

THE SOCIO-HISTORICAL GENESIS OF THE EDUCATIONAL PHILOSOPHY FORMULATED IN TURKESTAN, AND ITS IMPLICATIONS

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***ABSTRACT--**This article analyzes the contribution of Jadids to the effective development of education in Turkestan in the late nineteenth and early twentieth centuries, as well as the genesis development of science.*

***Key words--**jadid, education, science, literature, harmoniously developed person, history, Turkestan, natural sciences.*

I. INTRODUCTION

The philosophy of education, developed in Turkestan in the late 19th and early 20th centuries, is interpreted as a field of study of these educators, studying the national pedagogical activity and the basics of education, its goals and ideals, the methodology of pedagogical knowledge, and the creation of a new Russian system. Therefore, it is not wrong to say that the philosophy of education reflects the goals, objectives and principles of the Jedid's educational program as an area of socio-institutional form. As we know, in the era of intense enlightenment, the United States first applied special research into the philosophy of education in Europe. However, long before, philosophical scholars such as Plato, Aristotle, Jan Amos Komensky, Locke, and Gerbart had developed a separate philosophical system for educational philosophy. The philosophy of education is usually understood as the field of philosophical knowledge that has the theme of education.

The philosophy of education as a science came from the beginning of the 20th century. John Dewey, the Anglo-American philosopher, is the founder of the world's educational philosophy. At present, educational philosophy in English-speaking countries has become an area of science that is offered by separate departments at universities. Thus, this chapter focuses on the analysis of philosophical problems related to the theory and practice of education, its appeal to education, and the description and reflection of the education system, its goals and levels. It is also noteworthy that this chapter focuses on the conceptual analysis of the organization of the educational process in the “new methods” of Turkestan and its gender problems.

Structural and functional analysis of the philosophy of education in Turkestan, its “theoretical poverty” of its approach to a set of methods that reveal the links between its elements and levels of development is the reason for the lack of research in this area. Therefore, the concept of education philosophy developed by Jedid enlighteners is directly related to the activeness and responsibility of social associations of the Turkic Muslim nations, not only the

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Uzbek nation, but also the entire national history. From this point of view, the philosophy of education formed in Turkestan calls for a new approach to sustainable development in the development of the national education system with the escalation of the socio-political situation. After all, education reform initiated by Jeddid educators has become a universal subjective factor in the sustainable development of Turkestan in general, uniting and diversifying various areas of socio-economic, political and spiritual activities.

II. THEORETICAL BACKGROUND

John Dewey, the Anglo-American philosopher, is the founder of educational philosophy in the world. Philosophy of education in English-speaking countries is a systematic field of study that is taught at universities in separate departments, primarily in Philosophy departments, and in some cases at colleges of education (faculties of education). Thinking about education is one of the problems of modern philosophy. This is due to the increasingly complex development of society in the 21st century. Under the influence of the scientific and technological revolution this society is becoming an information character, and this process determines its status and prospects. Thus, in modern conditions the philosophy of education is becoming a branch of philosophy. Together with representatives of pedagogy, psychology, sociology and other humanities, he strives to explore the content, aims and perspectives of education and plays an important role in the study of the social meaning and destiny of individual nations and peoples.

The existence of a philosophy of education is determined by the fact that education itself is a source of universal philosophical problems. And the main function of the philosophy of education is to understand what education is and to justify it (if possible) from the perspective of the individual and his or her needs. Philosophy of education is a form of philosophical activity related to education. Therefore, the definition of education is an urgent issue. The purpose of this activity is to emphasize the importance of understanding education, identifying its development, its interpretation at all social levels interested in its practice, and the consciousness that produces it.

The essence of the philosophy of education today is characterized by the definition of the key role of knowledge in the development of modern civilization. This creates not only the right and deep opinions of experts in a particular field, but also the basic attitude of the organizers of education, and the need for an effective system of social management, effective governance and self-defense. The philosophy of education is the response to the crisis of education, the crisis of traditional scientific forms of understanding and intellectual support, and the loss of the basic pedagogical paradigm.

III. MAIN PART

It is appropriate to highlight the following basic approaches to understanding the state and objectives of educational philosophy:

(a) The philosophy of education as a field of philosophical knowledge, with a view to analyzing the role and fundamental laws of the development of education, using common philosophical approaches and ideas;

(b) Philosophical analysis of education, understood as a matrix of community reproduction, is concerned with socialism, social structure, social interaction systems, socially inherited ethics and so on;

(c) The philosophy of education reflects a broader range of philosophical knowledge compared to philosophical metaphysics, social philosophy, and philosophical anthropology;

(d) Positive understanding of the role of education philosophy as a practical philosophy aimed at examining the structure and condition of pedagogical theory, its value and descriptive pedagogy, and its analysis of its objectives, methods and social implications;

e) Philosophy of education is a particular area for discussing the ultimate foundations of pedagogical activity, pedagogical experience and how to build new pedagogical activities.

Philosophy of education is a practical field of philosophy that reflects philosophical knowledge that contributes to the development of human creative abilities, deepening economic, social and cultural involvement in society, and, thus, contributing more effectively to human development. From this point of view, the socio-historical genesis of the philosophy of education formed in Turkestan is aimed at protecting the interests of Muslim Turkic peoples, which play an important role in the development of human civilization, and achieve economic stability in the region where they live. However, the dialectics of quantitative and qualitative changes of these needs and interests inevitably created the problem of education system development. The jihadist movement mainly aims to provide economic and moral support to young people who are eager to learn through education.

As a result of the disintegration of public education during the Tsarist Russia, serious crises in the socio-economic, cultural, spiritual and political life of Turkestan. That is why a group of sociologists suggest that at the beginning of the 20th century there was a universal illiteracy in Turkestan. The historian N.I. Alimova, however, calls these cases an attempt to falsify history, noting that the number of schools in Turkestan during that time was higher than in the regions of Tsarist Russia. Therefore, philosophically, it is appropriate to analyze the quality of education provided by the number of schools in the area. One of the main reasons for the loss of harmony between the number of schools and the literacy of the population, the Governor General of Turkestan K.P. It is the result of Kaufman's policy of "ignoring" the policy of indigenous education. Therefore, considering that two-thirds of Turkestan's population were nomadic pastoral and shepherd families living in Turkestan at the time, their uncontrolled education had a dramatic impact on the literacy of the people. In the early years of colonialism, the tsarist officials primarily aimed at the policy of seizing the marginalized population. From historical sources we can say that the main purpose of educating the local population was to make them Russian.

From the 60s and 80s of the 20th century, historical, social and political, spiritual and cultural analysis of the development of the education system of Turkestan was of particular importance. In particular, Bendrikov's monograph provides an in-depth analysis of objective and subjective factors in the development of Muslim education in colonial Turkestan. Specifically, this study focuses on the case of General KP Kaufman's rule in Turkestan, the critical study of Muslim schools, and, in most cases, discrimination. Analytical conclusions show that in his work, the author criticized the Jadids' activities based on Soviet ideological and ideological views and regarded them as proponents of "bourgeois nationalism", "pan-Turkism" and "panislamism." However, this study

does not take into account the positive achievements of new method schools established by the Jadids. At the same time, Russian education has highly appreciated the "civilization mission" of Russian culture.

A.Savitsky's research by Y. Abdullaev is important in the context of foundations from madrassas, schools, mosques and other religious organizations, the number of students in Muslim schools, teaching staff of madrassas, teaching and writing in primary schools, teaching mother tongue and madrasahs. historical facts. Taking a closer look at the analysis of these studies, we can see that no movement in the lives of the peoples of the region has such a powerful social, political, spiritual and educational impact.

The jihadist movement played an important role in the lives of Turkestan region, the Caucasus, Crimea, Tatarstan and other nations in the late 19th and early 20th centuries. Research shows that this movement first originated in Crimea in the 1880s under the leadership of Ismailbek Gaspirali (1851-1914) among the Crimean Tatars, and there is historical evidence that its representatives often called themselves progressives, then Jadids. Ismail Gaspirali: "Europe is an old man with a lot of experience. We have respect for the great age. We learn from experience. But we do not repeat their mistakes What we see in Europe does not run as a child. Like wise men, "What is this? What will be the result? Is it compatible with conscience and justice? we are weighing it on the scales ". In other words, the progressive forces of that period, first and foremost, the intellectuals felt that the local population was lagging behind the global development process, and were actively trying to raise the literacy of the population, realizing the need to reform society. . In particular, hundreds of educated and selfless people like Mahmudkhoja Behbudi, Munavvarqori, Abdulla Avloni, Isaac Khan Ibrat, Abdurauf Fitrat, Abdullah Kadiri, Abdulhamid Chulpon, Usman Nosir, and the welfare of our country. The noble deeds that he has accomplished in his memory will never be forgotten in the memory of generations.

Jadidism, in essence, is primarily a political movement, with its distinctive formation, development and defeat, mainly in Turkestan, the Bukhara Emirate, and the Khiva Khanate: 1 (1895-1905); 2nd period (1906-1916); third period (1917-1920); the fourth period (1921-1929). Enlightenment educators who think for the future of the nation come from virtually every category of the people - artisans, peasants, traders, owners and scholars. The intellectuals first decided to start the struggle against chorism from the political and educational frontier, to awakening the nation from centuries of backwardness. That is why some Jedid scholars emphasize that the Jadid movement has found a favorable basis for its development in the Turkestan region in such a historical context. The movement mainly focused on the following priorities in Turkestan's struggle for independence: expanding the network of new method schools, sending talented young people to study abroad; the creation of various educational societies and theater troupes; publishing newspapers and magazines, building a nation-state in Turkestan, enhancing the socio-political consciousness of the people. From this point of view historian scientist K.Rajabov writes that "this would be possible only if a strong party of Jadid intellectuals" was formed. For example, the Jadids movement in the Emirate of Bukhara has also developed and they have done important work to popularize the nation and to increase the outlook of the nation. In 1909, members of the movement established the secret society "Educate atfolk" and carried out the following activities to promote widespread knowledge:

- Providing economic and moral support to young scientists, focusing on sending Russia to Kazan, Ufa, Bakchasaray and Turkey.

- In the Emirate of Bukhara they have tried to regularly introduce Bukhara residents with print samples published in Muslim cities in Russia, Turkey and Iran.

- members of the society oppose inappropriate, unnecessary expenses, wastes in weddings and festivals

In the second half of the 19th and beginning of the 20th centuries, Turkestan had its own education system. As the founders of the former regime begin to destroy the education system that has developed over a long period of time

the local education system has collapsed. This led to a policy prevailing in the system, as well as in other areas of Turkestan life, in the interests of the colonial government. This led to the opening of Russian schools and the rapid increase in their number, which led to the achievement of the Russification of the local population, and, secondly, the destruction of traditional education in the pre-colonial period. Kaufman suggested that the training of Turkestan youth with Russian children would lead to positive results in the assimilation of the occupied country, without distinction in the thinking of unusual children.

In these traditional educational institutions, based on Islam, along with Islamic studies, secular science is taught. Elementary education lasted 5-6 years. The basics of Arabic were taught first. The next step is to read Haftyak (the seventh part of the Qur'an). Then there was the book Chorus Book (the fourth book). The book reflects the traditions of the Muslim, followed by Sufi Ollayor's book "Risolai Aziz" - "Sabotul Ojizin". books are memorized. At that time it was considered a great honor to have a deep knowledge of Islam. In our view, man is the only creature in the world to pass on his knowledge to future generations. As you can see, the study of Islamic studies is not a practical social problem. Here we need a broad philosophical approach. The Islamic education system is not just a social activity, it involves searching for the most effective ways to store and transfer knowledge. First of all, many of the achievements of our people in the past, that is, all positive things are connected with the Islamic factor. Secondly, the Islamic education and upbringing system focuses not only on the vital problems of the Muslim person or on the ideal tasks of humanity, but also on the enrichment of artistic and philosophical outlook. An example of this is the creative legacy of our great ancestor Alisher Navoi.

In conclusion, in the late 19th and early 20th centuries, significant changes took place in the socio-economic, political and cultural life of Turkestan, and a new phase began. Due to Tsarist Russia's conquest of Turkestan, European culture, way of life and ways of education began to arrive. As a result, anti-colonial reform and enlightenment efforts in several Asian countries have intensified. These efforts did not affect the socio-economic and spiritual life of the Turkestan people. During this period, there were several great influential influxes of educators such as Ahmad Donish, Furkat, Avaz Otar, Mukimi. In the end of the XIX century this movement of enlightenment began to flow in the Jadids, and it underwent major changes in the cultural, educational, educational and socio-political spheres of Turkestan. Jadids and Fitrat's works and their works have become popular, newspapers and magazines have been published, books and textbooks have become widespread, and there has been a growing interest in learning the national past, its spiritual heritage, and the ways of teaching and learning other peoples. Undoubtedly, all this has led to the formation of the national consciousness in the people, political and spiritual awakening, the aspiration for independent development.

IV. CONCLUSION

First, the Jihadis, which functioned in Turkestan, are a movement that has been the main goal and idea of the national independence of the late 19th and early 20th centuries. This was to create a new system of education, a high culture, and a democratic form of government. On the basis of these ideas they are: (a) Paying attention to the development of traditions, customs, traditions, national and religious values and education of the peoples of the region; (b) Understand the current political situation and prioritize their theoretical and practical efforts to raise awareness rather than political goals. The fact that they understood the current situation and possibilities, that is, they could not achieve political goals without raising awareness, was a sign of political maturity in the Jadid movement. That is why they started their original purpose with enlightenment. They think that the main reason for the backwardness of the country, the social and colonial oppression, the violation of their rights and norms, the ignorance of the people and their distance from education.

Second, Jadids have promoted Islamic principles and hadiths in their works and have incorporated the essence and substance of their works. They have been able to explain the logical overlap of religious and secular science. They paid special attention to the study of social, spiritual, moral mysticism and rich heritage left by the great thinkers of the East. Jadid educators sought to give him an objective assessment of the history and evolution of the Islamic religion. Recognizing the need to build a society based on Islamic ethics, they based their beliefs on the Quran and hadith. Through their works, they emphasized the balance between secular and religious knowledge, the cultural and spiritual value of Islam, and the educational value of hadiths.

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