследуются механизмы применения джадидской педагогической концепции к современному образовательному процессу. Цель исследования – научно-теоретическое обоснование и практическое внедрение опыта джадидских школ. На примере деятельности бухарских джадидов (Бехбуди, Фитрат, Айни) раскрыта диалектика реформы и традиции, представлены научная новизна и практические рекомендации.

Ключевые слова: джадидская педагогика, Бухарский эмират, образовательные реформы, педагогическая инновация, культурная трансформация, метод усули савтия, национальная система образования.

OLIY TA'LIM MUASSASALARIDA JADID MAKTABLARI PEDAGOGIK KONSEPSIYASINI QO'LLASH PEDAGOGIK MUAMMO SIFATIDA

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Anotatsiya. Mazkur maqolada jadid pedagogik konsepsiyasini zamonaviy ta'lim jarayoniga tatbiq etish mexanizmlari o'rganilgan. Tadqiqot maqsadi – jadid maktablari tajribasini ilmiy-nazariy jihatdan asoslash va amaliyotga tatbiq etishdan iborat. Buxoro jadidlari (Behbudiy, Fitrat, Ayniy) faoliyati misolida islohot va an'ana dialektikasi ochib berilgan, ilmiy yangilik va amaliy tavsiyalar taqdim etilgan.

Kalit so'zlar: jadid pedagogikasi, Buxoro amirligi, ta'lim islohotlari, pedagogik innovatsiya, madaniy transformatsiya, savtiya usuli, milliy ta'lim tizimi.

Introduction. At the turn of the 19th and 20th centuries, the Bukhara Emirate was one of the most important cultural and religious centers of the Islamic world, recognized as the «Holy Fortress of the East» (Qal' ai Muqaddas Sharq) with its madrasas and schools [29; 36]. However, during this very period, the traditional education system faced a deep crisis: pedagogical methods had remained unchanged for centuries, the teaching process was based on mechanical memorization, and secular sciences were completely neglected [37].

The Jadid movement was not merely an educational reform, but a large-scale socio-cultural transformation movement aimed at modernizing Muslim societies [12]. In the Bukhara Emirate, this movement gained special significance because it was an attempt to implement liberal ideas in the most conservative religious-political environment [32].

The relevance of the research is determined by the following: The pedagogical experience of Bukhara Jadidism constitutes a unique research object for historical pedagogy and comparative education theory [17]. The Jadid movement represents the most vivid example of the dialectic between modernization and traditions in the Islamic world. Educational reforms are being implemented in modern Uzbekistan and Central Asian states, which necessitates the study of historical pedagogical experience. The problem of combining national and universal values remains relevant today.

The purpose of our research: To provide scientific-theoretical justification and practical improvement of mechanisms for utilizing the pedagogical concept of Jadid schools in the transition to modernized education.

Research objectives:

1. To identify the socio-historical conditions for the emergence of the Jadid movement in the Bukhara Emirate;
2. To reveal the theoretical-methodological foundations of the pedagogical concept of Bukhara Jadids;
3. To analyze the organizational-pedagogical structure and curricula of Jadid schools;
4. To demonstrate the specific characteristics of the Bukhara variant of the usuli jadid methodology;
5. To conduct a comparative analysis of paradigmatic differences between the qadim and jadid education systems.

The research methodology is based on a multifaceted and interdisciplinary approach, applied to study the emergence process of the Jadid movement in Bukhara within a system of causal relationships. This method enabled tracing the roots and evolutionary development of the Jadid movement. It was used to reevaluate historical pedagogical experience in the context of contemporary educational paradigms. This method served to demonstrate the contemporary significance of historical experience.

In this regard, we refer to the following literature. First and foremost, the foundational sources for studying Jadid pedagogy are works that comprehensively analyze Muslim educational reform movements in the late 19th and early 20th centuries. Adeeb Khalid's (1998) seminal work «The Politics of Muslim Cultural Reform: Jadidism in Central Asia» provides a comprehensive analysis of the Jadid movement as a cultural and political phenomenon [29]. Khalid demonstrates that Jadidism was not merely an educational reform, but a comprehensive program for modernizing Muslim society in the Russian Empire context.

Devin DeWeese (2016), in his article «It was a dark and stagnant night (The Jadids brought the light): Clichés, biases, and false dichotomies in the intellectual history of Central Asia,» critically examines stereotypical approaches to the study of Jadidism [17]. The scholar emphasizes that the traditional opposition of «progressive Jadids» vs. «conservative Qadimists» is an oversimplified scheme that does not reflect the complexity of the historical process.

Ingeborg Baldauf (2001) in «Jadidism in Central Asia within reformism and modernism in the Muslim world» examines Jadidism in the broad context of Islamic reform movements worldwide [8]. The researcher shows that Central Asian reformers were part of a global process of Muslim modernization. Among modern researchers, special attention should be paid to the works of Edward Allworth (1994) «Central Asia: 130 years of Russian dominance» [2], which examines the influence of the Russian Empire on the socio-cultural processes in the region.

The methodological basis of the research includes: Historical method - used to study the emergence process of the Jadid movement in Bukhara in a system of causal relationships.

Hermeneutic method - applied for in-depth analysis of Jadid texts and understanding their cultural-historical context. Comparative-historical method - used for analyzing similarities and differences between the educational systems of different regions of Central Asia [13]. Prosopographic method - applied for studying the biographies of Jadid leaders and their social ties [40]. Discourse analysis - used for examining the language and rhetoric of Jadid texts.

Results and discussion. 1. Socio-Historical Context of the Emergence of Jadidism in the Bukhara Emirate. The emergence of the Jadid movement in Bukhara was caused by a complex interplay of internal and external factors that created the prerequisites for radical educational reforms. After the 1868 Treaty that established Russian protectorate over Bukhara, the emirate's political independence became nominal [3]. The economic consequences of this dependence were catastrophic: traditional crafts could not compete with Russian factory production, trade routes changed, agriculture fell into crisis [28].

The traditional maktab (elementary school) and madrasa (higher school) faced serious problems. In maktab, teaching was based on mechanical memorization of the Quran without understanding the meaning [34]. Students spent 8-10 years studying but often could not read ordinary texts. In madrasas, the curriculum was limited to religious disciplines, secular sciences were completely absent [38]. A critical assessment of this system is given by Sadridin Ayni in «Materials for the History of the Bukhara Revolution» (1960) [6].

Jadidism in Bukhara did not emerge in isolation but was part of a global process of Muslim modernization. The influence of Egyptian reformers Muhammad Abduh and Jamal al-Din al-Afghani was significant [33]. Tatar reformer Ismail Gaspirali, through the newspaper «Terjuman» and the primer «Khoja-i sibyon», spread ideas of educational reform throughout the Russian Empire [15; 22; 23; 24].

2. Theoretical-Methodological Foundations of Bukhara Jadid Pedagogy. Bukhara Jadids developed an original concept that combined several philosophical traditions: Islamic rationalism - referring to the tradition of medieval Muslim philosophers (al-Farabi, Ibn Sina, Ulughbek), European Enlightenment - ideas about the importance of education for social progress, and Turkic patriotism - awareness of belonging to the Turkic cultural community [16].

Abdurauf Fitrat in «Munozara» (1909) formulates the basic principle of Jadid pedagogy: education should serve life, not be an end in itself [18]. He sharply criticizes the traditional system where students memorize texts without understanding them. Based on philosophical foundations, the Jadids developed specific pedagogical principles: consciousness, accessibility, national character, scientificity, and practicality [19; 20].

The core of Jadid pedagogy was the usuli jadid - a new method of teaching literacy. The phonetic method (usuli savtiya) allowed learning literacy in 40 days instead of several years [24]. In Bukhara, Mahmudkhoja Behbudi developed a version adapted to the Uzbek language in the primer «Muallimi avval» [9; 10]. Abdullah Avloniy improved the method in «Birinchi mu'allim» [4; 5].

3. Organizational-Pedagogical Structure of Jadid Schools. According to Ye.K. Meyendorff's words: «Opening a school is considered a meritorious deed, and maintaining a school for children of poor families is regarded as a duty.». P.I. Demezov, who visited Bukhara in 1833, describes the schools as follows: «The schools are quite numerous. They exist in every mosque. There, children learn to read, write, and to recite the first surah of the Quran, as well as three or four of the final surahs –considerably shorter than the others –that are most frequently repeated in prayer. These schools make a strange first impression – they are situated on platforms raised several feet above street level. Upon entering, you understand why this was done. All the children are placed in a small pit about a foot and a half deep, barely able to turn from side to side. Through this ‘clever invention,’ as the teachers put it, they manage to use the floor as a table and to compel the children to sit still in one place.»

The number of schools roughly equaled the number of mosques in the city. In Bukhara, during the reign of Emir Nasrullah in the 1830s of the 19th century, there were 366 religious educational

institutions of various sizes. One-third of them occupied spacious buildings capable of accommodating seventy to eighty students. Children entering school began their studies by memorizing Quranic verses in Arabic. After that, they learned the Arabic alphabet. Mastering the Arabic alphabet was a very difficult task. After acquiring basic reading skills, students received the book called «Haftiyak» (one-seventh of the Quran), which they would study for up to two years. Then they moved on to reading the Chahir-Kitab, written in Persian-Tajik.

In the Bukhara Emirate, several types of new-method educational institutions operated: Jadid maktab with 4-5 year course, Jadid madrasas with 7-8 year course, combined schools, and teacher courses [36; 37]. The organizational structure differed fundamentally from traditional ones: schools were divided into classes, there was a fixed schedule and curriculum, modern teaching aids were used [1].

4. The Bukhara Variant of Usuli Jadid: Specific Characteristics. The primary method of instruction in Muslim educational institutions was the book method –that is, memorizing individual phrases, passages, and entire books, separate chapters and verses of the Quran, and stories from the lives of the prophets. The learning process consisted of studying the alphabet, memorizing Arabic letters in alphabetical order, as well as memorizing individual phrases and entire passages from religious books –a process that took several years. Schools had no division of students into grades, no defined study periods, no curricula, and no textbooks. Boys aged 8–10 were admitted to the old-type madrasas and studied for 20 and even 30 years. Advanced disciples lived near the madrasa and performed the functions of a junior teacher (khalfa). Many disciples assumed the rank of mullah without completing the full course of study. At all stages of education, the main time was devoted to studying the dogmatic foundations of Islam (aqaid), the Quran, tafsir (the science of Quranic interpretation), hadith, the foundations of Muslim law and ethics, Islamic history, and the Arabic and Persian (Tajik) languages.

Criterion	Qadim (Traditional) System	Jadid (New Method) System
Goal	Preserving religious knowledge and preparing students for religious service	Preparing people for modern life and serving social progress
Teaching Method	Mechanical memorization of the Quran without understanding its meaning (usuli qadim)	Phonetic method (usuli savtiya) – mastering literacy within 40 days
Curriculum	Religious subjects only: fiqh, kalam, tafsir, hadith	Religious subjects + secular subjects: mathematics, geography, natural sciences, history, languages
Language of Instruction	Arabic and Persian (Tajik) languages	Native language (Uzbek/Turkic); Arabic and Persian were also studied
Duration of Study	8–10 years in maktab (often inefficient)	4–5 years in Jadid maktab; 7–8 years in Jadid madrasa
Organizational Structure	No division into grades; no fixed schedule	Divided into grades; fixed schedule and curriculum in place
Teaching Materials	Manuscripts and old books; no modern tools	New textbooks (Behbudi, Avloniy), maps, visual aids
Social Function	Training clergy and ulama	Preparing educated, active citizens for modern society
Philosophical Basis	Traditional religious knowledge and scholasticism	Islamic rationalism + European Enlightenment + Turkic patriotism
State	Supported by the Emir and	Discriminated against and

Attitude	religious elite	persecuted; teachers imprisoned
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Comparative Analysis of Qadim and Jadid Education Systems

Table 1. Comparative Analysis of the Qadim and Jadid Education Systems

To fully understand the revolutionary nature of jadid pedagogy, it is necessary to compare it with the traditional system. The qadim system aimed to preserve religious knowledge and prepare students for religious service, while the jadid system aimed to prepare people for modern life [14; 25]. The curriculum, teaching methods, language of instruction, duration of study, and social function differed fundamentally between the two systems [21; 26; 39].

Conclusion. The pedagogical concept of Bukhara jadids represents a unique phenomenon in the history of Central Asian education. Despite the short period of activity (1908-1920) and limited scale (no more than 15 schools), their influence on the development of pedagogy in the region was enormous.

Main achievements of Jadid pedagogy include: creation of an effective literacy teaching method that dramatically reduced study time; integration of secular and religious education; development of original textbooks and teaching methods adapted to local conditions; formation of a new type of teacher; and initiation of broad social discussion about the importance of education for national development.

Jadid pedagogy became a bridge between traditional Islamic and modern European education. It demonstrated the possibility of modernization without loss of cultural identity and laid the foundation for the formation of national education systems in Central Asia. The experience of jadid pedagogy remains relevant for modern educational systems, offering important lessons about cultural adaptation, balance between tradition and innovation, education as a tool for social transformation, and the possibility of implementing reforms even under difficult conditions.

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