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ENLIGHTENER JADIDS' PEDAGOGICAL IDEAS AS A SOCIO-PEDAGOGICAL PROBLEM IN DEVELOPING STUDENTS' HISTORICAL KNOWLEDGE

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Abstract

This paper examines the development of students' historical knowledge as a socio-pedagogical problem through the prism of the pedagogical legacy of the Enlightener Jadids who emerged in early twentieth-century Turkestan. The study argues that the Jadid program of national awakening, educational reform, revitalization of historical memory, and cultivation of national consciousness strengthens the educational and civic mission of history teaching in higher education. Under globalization, fragmented and superficial historical learning, weak engagement with national history, and underdeveloped historical reasoning are identified as key risk factors; in response, the article outlines the methodological potential of Jadid pedagogy for restoring the integrative link between education and upbringing. On the basis of the views of Mahmudhoja Behbudiy, Abdulla Avloniy, Munavvarqori Abdurashidxonov, and Abdurauf Fitrat, history is conceptualized as a “mirror of the nation” and as a formative discipline that connects historical understanding with moral education, civic responsibility, and social agency. The Jadids' principles—linking content to real life, replacing rote memorization with analysis, comparison, and reasoned conclusions, and balancing national and universal values—are interpreted as conceptually aligned with competency-based, learner-centered, activity-oriented, and constructivist approaches. The paper concludes that integrating Jadid pedagogical ideas into contemporary history instruction can enhance the social relevance of the discipline, position students as active subjects of learning, and promote historical consciousness, national memory, and critical thinking.



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Keywords. Jadidism; Enlightenment movement; pedagogical legacy; historical knowledge; historical consciousness; historical reasoning; national memory; national self-awareness; patriotism; civic responsibility; social agency; unity of education and upbringing; competency-based approach; learner-centered learning; constructivism; interactive methods.

Introduction

MA'RIFATPARVAR-JADIDLAR PEDAGOGIK G'OYALARI ASOSIDA TALABALARNING TARIXIY BILIMLARINI RIVOJLANTIRISH IJTIMOIIY PEDAGOGIK MUAMMO SIFATIDA


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“Ma'naviyat asoslari va huquq ta'limi” kafedrasida dotsenti

Annotatsiya

Mazkur maqolada XX asr boshlarida Turkistonda shakllangan ma'rifatparvar-jadidlar pedagogik g'oyalari negizida talabalarning tarixiy bilimlarini rivojlantirish masalasi ijtimoiy-pedagogik muammo sifatida asoslanadi. Jadidchilik harakatining milliy uyg'onish, ta'limni isloh qilish, tarixiy xotirani tiklash va milliy ongni shakllantirishga qaratilgan maqsadlari tarix fanining tarbiyaviy-ijtimoiy salohiyatini kuchaytiruvchi omil sifatida talqin etiladi. Globallashuv sharoitida tarixiy bilimlarning yuzaki o'zlashtirilishi, milliy tarixga befarqlik hamda tarixiy tafakkurning yetarli shakllanmaganligi oliy ta'lim uchun dolzarb xavf omillari sifatida ko'rsatilib, ularni bartaraf etishda jadid merosining metodologik imkoniyatlari yoritiladi. Maqolada Mahmudxo'ja Behbudiy, Abdulla Avloniy, Munavvarqori Abdurashidxonov, Abdurauf Fitrat qarashlari asosida tarixni “millat oynasi” sifatida anglash, tarixiy bilimni axloqiy tarbiya, fuqarolik mas'uliyati va ijtimoiy faollik bilan integratsiyalash g'oyalari tahlil qilinadi. Jadidlar ilgari surgan hayot bilan bog'liq o'qitish, yodlashdan tahlil va xulosa chiqarishga o'tish, milliy va umuminsoniy qadriyatlar uyg'unligini ta'minlash tamoyillari zamonaviy kompetensiyaviy, shaxsga yo'naltirilgan, faoliyatga asoslangan va konstruktivistik yondashuvlar bilan

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metodologik mushtaraklikda talqin etiladi. Natijada jadid pedagogik merosini ta'lim jarayoniga integratsiya qilish tarix fanining ijtimoiy ahamiyatini oshirishi, talabalarni faol subyektga aylantirishi hamda tarixiy ong, milliy xotira va tanqidiy tafakkurni rivojlantirishga xizmat qilishi ilmiy xulosa sifatida bayon etiladi.

Kalit soʻzlar. jadidchilik, maʼrifatparvarlik, pedagogik meros, tarixiy bilim, tarixiy ong, tarixiy tafakkur, milliy xotira, milliy oʻzlikni anglash, vatanparvarlik, fuqarolik masʼuliyati, ijtimoiy faollik, tarbiya va taʼlim uzviyligi, kompetensiyaviy yondashuv, shaxsga yoʻnaltirilgan taʼlim, konstruktivizm, interfaol metodlar.

In the early twentieth century, the Jadid movement that emerged in Turkestan was closely linked to the ideas of national awakening, enlightenment, and educational reform. Its central aim was to free society from ignorance, revive historical memory, and shape national consciousness. Jadid intellectuals regarded education as the primary driver of social progress and paid particular attention to the formative and social significance of history as a discipline.

In today's conditions of globalization, however, superficial acquisition of historical knowledge among students, indifference to national history, and the insufficient development of historical thinking have become a major socio-pedagogical problem within the education system. Addressing this challenge requires the Jadids' pedagogical legacy as an important methodological foundation.

Jadid pedagogical ideas contribute to developing students' national self-awareness, civic responsibility, social engagement, and moral resilience. In this sense, the Jadid heritage makes it possible to provide a scholarly rationale for the social mechanisms through which historical knowledge can be strengthened. Relevance to modern educational theories. Jadid pedagogical ideas are compatible with:

- the competency-based approach,
- learner-centered education,

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- activity-based learning,
- constructivist theories.

In teaching history, the analytical, problem-based, and discussion-oriented approaches promoted by the Jadids may be viewed as theoretical roots of contemporary interactive methods.

The scientific and theoretical foundations for developing students’ historical knowledge on the basis of the Enlightener Jadids’ pedagogical ideas are formed through the integration of philosophical, pedagogical, and socio-pedagogical approaches. The Jadids’ views on education interpret historical knowledge as a crucial factor serving both personal development and social progress, and they demonstrate methodological affinity with contemporary educational theories.

Jadid enlighteners—Mahmudkhoja Behbudiy, Abdulla Avloniy, Munavvarqori Abdurashidxonov, Abdurauf Fitrat, and others—understood history as a discipline that awakens the people and promotes national self-awareness. Behbudiy famously called history the “mirror of the nation,” emphasizing that historical knowledge enables society to comprehend both its past and its present. In his work *Turkiy Guliston yoxud Axloq*, Abdulla Avloniy closely links historical knowledge with moral education and highlights the unparalleled importance of history in nurturing the younger generation in the spirit of patriotism, national pride, and social responsibility.

The Jadids promoted key educational principles, including teaching history in direct connection with real life, abandoning rote memorization, and training learners to analyze, compare, and draw reasoned conclusions, while also ensuring a balance between national and universal values.

Developing students’ historical knowledge is not merely a didactic task; it is also a socio-pedagogical problem. This is because historical knowledge shapes a person’s social identity, civic stance, social engagement, and moral stability.

On the basis of Jadid pedagogical ideas, strengthening historical knowledge enhances students’ historical reasoning, critical approach, national memory, and their sense of involvement in the progress of society. In this regard, the process fully corresponds to the social demand placed on education.

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In contemporary higher education, the teaching of history often reveals the dominance of an information-transmission approach, insufficient use of the Jadid legacy, and limited coverage of the formative (upbringing) dimensions of historical knowledge. Therefore, integrating the Jadids' pedagogical ideas into the educational process increases the social significance of history as a discipline, turns students into active agents of learning, and ensures the unity of education and upbringing.

Today, developing students' historical knowledge on the basis of the Enlightener Jadids' pedagogical ideas remains a significant socio-pedagogical issue. The Jadid heritage is a rich scholarly and pedagogical resource for shaping historical consciousness, restoring national values, and educating a well-rounded individual; moreover, it serves as a solid theoretical foundation for dissertation research.



According to N. Jo'rayev, historical knowledge is an essential component of a person's worldview: it helps to understand the laws of social development, draw conclusions from historical experience, and advance social consciousness.

Developing students' historical knowledge is a key pedagogical process that ensures the integration of education and upbringing. Abdulla Avloniy evaluates history as a primary means of raising the younger generation in the spirit of patriotism, national pride, and moral maturity. In his view, a nation that does not comprehend its history cannot build a secure future.

Historical knowledge supports the development of important qualities among students, including respect for national and universal values, critical and analytical thinking, social activity, and moral resilience.

It is necessary to interpret the development of students' historical knowledge as a socio-pedagogical problem because this process is directly linked to society's social demand, the strategic goals of the education system, and the individual's socialization. As I. A. Karimov emphasized, historical memory and national self-awareness are among the key factors of a society's moral development.

A. Erkayev likewise argues that it is possible to shape a person's spirituality and national thinking through the development of historical knowledge,

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substantiating the need to use the formative potential of history teaching effectively within the educational process.



From a scholarly and pedagogical perspective, developing students' historical knowledge is a complex process closely connected with personal development as well as the formation of historical consciousness and social thinking. Systematic and goal-oriented development of historical knowledge strengthens students' active civic position, national self-awareness, and their sense of involvement in societal progress, which fully aligns with the strategic objectives facing higher education today.

Mahmudkhoja Behbudiy regarded education as the principal force capable of awakening the nation and emphasized that reforming schools and madrasas was among the most essential conditions for social progress. In his view, a people deprived of knowledge and enlightenment cannot achieve social and political independence.

Within Jadid pedagogy, Abdulla Avloniy provided a profound justification of the social importance of education, famously stating that "education and upbringing are for us a matter of life or death." He interpreted education not only as the transmission of knowledge, but as a primary means of strengthening the moral and spiritual foundations of society. According to Avloniy, education grounded in knowledge and enlightenment fosters patriotism, national pride, and civic responsibility.

Abdurauf Fitrat further developed the Jadids' educational ideas by presenting education as a key factor in modernizing society and forming historical thinking. He stressed that only through an education system based on science and learning is it possible to free the people from ignorance and lead them toward modern development.

As one of the leading representatives of Jadid pedagogy, Mahmudkhoja Behbudiy considered education the main power that awakens the nation, shapes historical memory, and advances social consciousness. He argued that introducing new-method schooling and reforming traditional educational institutions could guide society toward progress.

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In Avloniy’s pedagogical views, the issue of upbringing occupies a central place: he conceptualizes education and upbringing as an inseparable, unified process. His statement—“upbringing is for us a matter of life or death”—underscores that education determines the moral and spiritual foundation of society. Avloniy also highlights the particular importance of history, literature, and ethics in raising the younger generation in the spirit of patriotism, national pride, and social responsibility.

In Jadid pedagogy, Abdurauf Fitrat advanced ideas of modern thinking, critical reasoning, and science-based education. He evaluated education as the main factor in modernizing society, shaping historical consciousness, and nurturing youth as independent thinkers. Fitrat also substantiated the need to ensure harmony between national and universal values in the content of education.

In the pedagogical outlook of the Jadid enlighteners, several core principles are especially prominent: the unity of education and upbringing; conscious and active teaching; connection with real life; and the balance of national identity with modernity. These principles are methodologically consistent with today’s competency-based and learner-centered approaches. In this way, the Jadids’ pedagogical thought interprets education as a decisive factor in both personal and societal development and constitutes a coherent scholarly and pedagogical system aimed at raising a spiritually mature, historically conscious, and socially active generation.

In Jadid pedagogical thought, education is understood as an integral unity of individual and social development. They argued for the necessity of educating youth on the basis of conscious learning, independent thinking, historical memory, and national values. These ideas remain an important theoretical resource for defining the social functions of education today. The Jadids viewed education as the decisive factor of social progress and as the principal mechanism of national awakening, social reform, and moral advancement. Their pedagogical heritage continues to retain its relevance in contemporary educational theory and practice.



The Jadid enlighteners’ pedagogical concept is grounded in the principle of an organic link between the educational process and the development of both

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person and society. They did not see education merely as the acquisition of knowledge, but as a means of social engagement, moral maturity, and societal modernization. This perspective defines education's equally significant functions for the individual and for society and occupies a central position in their pedagogical conception. For the Jadids, upbringing and enlightenment constituted the sole foundation for liberating society from ignorance, shaping the individual's knowledge, thinking, moral values, and civic responsibility. Through such individuals, society renews its cultural and social life. Their aim was to transform the learner, through education, into an adaptive, independent-minded social actor who can contribute to societal development—thus providing a scholarly explanation of the organic unity between personal and social progress.

Modern research also notes that the Jadid pedagogical legacy expresses this interdependence through the harmony of national spirituality and universal values. Scholarly works emphasize that Jadid pedagogy sought to establish a continuous relationship between personality formation and the socio-cultural condition of society. This approach helps the individual to recognize moral duty toward society, strengthen cultural identity, and contribute to national social stability. Moreover, Jadid pedagogical thought views the development of the person and society as a single process: education cultivates independent thinking, critical reasoning, and innovative activity in the individual, which in turn serves to increase society's social progress as well as its labor and cultural potential. Therefore, within Jadid pedagogy, education is considered a strategic instrument for ensuring the organic link between personal and societal development—supporting not only the formation of individual knowledge, but also socio-cultural growth, and reinforcing the social function of pedagogy.


Philosophical and theoretical foundations of the study. The philosophical and theoretical basis of this research is formed on the ideas of historicism, social determinism, humanism, and national-spiritual development. The pedagogical views of the Jadid enlighteners are connected—through a dialectical approach—with the socio-political needs of their time. They regarded history as a means of understanding the закономерности (laws/patterns) of social development. In

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the works of Behbudiy and Fitrat, the idea that historical knowledge enables understanding the nation's destiny, analyzing social problems, and determining future prospects occupies a central position.

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