

USING THE HERITAGE OF THE JADIDS TO ENHANCE
STUDENTS' CREATIVE MOTIVATION

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Abstract. *The article scientifically substantiates the practices of using the heritage of the Jadids to enhance students' creative motivation. The upbringing of youth as enlightened personalities, the development of their spirituality, the preservation of the memory of great ancestors, respect and reverence for their merits, as well as the creation of favorable conditions for the legal, economic, and social protection of young people, have been elevated to the rank of state policy. Accordingly, freedom and independence, which are the greatest blessings of New Uzbekistan, are based not only on the efforts, fruitful labor, and creative activity of the people but also on the rich heritage, meaningful history, and national values of the ancestors who made a worthy contribution to world civilization and laid the foundation of the Uzbek national idea with their thoughts and views.*

Keywords: *Jadids, student, creative motivation, heritage, independent thinking.*

In the modern educational process, one of the priority tasks is to activate students, to develop in them the skills of independent thinking, initiative, and aspiration for creative activity. In this regard, turning to the national pedagogical heritage, in particular to the creative and educational heritage of the Jadids, today serves as an important resource of the didactic process. Practical experience shows that the purposeful use of the works and methods of the Jadids yields noticeable results in increasing students' creative motivation.

Observations based on experiments and practical developments. Below are the results of experimental work and observations conducted in various universities:

Activating creative thinking through the analysis of Jadids' works

Experiment: Students of philology, history, and pedagogy at pedagogical institutes of Uzbekistan analyzed the journalistic and literary works of Mahmudkhodja Behbudi, Abdurauf Fitrat, and Munavvarqori Abdurashidkhanov.

Result:

Students found it easier to express free opinions on the topic;

Creative tasks such as discussions, essay writing, and staging mini-performances were carried out more effectively;

Students' interest in national identity, historical heritage, and independent research increased.

Enhancing motivation through role-playing and dramatization

Experiment: At pedagogical faculties, students were invited to stage Jadids' plays (for example, Padarkush, The Poisoned Life, The Youth).

Result:

Students developed skills of stage culture, expressiveness, and teamwork;

They tried to interpret the Jadids' social ideas in a modern context;

Students' self-awareness and aesthetic taste were cultivated.

Organizing mini-lessons in the style of the Jadids

Experiment: During pedagogical practice, students developed mini-lessons for modern schoolchildren based on Jadids' old textbooks (Muallim ul-Avval, Maktab Kitobi).

Result:

Students gained experience in harmonizing historical methods with modern approaches;

Their aspiration for "historical-pedagogical thinking" and didactic innovations was strengthened;

Their ability to show initiative as future teachers improved.

Creating a motivational environment through creative tasks

Experiment: Students were offered conditionally creative tasks such as “What if...?”

Result:

Students, through critical and creative approaches, began to understand more deeply the harmony of national values and modernity;

Their spiritual and moral uplift and sense of national pride increased.

Practical experience shows that didactic developments based on the heritage of the Jadids allow students to:

become active participants in the learning process;

increase their interest in science, history, and literature;

develop creative thinking and a culture of self-expression.

Proposals:

Introduce an elective subject “Pedagogy of the Jadids” into the higher education system;

Test Jadid-style teaching technologies in practical classes;

Organize creative contests, essay competitions, and scientific article writing based on the ideas of the Jadids.

On the eve of the 34th anniversary of independence – a milestone for which the Uzbek people strove for centuries, especially during the past seven to eight years when each minute was equal to years – if we sum up the achievements in economics, politics, culture, education, and the spiritual sphere, then, as emphasized by the President of the Republic of Uzbekistan Sh. Mirziyoyev: “Independence has given us true dignity and a sense of human pride.”

Indeed, today there exists an independent state called Uzbekistan, which occupies a worthy place in the world in accordance with its high potential and unique authority. And in this country lives a people worthy of that name. On this land lived their ancestors, fathers, and grandfathers — great personalities.

President Sh. Mirziyoyev notes: “Today our Motherland needs even more people who are devoted to the Fatherland, who feel their involvement in the fate of the people. We need people capable of inspiring others, especially our youth, convincing them of tomorrow, and uniting society.” [1].

These words undoubtedly encourage young people to carefully preserve the ancient culture and national values left by their ancestors, to take an example from them, and to learn from their immense spiritual heritage.

There are many peoples in the world, and among them is the Uzbek people, endowed with a great and rich history. Looking at Uzbekistan, the international community sees its image as a nation characterized by tolerance, based on its sacred religion and national-historical values. In our time, when the whole world turns its attention to Uzbekistan, when the international community recognizes its ancient culture, special attention is paid to the preservation and development of the rich national values left by the great ancestors.

In the elevation of the spirituality of every nation, a significant role is played by its national-historical heritage, which possesses enormous educational power. In fostering youth in the spirit of patriotism, the revival of national, religious, and historical values, as well as the study of the lives, activities, and works of such great figures as Imam al-Bukhari, Imam al-Tirmidhi, Muhammad al-Khwarizmi, Abu Nasr al-Farabi, Ahmad al-Fergani, Abu Mansur al-Maturidi, Abu Rayhan al-Biruni, and Abu Ali ibn Sina [3, p.16], is of great importance. Their works embody the ideas of justice and humanism, which are highly significant in the formation of educational concepts.

One of the greatest gifts brought by independence is that the Uzbek people have been armed with their true history, going back at least three thousand years. The upbringing of youth in the spirit of patriotism is impossible without relying on the heritage of the great ancestors, as well as on the pedagogical teachings of the Jadids, which hold special significance. Within a relatively short historical period, the Uzbek people are experiencing an awareness of their identity, ideas, national

pride, and worldview. This feeling is rooted in the past and spiritually connected with the ideas and outlook of the great ancestors, resonating with modernity.

The effectiveness of reforms carried out in New Uzbekistan is, first and foremost, linked with the revival of science, enlightenment, and the spirituality of the people, with the broad study of rich historical heritage and the deep implantation of the national idea into the consciousness and hearts of the youth. Today's Uzbek youth, by making use of conditions and new opportunities, and taking examples from the lives and activities of the great scholars and mentors of the past, will be able to fully master the achievements of world science and culture, and grow into mature and qualified specialists for the progress and development of the country.

Taking all this into account, in the Presidential Decree of the Republic of Uzbekistan No. PF-60 of January 28, 2022, "On the Development Strategy of New Uzbekistan for 2022–2026", in Section V "Ensuring Spiritual Development and Bringing the Sphere to a New Level", Goal 74 states: "Deep study and broad dissemination of the rich scientific and spiritual heritage of our great ancestors" [2]. Indeed, in an era when New Uzbekistan is entering an absolutely new stage of development, under the slogan "Youth – the Creators of New Uzbekistan" and the idea "New Uzbekistan – the Third Renaissance", the realization that the priceless heritage of the ancestors is an eternal spiritual treasure has a special significance. The more spiritually mature, educated, and legally literate the youth become, the faster science will develop. In this regard, increasing the effectiveness of spiritual and educational activities, which play an important role in educating young people, acquires special urgency. Here it is necessary to strengthen the contribution of various educational systems and institutions aimed at elevating the spirituality of youth. As emphasized in the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan, "the upbringing of young people at the modern scientific and technological level requires the formation of their basic competencies and qualities

on the basis of scientifically substantiated approaches that meet today's requirements."

The merits of Mahmudkhodja Behbudi in organizing new-type schools in Turkestan and in promoting the ideas of Jadidism through the press were immense. In 1903–1904, he wrote in Uzbek and Tajik the work "Brief Universal Geography", prepared textbooks and manuals for new-type schools. He established the publishing house Behbudi, which published textbooks in the Uzbek language. In Samarkand, he headed the opening of a reading room for the local population. In April 1913, Behbudi began publishing the newspaper Samarkand, and from August of the same year – the newspaper Oyina. Reflecting on the development of the nation and the future of Turkestan, he came to the conclusion that the only way to save the people from the swamp of ignorance, slavery, and poverty was through enlightenment and science [4, p.48].

The scholar-enlighteners of that historical period, such as M. Behbudi and A. Fitrat, believed that for national progress it was necessary, first of all, to study world experience, and they called upon contemporary youth to pursue science, enlightenment, and the mastery of foreign languages, which was reflected in their works [5, p.256]. However, the enlightenment movement, which arose as a special trend at that time, sought to introduce innovations in this matter. In their works, the necessity of studying foreign languages was substantiated. In particular, Mahmudkhodja Behbudi, Cholpon, Fitrat, Munavvarqori Abdurashidkhanov, Abdulla Avloni, Ishoqkhon Ibrat, and their like-minded contemporaries, in their multifaceted activities, raised the issue of language learning.

Ishoqkhon Ibrat, in his scientific works and articles, urged his contemporaries to study not only Eastern but also Western languages. The writer himself, in addition to the countries of the East, lived in the central cities of Europe — Istanbul, Sofia, Athens, and Rome [6, p.8]. From the city of Mecca, he traveled across the Red Sea and the Indian Ocean to India. Between 1892 and 1896, he lived in the major port cities of India — Bombay and Calcutta, where he mastered

four of the most widely used languages: Arabic, Persian, Hindu-Urdu, and English. Behbudi, in Issue No.1 of the journal Oyina dated August 13, 1913 [7, p.150], put forward the idea that it is necessary to know at least four languages. The very fact that in his activities he titled the journal in four languages testifies to the extraordinary importance of knowing and mastering foreign languages. In this matter, Mahmudkhodja Behbudi himself served as an example.

Munavvarqori Abdurashidkhanov was a teacher, journalist, and public figure who advocated for the national independence of the Uzbek people. Seeing that at the beginning of the 20th century, as a result of the events taking place in the region, the spirit of the people had fallen, and the intelligentsia was drifting toward spiritual decline, Munavvarqori sought to investigate the social roots of these phenomena. This led him to the conclusion of the necessity of a fundamental reform of school and madrasa education. Munavvarqori did not deviate from the idea of school reform and the creation of a truly national school. Being the founder of usuli jadid — the “national school”, he also raised the issue of sending children abroad for study. At one of the meetings in Tashkent, Munavvarqori stated in his speech: “We are in great need of sending children from among the Uzbek intelligentsia to study in Germany. Having received education and knowledge, they will be able to bring great benefit to the nation.”

In conclusion, it can be said that the Jadid enlighteners, in their articles and works, demonstrated ways of solving pressing problems of the time, social and vital issues through socio-political and cultural-spiritual approaches. They called upon youth to study, acquire knowledge, and participate in production processes, as well as to raise their educational level. Analyzing the socio-political, cultural, and spiritual activities of the Jadids and drawing from their ideological views of the early 20th century, it is fair to note that they set themselves the goal of freeing the people from illiteracy and slavery, and on this path concentrated their main attention on educating youth in the spirit of patriotism. To raise the awareness and level of youth, the Jadids made great efforts to implement their pedagogical

teachings. Their ideas about protecting the interests of young people, about creating the necessary conditions for their worthy place in society and the state, serve as an important program of action for the youth of today's New Uzbekistan.

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