ISSN: 2181-3337 | SCIENTISTS.UZ VOLUME 5 ISSUE 8 AUGUST 2026

PEDAGOGICAL VIEWS OF JADID ENLIGHTENERS ON EDUCATION AND SCHOOL MANAGEMENT

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DOI: 10.67620/sai.58b0001

ABSTRACT

The article provides a systematic analysis, based on primary sources, of the pedagogical views of the Jadid enlighteners who were active in Turkestan in the late nineteenth and early twentieth centuries regarding education and school management. The source base of the study consists of materials from the national press published between 1914 and 1929 ("Sadoyi Turkiston", "Oyina", "Mehnatkashlar tovushi", "Ishtirokiyun", "Turkiston", "Yosh Turkiston"), texts of Jadid drama, and studies by Z. Abdirashidov, R. Sharipov, A. Khalid, and T. Kocaoglu. Using content analysis and the historical-comparative method, six functional blocks of Jadid school management are identified: institutional establishment and regulatory governance, regulation of the educational process, staffing policy, financial management, assessment and public accountability, and social partnership. Mahmudkhoja Behbudi's concept of the "zamona maktabdori" (school administrator of the modern age) is interpreted as a historical and national source of the contemporary professional model of the education manager. The article also analyzes why the Jadids' attempts to introduce a unified curriculum did not succeed and draws methodological conclusions for present-day educational reforms.

ACCEPTED

03.09.26

Keywords: *Jadidism, school management, new-method school, curriculum, timetable, public examination, charitable society, waqf, "zamona maktabdori", educational management, managerial competence.*

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Introduction

Pedagogical Views of Jadid Enlighteners on Education and School Management

Developing the managerial competence of the head of a general education institution is currently one of the most pressing issues in educational management. The Concept for the Development of the Public Education System of the Republic of Uzbekistan until 2030 includes among its priority tasks the professional training of school leaders and ensuring the transparency of educational institutions and their accountability to the public (President of the Republic of Uzbekistan, 2019). At the same time, contemporary educational management theory is often adopted from Western experience, while managerial thought within the national pedagogical heritage has not been sufficiently generalized at the theoretical level.

The Jadid movement has been extensively studied in Uzbek pedagogical scholarship. However, most existing research is devoted to the Jadids' literary and artistic heritage, their enlightenment ideas, and the methodology of the usul-i savtiya (phonetic method). The management dimension of the Jadid school in particular - the procedure for establishing an institution, its regulatory documents, financial sources, staffing policy, regulation of the educational process, and the practice of reporting on results - has rarely been treated as an independent subject of research. Yet primary sources show that the Jadids designed not

only a new method, but also a new type of educational institution: an organization with its own curriculum, timetable, staff, budget, and reporting system.

Accordingly, the purpose of this study is to systematize, on the basis of primary sources, the views and practices of the Jadid enlighteners concerning education and school management and to compare them with the categories of contemporary educational management. The article seeks answers to the following three research questions: 1) What was the principal object of Jadid criticism - teaching methodology or the school's organizational and management system? 2) What functional blocks constituted Jadid school management, and by what standards were they regulated? 3) Why did the Jadids' attempts to standardize the education system fail to achieve full results, and what lessons does this offer for educational management today?

Research Methods

The following methods were used in the study. First, source-critical and textual analysis was used to determine the author, publication venue, date, and degree of reliability of each document. Second, content analysis was conducted: across the entire corpus, key units expressing management semantics ("school", "director", "administration", "supervision", "curriculum", "timetable", "examination", "teacher", "salary/remuneration", "charity", "waqf", "charter", "class", "certificate") were ranked by frequency, and the sources with the highest frequencies were selected for in-depth analysis. Third, categorial-typological analysis was applied: the identified evidence was coded according to six functional blocks of contemporary educational management. Fourth, the historical-comparative method was used to compare the management of Jadid schools with that of traditional maktabs and madrasas and with the experience of Russian-native schools.

Literature Review

Analysis of the sources shows that disorder - that is, management deficiencies - lay at the center of the Jadid enlighteners' assessment of the traditional school. A. Khalid summarizes the essence of Jadid criticism as follows: "The school was disorganized, unhygienic, and run by uncouth teachers with no training in pedagogy; there was no system for inspecting schools; there were no organizations for establishing schools; and the philanthropy of the rich, insufficient as it was, took no organized form" (Khalid, 1998, pp. 36–37). The four deficiencies listed in this description - the system of supervision, the mechanism for establishing schools, staff qualifications, and financial organization - correspond directly to key categories of contemporary educational management.

The same situation is also documented in sources from Turkestan. Z. Abdirashidov points to the discrepancy between the legal status of the traditional school and the supervision that actually existed:

"Schools were officially considered religious and were under the supervision of Sharia authorities. In reality, however, no one supervised or inspected these schools" (Abdirashidov, 2008, p. 13).

The researcher specifically identifies three major institutional gaps in the old school: the absence of a curriculum, a lesson timetable, and a final credential: "Teachers had no curriculum or timetable of any kind for conducting lessons. After completing school, pupils received no certificate of any kind" (Abdirashidov, 2008, p. 16). The same source also notes that children were admitted to school at any time of the year and that pupils of different levels studied together in the same group (Abdirashidov, 2008, p. 16).

The economic roots of resistance to reform were also connected with the management system. The income of the traditional maktabdor (schoolmaster) was not a fixed salary but consisted of informal gifts from parents - the "panjshanbalik" brought every Thursday (Khalid, 1998, p. 50). The character of the domla in Hoji Mu'in's play defends this financial model and opposes the new order (Rizaev, 1997, pp. 250–251). Thus, introducing the new school also required changing the schoolmaster's source of income.

In madrasa management, the main problem was the lack of control over waqf funds. In Munozara, Abdurauf Fitrat exposes how waqf income passed into the control of mudarrises under the designation

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"haqqi ut-tadris", while hujras became private property and were sold for prices ranging from ten thousand to forty thousand tanga (Sharipov, 2002, p. 101). The distribution scheme for the annual waqf income of the Kukaldash Madrasa is also given: a certain portion of the funds went to the mudarris, while the remainder was divided among the imam, sufi, caretaker, water carrier, and hujra owners (Sharipov, 2002, p. 100). This criticism was later expressed directly in the language of management: "The absence of any supervision caused waqf property to be squandered" (Aliev, 1923).

For this reason, in Jadid discourse the concept of "reform" meant not repairing buildings or replacing individual lessons, but precisely restructuring the existing order. In Hoji Mu'in's play, this idea is stated openly in the dialogue between the characters: the purpose of reform is "to correct the order of teaching" (Rizaev, 1997, pp. 264–265). The first finding is therefore that the immediate object of Jadid criticism was not teaching methodology, but the school's organizational and management system; the usul-i savtiya was introduced as one of the means of restructuring that system.

Opening a Jadid school was a complex administrative process. Applications submitted by Munavvar qori and Abdulla Avloniy were rejected several times, and permission was obtained only with the consent of the governor-general (President of the Republic of Uzbekistan, 2019, p. 37). From 1912 onward, registration of new-method schools became compulsory (Abdirashidov, 2008, p. 189). A circular issued by Governor-General A. V. Samsonov on 25 January 1912 established the administrative procedure that remained in force in Turkestan until 1917: a school could be opened only with the permission of the inspectorate of public schools; the application had to include the curriculum for the course of study and a list of the textbooks to be used; the requirement that teachers and pupils belong to the same nationality was monitored; teachers had to be certified in accordance with the legislation of 1892; and the rules were binding on all existing schools (Abdirashidov, 2008, pp. 38–39, 206). In practice, the application also had to include information about where the teacher had been educated and where he lived, and the document was first submitted to the local pristav (Khalid, 1998, p. 206).

Officials of the Turkestan Educational District also developed a nine-clause set of rules that made opening a school more difficult: the room had to be suitable for teaching, sufficient light had to enter through the windows, permission had to be obtained from the inspector in a timely manner, and so forth (Akhrorova, 1996). Although these requirements served as instruments of restriction for the colonial administration, in substantive terms they represented an early form of licensing an educational institution.

The Jadids did not merely adapt passively to this procedure; they mastered it and taught it to the public. In Oyina, Mahmudkhoja Behbudi published a special article entitled "Mahtablarg'a ruxsat olmoq tariqasi" ("How to Obtain Permission for Schools"), in which he offered practical recommendations on the procedure for formalizing documents and on how to present the founder and teacher to the government (Behbudiy, 1914). Munavvar qori's article "Jamiyat qanday ochilur?" ("How to Establish a Society"), published in Sadoyi Turkiston, is essentially a step-by-step guide to creating an educational organization: first obtain a model charter, then write an application and submit it to the governor with the signatures of at least five people; those who sign are regarded as the founders of the society (Munavvarqori Abdurashidxon o‘g‘li, 1914).

The next stage after obtaining permission was to form the governing body:

After permission has been granted to the society, the founders first gather and elect from among themselves a chairman, a chief secretary, and a treasurer. The others are regarded as members of the board. From that day onward, the society's real work begins: raising funds, increasing membership... (Munavvarqori Abdurashidxon o‘g‘li, 1914).

This passage defines a clear organizational structure for the educational society: the positions of chair (sadrnishin), secretary (sarkotib), and treasurer, as well as the governing board. It demonstrates that the principle of distributing authority and financial responsibility had taken shape in Jadid management thought.

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The schools also had their own charters. It is recorded that the nine-clause charter of the "Muhammadiya" school, opened in 1912, was sent to Ismail Gasprali (Abdirashidov, 2008, p. 36); the "Tarbiyai atfol" society in Bukhara had a seventeen-article charter (Sharipov, 2002, p. 83). A supervisory position was also established: the crown prince of Khiva appointed a special nazir to supervise the new schools, and this function was performed by Ramazon Muhammad Karimzoda (Abdirashidov, 2008, p. 30). In announcements from Khiva, the school's "owner" (founder) and its "teacher" were formally distinguished (Abdirashidov, 2008, p. 30), indicating a separation between founding and executive functions.

In 1917–1918, a vertical management structure emerged. The newspaper Mehnatkashlar tovushi published the weekly lesson timetable sent by the central Commissariat of Education and emphasized that schools failing to follow it should be reported to the regional Commissariat of Education (Kattaqo‘rg‘on, 1918). Munavvar qori's article in Ishtirokiyun reveals the decision-making procedure among the education collegium, its Turkic (national) section, the city and uyezd education councils, and the teachers' union: the section submitted its proposal to the collegium, the collegium rejected it, and the section then referred the matter to lower-level bodies (Munavvar qori Abdurashidxonov, 1919).

The most significant difference between the Jadid school and the traditional school was the regulation of the educational process. The set of rules promoted through the newspaper Tarjimon closely resembles modern internal regulations:

...the number of pupils in one class should not exceed 30; they should be separated according to their level; pupils should be admitted twice a year, at the beginning and in the middle of the year; a new class should be opened for newly admitted pupils; there should be 4-5 hours of lessons per day and instruction six days a week; lessons should last 45 minutes, with a 10-minute break between them; a lesson timetable covering different subjects should be drawn up; pupils should not be made to memorize various texts, and so forth (Abdirashidov, 2008, p. 18).

These standards were also applied in practice in Turkestan. In his recollection of the school he opened in Tashkent in 1901, Munavvar qori describes the curriculum he prepared in precise numerical terms:

I prepared a 24-hour program consisting of 12 hours of Turki language, 5 hours of arithmetic, 2 hours of geography, and 5 hours of religious lessons per week... Twenty-two children from the mahalla enrolled... On 3 June 1901, we gathered 30 people from the mahalla and 22 children and formally opened the school. From that day onward, using that program, I divided the pupils into two classes and began teaching them by myself (Alijonov, 2024, p. 35).

This passage is valuable for the history of school management in several respects: it records simultaneously the weekly allocation of hours, the size of the student body, division into classes, the date of opening, and the participation of the mahalla. In addition, the author identifies the source of the curriculum: he modeled it on the curriculum of the Bakhchisaray school published in Tarjimon (Alijonov, 2024, p. 35). Thus, the press served as a channel for the transnational transfer of a management model.

In Hoji Mu'in's play, the structure of the new school is described as four grades and a four-year period of study; during this period, the pupil becomes literate and masters arithmetic, geography, Islamic history, and tajwid (Rizaev, 1997, p. 269). The work also reflects requirements for the school building: the building had to comply with rules of hygiene (hifzi sihhat), maps had to be hung on the walls, and the classroom had to contain desks, a table, a board, and chairs (Rizaev, 1997, p. 267). The inventory of the free school opened by Is'hoqxon Ibrat in 1907 likewise included desks, tables and chairs, new books, textbooks, notebooks, a blackboard, and a globe (Abdirashidov, 2008, p. 36).

From the perspective of management, the most complete description concerns the school of Abdulqodir Shakuriy. In an article published in Tarjimon in 1908, Ismail Gasprali gives the following assessment:

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The new-method school of Samarkand appears quite orderly in terms of its curriculum and organizational form. Head teacher Abdulqodir Effendi Shakuriy serves the discipline and progress of the school not as an ordinary employee, but with selfless devotion... The school has nearly one hundred pupils and three teachers (Abdirashidov, 2008, p. 51).

In this passage, four management categories - "curriculum", "organizational form", "discipline", and "head teacher" - occur in a single sentence; it also records the ratio of staff to student body (nearly one hundred pupils for three teachers). In June 1910, twelve identical applications submitted to open new-method schools in Tashkent were accompanied by a four-year curriculum in which each subject was linked to a specific textbook (Khalid, 1998, pp. 191–192). This indicates that the curriculum had been formalized as a document and that there was an attempt to standardize textbooks.

The issue of a unified curriculum was addressed systematically in 1917–1918. In March 1917, Munavvar qori formed a commission to develop a common curriculum for all Muslim schools in Turkestan; on 20 May of the same year, a congress of Turkestan teachers was held in Tashkent (Khalid, 1998, p. 277). The newspaper Mehnatkashlar tovushi summarized the congress resolutions as follows: instruction in every school should be conducted in the mother tongue; primary schools should provide seven years of education and be universal, compulsory, and free; foreign languages should not be compulsory in primary school and should not be taught at all during the first three years (Kattaqo‘rg‘on, 1918). The same source states that "the curricula of the schools of peoples living in one country" could not be different and that it was therefore decided "to make the curricula of all schools in Turkestan uniform" (Kattaqo‘rg‘on, 1918).

The staffing issue formed the core of the Jadid management program. Ismail Gasprali's program of educational reform included the following provisions: the school should be separated from the madrasa; separate teachers should be trained for primary classes; teachers should receive a monthly salary rather than "alms"; separate schools should also be opened for girls; and teaching should be conducted according to a defined curriculum and with the use of textbooks (Sharipov, 2002, p. 32). In essence, these five provisions constituted a project to place teachers' work on a professional and contractual basis and to establish the school as an independent institution.

Teacher-training practice took shape at the model school in Bakhchisaray. At the same time, this school also functioned as a "darulmuallimin" (teacher-training institution): mullahs who came from various cities studied the usul-i savtiya for one or two months and, after receiving a teaching certificate, returned to their own cities (Abdirashidov, 2008, p. 17). A distinctive "cascade" mechanism was introduced: each graduate was required to teach what he had learned to at least two other people and to reform two additional schools besides his own (Abdirashidov, 2008, p. 17).

At an early stage in Tashkent, an "itinerant teacher" model was tested: merchants funded a salary for one teacher, who taught in turn at four old schools in four quarters of the city; the experiment ended when the sponsors stopped paying the salary (Alijonov, 2024, p. 34). This example shows that staffing policy was directly dependent on financial sustainability.

The shortage of teachers was a problem acknowledged by the Jadids themselves. Behbudi wrote, "We have so few teachers in Turkestan..." and proposed using funds otherwise spent on weddings and ceremonies to send young people to the Caucasus, Crimea, Orenburg, and Kazan to learn teaching methods (Sharipov, 2002, pp. 76–77). Restrictions imposed on Tatar teachers from 1912 onward further aggravated the situation (Khalid, 1998, p. 191). In 1918, when the number of schools in Tashkent reached seventy-two, three- and six-month "teacher-training courses" were opened to meet demand (Sharipov, 2002, p. 44). By 1927, a complete organizational model of professional development had emerged: a central course for 30 participants was opened in Samarkand, lasting one and a half months; participants were admitted from each district according to quotas; a dormitory was prepared beside the course building; and participants were provided with teaching materials, stipends, and travel expenses (Rahmon o‘g‘li, 1927).

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The Jadid enlighteners clearly articulated, at the theoretical level, the school's need for a stable financial foundation. In his article "Jamiyat qanday ochilur?" ("How to Establish a Society"), Munavvar qori links this idea to the thesis of the school's institutional primacy: "The first gate to the garden of education and culture is the school" (Munavvarqori Abdurashidxon o‘g‘li, 1914). He then explains why merely opening a school is not sufficient:

It became understood that simply opening a school does not complete the work; rather, its progress and continuity require material and moral assistance and support, effort, and dedication. As the best measure for this, they established a 'society'; that is, within the framework of official law, they created a method of collecting donations from the people so that the deficiencies and needs of schools and institutions of higher learning already opened or yet to be opened could be remedied and met with greater ease (Munavvarqori Abdurashidxon o‘g‘li, 1914).

This passage lies at the core of the Jadid concept of financial management: the continuity of the school is linked to the existence of a permanent organization that finances it. In practice, a network of such organizations emerged: the society established by Munavvar qori in Tashkent in 1909 operated under the name "Turon" from 1913 onward; similar societies were established in Samarkand, Bukhara, Kokand, and Namangan, where they assumed responsibility for providing economic support to new-method schools and for creating textbooks and teaching manuals.

A particularly noteworthy feature was the public nature of financial reporting. Issue No. 21 of Oyina published an account of the proceeds from a performance of Padarkush staged by amateur performers from Samarkand in Kokand for the benefit of a new-method school: total revenue amounted to 1,331 rubles 50 kopecks, expenses to 727 rubles 10 kopecks (with a list of expenses attached), and net proceeds of 604 rubles 40 kopecks were transferred to the school (Sharipov, 2002, p. 28). This is a clearly documented example of funds raised for the benefit of an educational institution being reported publicly through the press.

The public examination stood at the center of the Jadid school's assessment system. At the first model school in Bakhchisaray, instruction began with twelve children and continued for forty-five days at four hours per day; the forty-sixth day was announced as examination day, and prominent townspeople were invited. Of the 200 people invited, 30 attended, while on the day of the examination itself the number of pupils reached forty (Abdirashidov, 2008, p. 15). This shows that the examination served at the same time as a means of building the school's reputation and expanding its scale.

The pedagogical and managerial meaning of the public examination is expressed directly in Hoji Mu'in's play. The teacher explains that the purpose of the examination is to make known to the public the pupils' work over the course of a year and his own "service in the cause of education and upbringing"; the invitation is sent in advance and specifies the exact time (Rizaev, 1997, pp. 267–268). More importantly, the school head asks an influential person invited to the examination to state the shortcomings openly and, saying "if we have shortcomings, let us strive to perfect them", invites external review on his own initiative (Rizaev, 1997, p. 268). In the language of contemporary educational management, this means opening the results of self-assessment to external evaluation - in other words, combining internal and external quality-assurance mechanisms.

Analysis and Results

The following table summarizes the study findings in comparison with the categories of contemporary educational management.

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Table 1

Correspondence of Jadid School Management Elements with Categories of Contemporary Educational Management

Management block	Jadid practice and source evidence	Contemporary equivalent
Institutional establishment and regulatory framework	Submission of an application, curriculum, and list of textbooks; inspectorate permission; school charter ("Muhammadiya": 9 clauses); charter of "Tarbiyai atfol" (17 articles)	Licensing, institutional charter, compliance with the state educational standard
Regulation of the educational process	No more than 30 pupils per class; 45-minute lessons; 10-minute breaks; 6 days per week; lesson timetable; 24-hour weekly program; 4 grades - 4 years	Curriculum and syllabus, lesson timetable, class-size standard, sanitary requirements
Staffing policy	Principle of a monthly salary for teachers; 1-2 months of training and a teaching certificate; 3- and 6-month courses; central quota-based course	Teacher certification, professional development system, remuneration
Financial management	Funds from the "jamiyati xayriya" and waqf; membership fees and subsidies; budget shares (20% / 30%) and supervision by the waqf department	Extra-budgetary funds, sponsorship board, financial control, and internal audit
Assessment and accountability	Public examination, invitation, participation of state and public representatives; financial reporting in the press on theater proceeds	Educational quality assessment, open-house day, public reporting
Social partnership	Mahalla consent and participation; network of sponsors; teachers' union; student self-government	School-family-mahalla cooperation, parents' council, student self-government body

The findings show that it is insufficient to interpret Jadidism solely within the framework of the usul-i savtiya methodology. Analysis of the sources confirms that the Jadid enlighteners implemented a comprehensive organizational project in education - that is, they built the school as an organization with a curriculum, timetable, staff, budget, system of supervision, and reporting mechanism. This dimension extends Jadidism from the subject matter of the history of pedagogy into that of the history of educational management as well.

The analysis showed that three types of management actors operated around the Jadid school: the state (the Tsarist inspectorate and later the Commissariat of Education), the community (educational and charitable societies, the mahalla, and sponsors), and the individual (the director, head teacher, and school founder/owner). The distinctive feature of the Jadid model was that its principal supporting actor was precisely the community. A. Khalid emphasizes that under the conditions of Turkestan, the establishment and support of the new-method school remained the responsibility of society rather than the state (Khalid, 1998, p. 186). This circumstance defined both the strength and the weakness of the movement: on the one hand, it made education a product of social initiative; on the other, it made it financially unstable.

The answer to the third research question takes shape at this point. The Jadids' attempts to introduce a unified curriculum did not achieve full results for four reasons. First, there was no institution capable of making the standard compulsory: A. Khalid shows that the experiment in teaching according to a common curriculum in Kokand failed because there were too few teachers capable of teaching all the subjects included in the curriculum and because no structure existed that could enforce a single standard (Khalid, 1998, p. 191). Second, there was no financial stability - when a sponsor stopped providing funds, the school itself ceased operating (Alijonov, 2024, p. 34). Third, the shortage of personnel was systemic, and the demand to establish a teacher-training institution (darulmuallimin) remained urgent even in 1914 (Asadullaxo‘jayev, 1914). Fourth, restrictions imposed by the colonial administration - the permission procedure, control over national composition, and the restrictions of 1912 - impeded the natural growth of the network (Abdirashidov, 2008, pp. 38–39; Khalid, 1998, p. 206).

This conclusion also has methodological significance for educational management today: a curriculum or state educational standard remains merely a document if it is not supported by an institutional mechanism for implementation, a stable source of funding, and trained teaching personnel. In other words, a standard is not an outcome but a function of the management system.

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A finding of particular theoretical value is Mahmudkhoja Behbudi's concept of the "zamona maktabdori". In his enlightenment program, Behbudi names the "zamona maktabdori", alongside the lawyer and the engineer, among the specialists who should be trained with the support of educational societies (Sharipov, 2002, p. 78). In essence, this amounts to recognizing as a distinct profession the specialist capable of managing a modern type of school. Thus, the figure of the education manager had already been theoretically defined in national pedagogical thought by the beginning of the twentieth century, and this may serve as a historical foundation for developing the professional standard of today's school leader.

Several direct correspondences were identified between the Jadid experience and contemporary management practice. The institution of the public examination corresponds to today's practices of external evaluation of educational quality, open-house days, and public reporting by schools; the "jamiyati xayriya" model corresponds to sponsorship boards and systems for attracting extra-budgetary funds; and the composition of the waqf department (two representatives from the executive body, one from the public, and one from the professional community) resonates with the representative principle of public oversight bodies. The requirement that a school leader know the language and the community's "ahvoli ruhiyasi" (social and psychological condition) (Alijonov, 2024) corresponds to the cultural and communicative competencies in contemporary models of leadership competence.

The limitations of the study should also be noted. First, the full texts of the charters of Jadid schools were not found in the corpus analyzed; they were mentioned only in passing (the nine-clause charter of the "Muhammadiya" school (Abdirashidov, 2008, p. 36), the seventeen-article charter of "Tarbiyai atfol" (Sharipov, 2002, p. 83), and the nine-clause rules of the Turkestan Educational District (Akhrorova, 1996)). Second, no reliable quantitative data were found on the exact monthly salary of a Jadid school teacher. Third, the organizational and management aspects of girls' schools are covered only very sparsely in the sources. These issues may form the subject of further research based on documents in the National Archive of Uzbekistan (including materials from Fonds 47) and complete runs of the newspapers and journals Tarjimon, Oyina, and Najot.

Conclusion

Based on the results of the study, the following conclusions were formulated.

First, the Jadid enlighteners' criticism of the traditional education system was, above all, a criticism of management: the sources identify the absence of a curriculum, lesson timetable, class division, final credential, supervision and inspection system, teacher qualifications, and financial organization as the main deficiencies. The usul-i savtiya was introduced not as an independent goal but as a means of reorganizing the school.

Second, Jadid school management appears as an integrated system consisting of six functional blocks: institutional establishment and regulatory governance; regulation of the educational process; staffing policy; financial management; assessment and public accountability; and social partnership. Specific standards for each block (30 pupils per class, a 45-minute lesson, a 24-hour weekly program, one to two months of training and a certificate, and budget shares of 20 and 30 percent) are documented in the sources.

Third, the principal supporting actor of the Jadid management model was not the state but the community - educational and charitable societies, the mahalla, and sponsors. This model made education a product of social initiative, but at the same time rendered it financially unstable.

Fourth, the failure of attempts to standardize the education system provides a methodological lesson: a regulatory document has no practical force unless it is supported by an institution capable of implementing it, a stable source of funding, and trained personnel.

Fifth, Behbudi's concept of the "zamona maktabdori" shows that the profession of education manager was theoretically recognized within the national pedagogical heritage. The public examination,

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the public nature of financial reporting, the organizational structure of the society, and the cultural and communicative requirements placed on leaders can be used as a national-historical foundation for developing the managerial competence of today's heads of general education institutions.

Thus, the study of the Jadid pedagogical and managerial heritage has not only historical-pedagogical but also practical managerial significance, as it helps strengthen the national foundation for training leaders of educational institutions.

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