



EDUCATION AND UPBRINGING IN THE VIEWS OF JADID ENLIGHTENERS

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Abstract. This article examines the ideas on education and upbringing advanced by the Jadid movement, which emerged in Turkestan in the late nineteenth and early twentieth centuries. It provides a comparative analysis of the views of Mahmudkhoja Behbudi, Abdulla Avloni, Abdurauf Fitrat, Munavvarkori Abdurashidkhanov, and Ishaqkhan Ibrat on school reform, the teaching of secular subjects, moral development, the cultivation of national identity, and the promotion of social responsibility. The article also highlights the significance of the Jadids' pedagogical legacy for contemporary education.

Key words: Jadidism, enlightenment, new-method schools, education, upbringing, national awakening, morality, pedagogical views, Behbudi, Avloni, Fitrat.

Introduction

In the late nineteenth and early twentieth centuries, Turkestan society faced political dependence, economic and cultural transformations, and tensions between the capabilities of the traditional school system and the demands of a new era. Against this historical background, Jadid enlighteners linked the future of their people primarily to improving literacy, modernizing educational content, and nurturing a well-rounded younger generation. For them, a school was not merely an institution for teaching reading and writing but also an important social institution capable of reforming society.

Jadidism did not constitute a rigid system based on entirely uniform views. Its representatives proposed different approaches depending on the regions in which they worked, the historical periods they lived in, and the circumstances they faced. Nevertheless, they were united by such ideas as the pursuit of knowledge, education in the mother tongue, the acquisition of modern scientific knowledge, individual moral maturity, and responsibility for the progress of the nation. The purpose of this article is to explore these shared principles through the works and practical activities of prominent representatives of the movement.

Historical Foundations of Jadid Pedagogical Thought



The Jadids' educational programme emerged at the intersection of reformist developments in the Muslim East and the specific needs of Turkestan. The *usul-i jadid* educational model promoted by Ismail Gasprinski, particularly its emphasis on phonetic methods of literacy instruction, the systematic organization of lessons, and the use of printed teaching materials, influenced enlighteners throughout the region. However, the Jadids of Turkestan sought to adapt these practices to the local languages, culture, and social environment.

Without denying the historical contributions of traditional schools and madrasas, the Jadids criticized certain shortcomings in educational practice, including excessive reliance on memorization, a shortage of textbooks and teaching materials, and the limited teaching of practical subjects. New-method schools placed particular emphasis on organizing instructional time, introducing elements of the classroom-based lesson system, improving the efficiency of reading and writing instruction, and teaching arithmetic, geography, history, and basic knowledge of the natural world.

In the Jadids' view, literacy was a necessary condition for reducing social inequality and overcoming backwardness. Newspapers, journals, theatre, and book publishing were also regarded as instruments of education and enlightenment in a broader sense. Consequently, their pedagogical activities extended beyond the classroom and were closely connected with shaping public opinion, increasing parental responsibility, and enhancing the status of teachers.

Mahmudkhoja Behbudi's Views on School and Society

Mahmudkhoja Behbudi was one of the leading representatives of Jadid enlightenment and regarded education as one of the principal factors of social progress. Modern school development, the production of educational literature, and equipping young people with knowledge about the wider world occupied a prominent place in his journalistic writings and practical initiatives. In Behbudi's view, an educated individual could influence not only their own life but also the future of society.

In Behbudi's drama *Padarkush (The Patricide)*, the devastating consequences of inadequate upbringing and a lack of enlightenment are revealed through dramatic conflict. The tragic events in the play demonstrate the harm that family negligence, ignorance, and a lack of moral responsibility can inflict on both individuals and society. Although it would be inaccurate to treat the literary work as a purely pedagogical treatise, its central message clearly reflects the Jadids' understanding of upbringing as a social concern.

One of the important principles advanced by Behbudi was that religious and spiritual values should not be set in opposition to modern knowledge. He emphasized the need to study various academic subjects, languages, and





international experience in order to prepare specialists capable of meeting the needs of the time. From this perspective, the practical outcome of education—nurturing a conscious, professionally competent individual who can contribute to society—remains the central criterion.

Abdulla Avloni: The Unity of Upbringing and Moral Development

Abdulla Avloni's work *Turkiy Guliston yoxud axloq (The Turkic Rose Garden, or Morality)* is an important source for the study of Jadid pedagogical thought. In this work, upbringing is interpreted as a continuous process that shapes an individual's character, manners, intellectual activity, and social relationships. Avloni's characterization of upbringing as a matter of life and death demonstrates the profound social significance of his pedagogical views.

Avloni discusses good and bad character not merely as subjects for moral exhortation but as qualities directly related to everyday human conduct. A love of knowledge, discipline, diligence, conscience, honesty, and devotion to the homeland are interconnected elements of his educational ideal. Within this approach, knowledge cannot be separated from morality: an educated but irresponsible person cannot provide society with the benefits expected of them. Avloni also attaches considerable importance to the teacher's personal example and the family environment. The upbringing of a child is not a responsibility that can be assigned exclusively to the school; cooperation among parents, teachers, and the wider social environment is essential. In substance, this idea corresponds to the principle now widely described in pedagogy as school–family–community partnership. Furthermore, his educational materials provide practical examples of efforts to adapt educational content to pupils' ages and to ensure clarity and accessibility through the use of the mother tongue.

Abdurauf Fitrat's Views on Family, Upbringing, and Enlightenment

Abdurauf Fitrat was a thinker who closely connected education and upbringing with the moral and social renewal of the nation. In his work *Oila (The Family)*, he examines family relationships, child-rearing, parental duties, and the importance of a healthy social environment. For Fitrat, the family is the primary setting in which the worldview, conduct, and attitude towards society of the future generation are formed.

In Fitrat's thought, upbringing emerges as an integrated process encompassing intellectual, moral, and physical development. Acquiring book knowledge alone is insufficient; individuals must be able to think independently, understand the consequences of their actions, and recognize their duties towards the community. This approach brings the concept of upbringing beyond theoretical discussions and into the sphere of practical life. Some of the ideas expressed in Fitrat's works are closely connected with the historical and cultural circumstances of his time.





Therefore, when applying them to contemporary education, it is necessary to take their historical context into account. Nevertheless, his reflections on the role of the family in upbringing, responsible parenthood, an enlightened environment, and a culture of independent thought remain important sources for scholarly discussion.

The Practical Enlightenment Activities of Munavvarkori and Ishaqkhan Ibrat

Munavvarkori Abdurashidkhanov was one of the Jadid educators who actively contributed to the development of new-method schools and the preparation of educational literature. His textbooks, including *Adibi Avval (The First Teacher)* and *Adibi Soniy (The Second Teacher)*, were designed to support elementary literacy instruction and the development of reading skills. In this educational approach, particular importance was attached to the gradual progression of learning materials, clarity of language, and consideration of children's learning capacities. Ishaqkhan Ibrat's activities, in turn, were distinguished by his interest in language learning, the development of printing and book culture, and engagement with the scientific and cultural experiences of different peoples. His interest in multilingualism reflected the need to ensure that enlightenment was not confined to a single local experience. For Ibrat, knowledge of languages was a means of gaining a broader understanding of the world and accessing a wider range of sources of knowledge.

The experiences of these two enlighteners demonstrate how the Jadids combined theoretical ideas with concrete organizational activities. Establishing schools, writing textbooks, publishing books, and encouraging public involvement in education were complementary undertakings. This practical dimension provides a basis for evaluating Jadidism not merely as an intellectual current but as a social and pedagogical movement.

Common Principles of Jadid Thought and Their Contemporary Significance

A comparative examination of the Jadids' pedagogical views reveals several common principles. First, education serves as a means of national development and of expanding individual opportunities. Second, educational content must correspond to the demands of life, and theoretical knowledge should be integrated with practical skills. Third, upbringing should combine intellectual development, moral responsibility, and social engagement. Fourth, literacy in the mother tongue strengthens an individual's connection with national culture, while learning other languages opens access to global scientific knowledge. Fifth, the success of a school also depends on teachers' professional competence, the quality of textbooks, and support from families. These conclusions drawn from Jadid thought can be examined comparatively in relation to contemporary educational concerns, including competency-based learning, critical thinking, moral education, and lifelong learning.





However, historical similarities should not be mistaken for complete equivalence. The Jadids lived under different political and legal conditions, and educational opportunities and social relationships in their time differed considerably from those of today. Drawing on their legacy requires more than repeating established slogans: it calls for critical reading of historical texts, careful consideration of their historical circumstances, and a well-grounded interpretation of their ideas in a contemporary context.

Conclusion. Jadid enlighteners interpreted education and upbringing as two closely interconnected dimensions of social renewal. Behbudi demonstrated the relationship between schools and social progress; Avloni emphasized the decisive role of moral development; Fitrat highlighted family upbringing and responsibility; while Munavvarkori and Ibrat illustrated the practical possibilities of pedagogical, methodological, and organizational renewal. Their legacy remains significant for contemporary education, particularly in harmonizing knowledge with good conduct, developing pupils' independent thinking, supporting high-quality education in the mother tongue, promoting the study of foreign languages and modern sciences, and strengthening cooperation between families and schools. A systematic study of Jadid pedagogical thought contributes to a deeper understanding of national educational history and enriches the examination of contemporary pedagogical challenges through historical experience.

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