

IMPORTANT ASPECTS OF TEACHING IN SCHOOLS OF “USUL-I JADID”

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Summary: *this article describes the educational process in the schools of the “usul-i jaded”, a number of specific features of new methods of teaching.*

Key words: *jadid, usul-i jadid, school, sound, learning, test, exam, term, lesson schedule, class, stage, science, visuals.*

President of the Republic of Uzbekistan Shavkat Mirziyoyev told in his speech at the expanded session of the Republican Council of spirituality and enlightenment: “It is natural that the legacy of our enlightened ancestors will serve as the foundation for the legal democratic state and civil society that we are building today. Because their ideas and programs are in harmony in every way with the strategy of building a new Uzbekistan” [1].

The Jadid doctrine was a true innovation of its time. About this, the philologist scientist, professor Begali Kasimov, in his book “National Awakening: courage, enlightenment, selfsacrifice”, which introduces the jadidism movement, States: “... The essence of jadidism was organized by an intense and exciting process, from the realization of the nation and homeland to the struggle for their benefit. Meanwhile, the movement also nurtured the nation. He took it from interpreting every disaster that fell on his head as fate to the point of being able to seek his measure. In particular, our jadids realized that in order for a nation to live, prosper, it must first be free, independent, and paid special attention to awakening society” [7;4].

The main goal of the jadid enlighteners was to save the Turkestan territory from colonial people and centuries-old victims, to free society from cultural backwardness and colonial oppression, to bring the people to the path of modern development, to reform the state, system, management, to educate young people who have acquired secular sciences and raise their spiritual awareness, to enter the world through educated [3;297-298]. National Turkestan jadids have come to the conclusion that the main cause of backwardness and poverty in the country is ignorance and servitude. Therefore, first of all, they wanted to radically reform the methods of training young people in schools and madrasas, to increase the level of thinking of the people. To this end, they planned to open schools in a new way.

Sources note that the newly formed “usuli jadid” schools differed from the schools operating in practice in a number of features, namely the system of education for children, the addition of writing with reading, the use of various visuals in the lesson row, the classroom system, the introduction of a break, and a number of other aspects. It was also set separately that the number of children in each class would not exceed 30, the children would be admitted to school twice a year, rest on Fridays and holidays, and leave in the summer.

In addition, the jadids of Turkestan have widely promoted the use of the Turkic language in the schools, making education more accessible to the local population. The jadids emphasized critical thinking in the course of the lessons to be conducted, encouraging students to question and analyze the data.

The savtian, which Ismail Gaspirinsky promoted, was a new method, the sound method, which allowed the letters to be read out of sound, and the order to produce baskets easily and quickly. For this reason, this new educational system method had received the names savtia (sound method), method jadid (new method) [6]. Of particular importance was the fact that the new method in question was taught to read and write at the same time.

Ismail Gasprali in his manual “doctrine to the Khojas” (“instruction to teachers”), he explained

the essence of the new school and the difference and advantages of “usuli jadid” from “usuli qadim”. The book also reveals the elevation from simple to complex or private to general, the addition of writing with reading, the teaching of each letter on the basis of the sound method (method savtia) (that is, with its Echo, aloud), the abandonment of dry memorization, each word, an explanation of the content of each natural phenomenon and social life phenomena, a way to ask questions. In his manual, Ismail Gasprali also speaks about how many years the school should teach children (from 6-7 years old), the distribution of study hours in the school year terms and holidays between terms, the procedure for drawing up a class schedule and setting breaks between classes, the location of the school and the place of classrooms, the level of equipping classes and even lighting them. This guide was both a program and a model of the new National School [5]. Ismail Gasprali, in this guide, guided the progress of the “usuli jadid” from easy to complex, showing its peculiarities in paragraph 15.

As the author stops on a new way of reading and teaching, he focuses on the fact that dry memorization is harmful to children without explaining the essence, and emphasizes the regular and consistent teaching of each letter “with its sound” separately. This method was accordingly also called “usuli savtiya” (sound method).

Thus, from the content of the lesson taught to the method of teaching it and the assessment process, from the classroom where the student listens to the class schedule-winter and summer holidays, from the location of the school to the equipment of the classrooms-to the level of light, a new program of school education was considered on modern grounds. This program found fame with the name “usul-i jadid”. The popularization of the term Jadid is that is primarily associated with this “usul-i jadid” [7;21].

It should be noted separately that the schools of “usuli jadid” had a number of different aspects from other schools. In particular, their differences and achievements were that in these schools the class was transferred to the lesson system, and the use of visuals in the course of the lesson proved to be a much more effective method. The clean, tidy, and light of the classrooms where the class was to be held, the teaching of children sitting on the partitions, and the introduction of breaks between classes became important. The fact that the old method schools operating in practice were largely limited to religious education, the teaching of modern science these schools did not pose much danger to the colonists, with the Tsarist authorities well understanding, began to pay serious attention to the Usul-i jadid schools.

Instruction in Jadid schools was provided to Muslim children for short periods, under intensive programs. The program of teaching in these schools was carried out on the basis of a secular, religious education program. According to this program, the educational system in the schools of the new method consisted of two stages:

the first stage was called the initial part, and the duration of his studies was 4 years. The person who completed this stage would have been much more educated, having made a better reward than their peers who had spent ten years in the old school.

The second was called the final stage, in which students were taught Arabic, Persian, Turkish and Russian. A disciple who successfully completed this stage could speak fluent Arabic, Persian, Turkic and speak fluent Russian [3;299-300].

The equipment and teaching facilities of the new method schools established by the Jadid progressives in the country were in stark contrast to those of the old schools, whose classrooms contained desks, whiteboards, tables and chairs, and educational exhibitions [2]. Sources note that the newspaper “Turkestanskije Vedomosti” recounts that some of the schools' modern curricula are strongly opposed by parents, especially mothers, especially as to the presence of a globe as well as the idea that the land is circular.

Schools based on the “usuli savtia”, which received the name “Usuli jadid”, arose with the attention of the essence against the “rus-tuzem” schools. In the schools of “Usuli jadid”, the cultivation of young people with a high national morale, passionate for the prospect of a nation, a homeland was at the forefront. The great merit of Jadid educators was that they saw education in their native language in schools as a decisive issue in teaching the basics of national literature, Muslim religion and

spirituality. Because they saw the main means of preserving the identity of the nation as native language and national literature [4]. The implementation of such reforms by the jadids of Turkestan can be compared to the great revolutionary changes for that time. Because, in such harsh conditions, the manifestations of the Turkestan jadidism movement developed the theoretical and practical foundations of teaching native language and literature, treating the teaching of native language and national literature as a matter of life or motherhood of the nation. Such issues were expressed in textbooks created by Turkestan jadidists. It should be noted that the issue of nationality has gained decisive importance in the activities of thinkers such as Behbudiy, Munavvarqori, Avloni, Fitrat.

Turkestan youth enter the schools of “usuli jadid” with great hope, passion. Despite of the difficulties, the demonstrators of jadidism did their best to open “Usul-i savtia” schools. These works were carried out in many cases at the expense of very great sacrifices. It is especially noteworthy that the Turkestan enlightenment used various methods in the implementation of educational reform. They made it their main goal to build a secular state, guided on the basis of Parliamentarism, relying on universal ideas in the future by establishing new schools called “usuli jadid”, which offer more diverse curricula, including science, literature and foreign languages.

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Rezyume: *Mazkur maqolada “usuli jadid” maktablarida ta’lim-tarbiya jarayoni, o’qish-o’qitishning yangi usullarining bir qator, o’ziga xos xususiyatlari bayon qilingan.*

Резюме: *В статье описан процесс воспитания и обучения в «новометодных» школах, а также ряд особенностей новых методов преподавания и обучения.*

Kalit so'zlar: *jadid, usuli jadid, maktab, tovush, savod chiqarish, sinov, imtihon qilish, chorak, dars jadvali, sinf, bosqich, ilm-fan, ko'razmali qurol.*

Ключевые слова: *джадид, метод джадид, школа, звук, грамотность, тест, экзамен, четверть, расписание уроков, класс, этап, наука, оружие.*