

MODERN PEDAGOGY IN THE INTERPRETATION OF MODERN DEVELOPERS

Murodov A.

Basic doctoral student (PhD) at TSPU

<https://doi.org/10.5281/zenodo.7378428>

Abstract. *This article talks about some aspects of the Jadidist movement. Attention is focused on the activities of modern progressives for the development of the country and nation. It was commented that the main focus of his activity was the struggle for education.*

Keywords: *social development, science, new school of method, enlightenment, social life, modernist movement, the idea of national independence, progressive, enlightener, science-enlightenment, pedagogic intellectuals.*

СОВРЕМЕННАЯ ПЕДАГОГИКА В ИНТЕРПРЕТАЦИИ СОВРЕМЕННЫХ РАЗРАБОТЧИКОВ

Аннотация. *В этой статье рассказывается о некоторых аспектах джадидистского движения. Акцентируется внимание на деятельности современных прогрессистов для развития страны и нации. Отмечалось, что основным направлением его деятельности была борьба за образование.*

Ключевые слова: *Общественное развитие, наука, новая методическая школа, просвещение, общественная жизнь, модернистское движение, идея национальной независимости, прогрессивная, просветительская, науко-просветительская, педагогическая интеллигенция.*

The experience of the world shows that in the process of any social development, the role of science, especially modern scientific intellectuals, is of great importance in the formation of similar thinking and instilling it in the human mind and, due to this, in mobilizing its power for great works. "We must pay special attention to inculcate the priceless heritage of our great scholars and writers, our dear saints, the bravery of our indomitable commanders and heroes into the minds of young people, and strengthen their feelings of national pride and pride"[1].

Today, thanks to the efforts of our local scientists, new approaches to the study of this issue have been decided. As a result of the research, it is clearly shown that the scientific heritage of the Jadids was the most advanced direction among the confused political forces of Turkestan society at the end of the 19th and the beginning of the 20th centuries. This movement is based on secular humanistic and national values, protection of the vital interests of local residents of the country, and ways to solve problems in social development. In order to modernize, the nation had to reform itself and become strong using the means of development and find its place in the world [2].

Today, thanks to the efforts of our local scientists, new approaches to the study of this issue have been decided. As a result of the research, it is clearly shown that the scientific heritage of the Jadids was the most advanced direction among the confused political forces of Turkestan society at the end of the 19th and the beginning of the 20th centuries. This movement is based on secular humanistic and national values, protection of the vital interests of local residents of the country, and ways to solve problems in social development. In order to modernize, the nation had to reform itself and become strong using the means of development and find its place in the world[3].

Our brave ancestors such as Mahmudhoja Behbudi, Abdulla Avloni, Abdulhamid Cholpon, Abdurauf Fitrat, Abdulla Qadiri, Haji Mu'in worked hard and fought to turn the national idea into a stable force. Their ideas were to enlighten our people, to prepare them for self-realization, and in this way to ensure the achievement of national liberation.

In this regard, 4 of the new method schools in Kokon were established in 1893-1900. The first Jadid school in Kokon was established in 1893 in Mirayubboy neighborhood. It was one of the largest Jadid schools in the city. 100 students were taught by teacher Ahmadjan Qori and three assistants. In 1899, a new Usul school was opened in Kholiboba neighborhood under the mosque. 25 students studied there, then 115 students studied in the new method school opened in 1899 in the Bandul neighborhood, where the Uzbek Khojakhon Akhmadkhoja was a teacher, and Muhammadkhan Muhammadov taught. Tatar Salahiddin Mezitov taught 115 students in the new Usul school opened in 1900 near the Besh Kovaq neighborhood mosque. Apart from these, in 1901, in Dakhmai Shahon neighborhood of Kokan, in 1902 in Galchasoy neighborhood, in 1904 in Bekbachcha neighborhood, and other new method schools began to operate.

In 1907-1910, new schools were opened in Kokon, Andijan and Samarkand. For example, in the village of Jalakuduq of Andijan, Mullah Toirjon, Mullah Khojaev and local teachers started teaching "usuli sawtiya" schools with 31 students, in the village of Khartoum with 50 students, and then with 55 students in Darkhan[4].

At the core of the work of Jadid thinkers were anti-colonial goals, the idea of national independence, which was not equally acceptable to the white and red empires. The government of the Soviets pursued a policy of extermination, both physical and mental, against them, and within twenty years almost all of them were victims of repression. Today, great attention is being paid to strengthening the national foundation of the education system and harmonizing it with the requirements of the times in our free country, which was dreamed of by the ancients. In fact, principles such as the creation of textbooks and manuals reflecting the most advanced examples of the national idea, national thinking, perfect knowledge of foreign languages, and the introduction of vocational training inspired the representatives of modernism in their time, and their direct campaigns in this direction served to create the foundation for the modern intellectual development of our activity.

REFERENCES

1. Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Олий Мажлисга Мурожаатномаси. -Тошкент: Ўзбекистон, 2018. -7 б.
2. Д.Алимова. Жади́дчи́лик феномени. – Тошкент: “Академнашр”, 2022. – 272 б.
3. Adib Xolid. O'zbekiston tavalludi. Toshkent: “Akademnashr”, 2022. – 424 b.
4. <https://n.ziyouz.com/books/tarixiy/Jadid.pdf>