



EVOLUTION OF PEDAGOGY IN XX CENTURY: SADRIDDIN AINI'S REFORM OF EDUCATIONAL PRACTICES

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ABSTRACT

This article delves into the historical context of Jadidism, an independent movement that emerged after the 1905 revolution, seeking to lead the national movement in Central Asia. However, its failure to resonate with the working class led to a distinct trajectory. Focusing on the Jadidism, the article explores its influence on educational reform, particularly through the establishment of new method schools in Samarkand, Tashkent, and Bukhara. The paper then shifts to Sadriiddin Aini, a prominent figure in the democratic direction, who vehemently criticized the traditional pedagogical methods prevalent in Bukhara madrasahs. Aini's insightful critique addresses issues such as the language barrier, age-appropriate content, and the disconnect between education and students' lives. The article concludes by highlighting Aini's role not only as a theorist but as a dedicated educator who championed a comprehensive approach to teacher training, emphasizing cultural, scientific, and pedagogical knowledge.

KEYWORDS: *Jadidism, Sadriiddin Aini, Central Asia, educational reform, new method schools, pedagogical critique, pre-revolutionary Bukhara, teacher training, democratic direction, cultural education.*

Jadidism took shape after the revolution of 1905 as an independent movement and wanted to take over the entire leadership of the national movement, but the people did not follow it, since Jadidism did not express the interests of the working people. The formation and development of Jadidism was influenced by the more developed Tatar bourgeoisie, using its nationalist newspapers, which were then distributed in Turkestan and Eastern Bukhara. The Jadids directed their first steps towards school reform as the most powerful factor for introducing their ideas to the Muslim masses, organizing a wide network of so-called new method schools. Such schools were opened in Samarkand, Tashkent and Bukhara. As a result, in the history of the development of social and pedagogical thought of the Uzbek people at the end of the 19th and beginning of the 20th centuries, the following directions was established:

1. Feudal-clerical direction led by the clergy.
2. National-bourgeois direction - Jadidism led by Behbudi, Munawar Kori and others.
3. Democratic direction, prominent representatives of which were Asiri, Adzhi, Hamza and Sadriiddin Aini [1].

Sadriiddin Aini, firmly taking the position of the democratic direction, fought against the illiteracy of Uzbek people at that time. In the pedagogical views of Sadriiddin Aini, a large place is occupied by criticism of the material base, student population, goals and objectives, content, forms and methods of teaching in madrasahs. As an eyewitness, in his works he correctly criticizes Bukhara madrasahs as a center for training statesmen and religious leaders [2]. In S.Aini's pedagogical views, the teaching methods of the old school, which was based on rote learning, were strongly criticized. S.Aini correctly understood that the teaching methods in old schools did not give students the opportunity to comprehend what they had learned, did not develop students' thinking, and gave rise to formalism in students' knowledge.

In Bukhara madrasahs, students worked individually and in groups. A student was allowed, while living in one madrasah, to study with a teacher at another madrasah. Therefore, students studied with different teachers at different times. There were no classrooms for classes; students studied in cells or at home with teachers, so-called mudarris. Some large mudarris had a separate room for classes. If the teacher's conditions allowed, he worked with a group of students; if not, he worked with each student individually. Typically, the teachers of Bukhara madrasahs could take on from eight to twelve lessons a day and assigned a separate time for each group. A student could attend three or four lessons daily. The teachers sat in their rooms, and the students went to them. If they were busy, then the students often had to wait for them. Therefore, students spent a lot of time waiting for the teacher. The main method of teaching in the madrasah was scholastic debate [3].

Sadriiddin Aini, criticizing the content and methods of classes in madrasahs, gives a typical example that reveals the essence of the entire system of training and education of the younger generation within the walls of Bukhara madrasahs. Sadriiddin Aini wrote: "It was believed that we studied logic, but in madrasahs all this science remained in one name. For a whole year, the students studied "Hoshiyai Qutba" - an interpretation of the book on logic "Shamsia". Revealing the depravity of the system of teaching children in



old schools, S.Aini demanded that students consciously acquire knowledge, so that they think independently and do not blindly imitate others [4].

S.Aini considered the main reasons for the inaccessibility of knowledge to students to be education in Arabic, the discrepancy between the content and volume of knowledge and the age of the children, and the gap between school education and the lives of students. He demanded education in the native language, bringing the content of education closer to life. The above facts indicate that Sadriiddin Aini was a leading historian of pedagogy. His works enriched the fund of the history of pedagogy, which is still available today [5].

S.Aini considered the sound method to be the main method of initial teaching of literacy and he himself applied it in practice. S.Aini attached great importance to conversation as a method of activating children's thoughts, developing their role and improving their attention and memory. S.Aini highly appreciated the role of exercises and repetitions as methods of consolidating the knowledge and skills of students. He understood exercises and repetitions not as cramming and teaching, but as the main ways of conscious and lasting assimilation of knowledge.

S.Aini paid special attention to teaching children before the primer period; he demanded visual teaching from the teacher. He described teaching methods absolutely correctly, pointing out that they changed without taking into account the factors and individual characteristics of students. This method was used throughout the entire training process and was acceptable for all ages of students, despite their individual characteristics. By this he wants to emphasize that the teaching methods of the old school were distorted to the point that the students could not separate the topic of the lesson.

Sadriiddin Aini correctly understood the reasons for the inaccessibility of knowledge to students. He believed that one of the main reasons for the inaccessibility of education for children is the teaching in Arabic. The dominance of the Arabic language in the schools of Central Asia made education inaccessible to children. Learning Arabic for five- and six-year-old children was not only difficult, but also completely unbearable, because... the working people never spoke Arabic. This language was a foreign language to them.

The second reason for the inaccessibility of training was the discrepancy between the content and volume of knowledge and the age characteristics of the people. Although the students at some points read in native language, they did not understand anything, for example, the works of Hafiz, Jami, Bedil.

Sadriiddin Aini paid special attention to the leading and decisive role of the teacher in the matter of education and training the younger generation. The teacher ensures the formation of a scientific worldview and moral qualities in students. S. Aini considered the teacher a social activist and disseminator of culture among the people. Showing the high and noble role of the people's teacher in society, Sadriiddin Aini sharply criticizes in his works teachers of the old school, who, in their outlook and preparedness, did not at all meet the minimum requirements for the status of a teacher. Criticizing the teachers of the old schools, Sadriiddin Aini always thought about new teachers who could educate well and better teach the younger generation.

The teaching ideal of Sadriiddin Aini is a widely educated, highly cultured and humane person. To successfully carry out the tasks of raising and teaching children, according to Sadriiddin Aini, a new teacher, in addition to religion, must have a good knowledge of the Tajik language, arithmetic, geography, natural science, pedagogy, hygiene, as well as agricultural sciences. Sadriiddin Aini absolutely correctly believed that a teacher, first of all, should know his native language well. This enhances his general culture and broadens his horizons. A teacher needs special education. Receiving pedagogical education and knowledge of hygiene equips teachers with scientific knowledge about the content in the methods of educating and training the younger generation. This idea of special training for teachers was professional in the conditions of pre-revolutionary Bukhara.

It was put forward in contrast to the old schools, in which teachers did not even have an idea of the existence of pedagogical sciences. Sadriiddin Aini is not only a theorist and historian of pedagogy, he himself worked as a teacher and applied his pedagogical thoughts in the practice of educational work. He was a talented teacher, a master of pedagogy. He loved literature, history and his native language. He knew a lot about these branches of science. This enabled him to impart solid scientific knowledge to his students. As an exemplary teacher, he carefully checked the students' homework and carefully analyzed the mistakes made together with the students. Sadriiddin Aini was a skillful and great organizer of the children's group at school. He led an amateur art group. Thus, Sadriiddin Aini was not only a teacher, but he was a wise educator.

In the pedagogical views of Sadriiddin Aini, issues of family and family education occupy an important place, since their parents are responsible for the development and formation of children. Therefore, Sadriiddin Aini paid special attention to the structure of the family, the rights and responsibilities of its members. In his works, Sadriiddin Aini sharply criticized polygamy, where women's



hatred of each other, enmity between them, hypocrisy dominated, and facts of debauchery among the wives of the wealthy men were often encountered. Women fought each other for the same husband. Sadriddin Aini criticized the family and family education of the exploiting classes, whose power was based on private property. The more the interests of private property come first, the more the natural basis of the family - love - is suppressed.

As Sadriddin Aini points out, the old society instilled in people an attitude towards children as future heirs of the wealth accumulated by their father, and instilled a view of children as a being wholly and completely dependent on their father, who gives them material and property power, a name, and a position in society. According to Sadriddin Aini, the personal dignity and moral interests of children, especially girls, were not taken into account in this society. Sadriddin Aini's statements on issues of family and family education completely coincide with his own life. His family was strong, friendly and hardworking. He respected his family and his wife. He was a caring and demanding father. Famous scientists grew up in his family: Kamol Aini and Kholida Aini, one of them is a Doctor of Science. His family is the best example for our young people.

In conclusion, in examining the multifaceted landscape of educational ideologies in pre-revolutionary periods, this article underscores the transformative impact of Jadidism on the national movement and, conversely, the resilient democratic direction led by Sadriddin Aini. Aini's insightful critique of traditional pedagogical methods, coupled with his emphasis on comprehensive teacher training, positions him as a pioneer in the evolution of education in Central Asia. The legacy of Aini's family life serves as a testament to his convictions, offering a compelling model for future generations. This exploration contributes to a nuanced understanding of the historical nuances that shaped pedagogy in the region, paving the way for ongoing discourse on education, culture, and societal transformation.

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