

## The Issue Of The Unity Of Education And Upbringing In Jadid Pedagogy

**Javharova Nilufar Odiljon qizi**

Teacher, Kokand University

[javharovaniufar0@gmail.com](mailto:javharovaniufar0@gmail.com)

### Abstract

This article examines the issue of the unity of education and upbringing from the perspective of Jadid pedagogy. The study focuses on the interpretation of the educational process by Jadid educators as an integrated system ensuring the comprehensive development of the individual. In particular, the pedagogical views of the Jadid movement representatives emphasize the principle of combining knowledge acquisition with moral and spiritual education as a central pedagogical approach. The article analyzes the works of Abdulla Avloniy, Mahmudxo'ja Behbudiy, and Munavvarqori Abdurashidxonov, highlighting the content, purpose, and pedagogical significance of the unity of education and upbringing. It also examines the pedagogical orientation of teaching practices in Jadid schools, the role of teachers in moral education, and the enrichment of curricula with spiritual values. Historical-pedagogical analysis, comparative study, and a systematic approach were applied in the research. The results demonstrate that the concept of the unity of education and upbringing in Jadid pedagogy remains relevant for contemporary educational systems and can inform the integration of this pedagogical heritage into modern teaching practices.

**Keywords:** Jadid pedagogy, unity of education and upbringing, pedagogical heritage, moral education, Jadid schools, personal development.

**Introduction.** At the beginning of the 20th century, the Jadid movement emerged in Central Asia in response to pressing social, cultural, and pedagogical challenges of the era. Jadid pedagogy, in parallel with other fields of reform, emphasized interpreting education and upbringing as an integrated system. From this perspective, the unity of education and upbringing became a central idea of Jadid pedagogy, aiming not only to provide knowledge but also to ensure the moral, spiritual, and cultural development of the individual.

In Jadid pedagogical thought, education and upbringing are seen as inseparable processes. The didactic component of education develops the student's knowledge and thinking abilities, while upbringing shapes moral values, social engagement, and personal qualities. The synergy of these processes fosters independent thinking and social responsibility, allowing pedagogical

practice to move beyond merely delivering content toward nurturing individuals who are morally, intellectually, and socially competent.

Representatives of Jadid pedagogy, including Abdulla Avloniy, Mahmudxo'ja Behbudiy, and Munavvarqori Abdurashidxonov, repeatedly emphasized the inseparable connection between education and upbringing. According to them, teachers should act not only as knowledge providers but also as moral guides. Consequently, the educational process nurtures social responsibility, personal virtues, and national values. In Jadid schools, lessons combined scientific knowledge with moral and spiritual development, forming a comprehensive pedagogical system.

In the contemporary context, as education rapidly undergoes digital transformation and new teaching models emerge, the issue of the unity of education and upbringing in

Jadid pedagogy remains relevant. Educational approaches that simultaneously develop academic knowledge, moral values, and personal growth continue to serve as strategic priorities in modern pedagogy.

The aim of this study is to analyze the unity of education and upbringing in Jadid pedagogical thought from a scientific-theoretical perspective, identifying its core pedagogical principles and exploring possibilities for its integration into contemporary education. The study objectives include examining Jadid educators' perspectives on education and upbringing, systematically analyzing the concept of their unity, and formulating conclusions applicable to modern pedagogical practice.

**Literature review.** Jadid pedagogy has been widely studied, and research continues to expand our understanding of its principles. Key works include those by J. A. Urumbaev and U. Aleuov, as well as historical sources like *The New History of Karakalpakstan*, which provide information on Jadid schools and the Jadid movement. Since Uzbekistan's independence, numerous scholarly articles and studies have explored the Jadid movement's educational, social, and political significance.

Researchers such as E. Karimov, S. Kosimov, O. Sharafiddinov, Sh. Turdiev, X. Boltaboev, S. Xolboev, A. Nasriddinov, B. Ergashev, T. Berdiev, N. Karimov, B. Imomov, S. Ahmedov, G. Ahmadjonov, and Z. Eshmurodova have analyzed Jadid educators' pedagogical views in different historical and regional contexts. These studies emphasize the Jadids' contributions to educational reform, moral upbringing, and national enlightenment.

Contemporary educational reform discussions often focus on adopting foreign models to improve educational effectiveness. However, a historical review shows that Jadid pedagogical thought and the educational activities of the Jadid intelligentsia provide valuable insights for developing modern pedagogical strategies that integrate national heritage and innovative approaches<sup>1</sup>.

**Methodology.** The theoretical framework of this study is based on the works of Jadid educators, particularly Abdulla Avloniy, Mahmudxo'ja Behbudiy, and Munavvarqori Abdurashidxonov. Their writings, textbooks, and pedagogical articles formed the basis for historical-pedagogical analysis.

A historical-analytical approach was applied to interpret Jadid pedagogical ideas within the social and cultural context of their time. This allowed for a deeper understanding of their principles regarding the unity of education and upbringing, the role of teachers, and the integration of moral values into educational content.

The study also employed a comparative-analytical approach to examine similarities and differences between Jadid pedagogical ideas and contemporary educational concepts. This method highlighted the ongoing relevance of the unity of education and upbringing in modern pedagogical practice.

A systematic approach was used to analyze education and upbringing as a complex system, considering the interconnections between students' intellectual, moral, and spiritual development, teacher activity, and the educational environment. Analytical methods allowed the study to generalize historical and theoretical findings and identify practical applications for contemporary education.

<sup>1</sup> Mashura T., JADID MUTAKKIRLARINING PEDAGOGIK QARASHLARI. Qo'qon universiteti xabarnomasi. 26-iyun 2024-yil. <https://doi.org/10.54613/ku.v11i11.962>

**Results.** The research findings provide a thorough insight into the issue of the inseparable unity of education and upbringing in Jadid pedagogical thought. Analysis of the studied sources and literature indicates that Jadid pedagogy aimed not merely at imparting knowledge, but at developing the individual's moral, spiritual, intellectual, and cultural growth as an integrated system. This pedagogical principle of the unity of education and upbringing is manifested not only in the content of lessons but also in the relationships between teachers and students, in pedagogical methods, and in the overall school environment.

It was found that in Jadid schools, the teaching process combined the acquisition of scientific knowledge with moral and spiritual education. The knowledge provided to students was not limited to factual information; it was intended to promote independent thinking, a sense of social responsibility, and awareness of national values. Furthermore, the teacher's role became central in the educational process, actively functioning not only as a knowledge provider but also as a moral guide. The research results demonstrate that the teacher's pedagogical activity was an integral part of the process of personal development.

The analysis also shows that in Jadid pedagogical thought, the unity of education and upbringing is regarded as a mutually complementary process. While the scientific and didactic content of education develops students' knowledge, upbringing shapes their moral, social, and cultural qualities. These processes are closely interconnected, with one unable to achieve full effectiveness without the other. Thus, the unity of education and upbringing emerges as a fundamental principle of a pedagogical system that fosters individuals who are socially responsible, morally

grounded, and intellectually well-developed.

The study further identified the potential for aligning Jadid pedagogical principles with contemporary educational practices. The relevance of the unity of education and upbringing in today's educational system is particularly significant in integrating personal development with moral education. The issue of fostering students' academic knowledge alongside their moral and social competencies can be addressed by applying the fundamental approaches found in Jadid pedagogical thought to modern educational models and methods. Moreover, the analysis indicates that organizing the educational process based on Jadid pedagogical principles contributed to the development of students' abilities for independent thinking, creative problem-solving, and ethical decision-making. If this pedagogical approach is harmonized with contemporary innovations and competency-based methods, it has the potential to significantly enhance both personal development and the effectiveness of education.

Overall, Jadid pedagogy interprets the unity of education and upbringing as an integrated process aimed at ensuring the holistic development of the individual. This pedagogical principle remains highly relevant in contemporary educational practice, enhancing learning outcomes by harmonizing teacher and student activities, educational content, and the pedagogical environment.

**Discussion.** Jadid pedagogy interpreted the processes of education and upbringing as a single, integrated system. The pedagogical effectiveness of this approach was reflected not only in students' knowledge levels but also in their personal qualities, moral capacities, and social engagement. For instance, in the schools of Abdulla Avloniy, the teaching process was aimed not only at imparting factual

knowledge but also at fostering principles of patriotism, respect, and justice among students. This represents a practical example of the inseparable unity of education and upbringing.

As emphasized by our national leader, in our country “the Third Renaissance could have been realized by the enlightened Jadid ancestors in the twentieth century. This is because these devoted and selfless individuals dedicated their entire lives to the idea of national awakening, mobilizing all their strength and resources to lift the nation from ignorance and backwardness, saving it from the quagmire of apathy, even sacrificing their beloved lives in the process. They regarded the Hadith, ‘There is no salvation in the world other than knowledge,’ as a fundamental life belief.”

Achieving the Third Renaissance, in turn, requires the creation of a new Renaissance pedagogy. This necessitates a deep study of the scientific, pedagogical, and literary heritage of the national Awakening pedagogy, as well as the integration of innovation with historical experience. Abdulla Avloniy is considered one of the founders of national Awakening pedagogy. It is well known that the primary aim of the Jadids was encapsulated in the principle, “Only knowledge and enlightenment can free Turkestan from social, cultural, political, and economic stagnation.” Consequently, they established new-method schools teaching in the native language, wrote textbooks for these schools, published newspapers and journals, and organized theater troupes, showing great dedication to innovation in education and upbringing. As a follower of Mahmudkhoja Behbudi and Munavvar Qori Abdurashidkhanov, Abdulla Avloniy sought to elevate Jadid enlightenment, enrich scientific pedagogy with national educational principles, and ensure that education was both popular and widely accessible. These goals align closely with

the priorities of a new Renaissance pedagogy.

In his 1913 work *Turkiy Guliston yoxud Axloq*, Abdulla Avloniy defined “Pedagogy” as the science of child education, providing the first precise and correct definition of this field among Uzbek intellectuals. According to him, through upbringing, “the body is strengthened, thought is illuminated, morality is beautified, and the mind is clarified.” Therefore, he emphasized that education should begin from the child’s birth, focusing on physical education, intellectual development, and moral cultivation, teaching the child good manners, and making them knowledgeable. He highlighted the crucial role of upbringing in human life and outlined methods and tools of pedagogy in his work: *“A child who is not nurtured from birth will bring trouble to you, If the body is disciplined, guidance will become yours.”*

The conceptual ideas of the new Renaissance pedagogy are reflected in Avloniy’s views on implementing the “continuous moral education concept,” the first stage of which corresponds to the family environment, divided into two periods: the prenatal stage and from birth to three years. The “continuous moral education concept” promotes a competency-based approach to upbringing. Avloniy interpreted this concept in his time through the notion of “habit,” stating: “All good and bad traits arise from circumstances, education, and habituation. Good morals are also achieved through habit.”

Avloniy’s attention to the educational potential of the community and family, a priority in Renaissance pedagogy, is particularly noteworthy. He emphasized: “God created humans with talents and abilities, distinguishing between good and bad, benefit and harm, white and black. But the development of these abilities is

achieved through upbringing. Just as a bird follows what it sees in the nest.”

The development of healthy thinking, or sanogenic thinking, which is characteristic of Renaissance pedagogy, was also central to Avloniy's approach. His views on intellectual education align closely with modern pedagogical and psychological distinctions between sanogenic (healthy) and pathogenic (distorted) thinking: “Intellectual education is the most necessary task, ordained through the ages, relied upon by teachers, and entrusted to their consciences... If thought receives proper upbringing, it becomes as sharp as a dagger, as clear as a diamond; the mirror of the mind will not rust, and the soul will shine bright.” Avloniy's reflections on knowledge, enlightenment, and morality require deep analysis and interpretation<sup>2</sup>.

In Mahmudkhoja Behbudi's pedagogical thought, the connection between personal development and societal progress also held a central place. He believed that the content of education should not be limited to knowledge alone but must also encompass the moral, cultural, and spiritual development of students. Research results indicate that Behbudi's approach remains relevant in contemporary pedagogy; for example, engaging students in discussion, collaboratively solving problems, and reinforcing moral values through interactive teaching closely resembles modern interactive methods.

The study also confirmed the importance of the teacher's role in the pedagogical process in Jadid schools. Teachers actively participated not only as knowledge providers but also as moral guides. For instance, in Munavvar Qori Abdurashidkhanov's schools, special attention was given to cultivating students' sense of social responsibility and work ethic. This helped students develop

independent thinking and social skills, clearly demonstrating the complementary nature of education and upbringing.

Compared to contemporary pedagogy, Jadid pedagogical views remain relevant in today's educational system. For example, modern innovative teaching methods emphasize both academic learning through project-based work and the development of students' social and moral values. This approach can be seen as a contemporary interpretation of the principle of unity between education and upbringing, as practiced in Jadid schools.

The discussion also highlights the critical role of the teacher's personal pedagogical qualities in realizing the unity of education and upbringing. In Jadid pedagogy, the teacher was regarded not only as a knowledge provider but also as a role model, moral leader, and guide. Today, teachers can similarly harmonize education and upbringing by developing their pedagogical competencies, thereby ensuring students' intellectual and moral development.

The findings show that the commonality between Jadid pedagogy and contemporary pedagogical approaches lies in the inseparable connection between education and upbringing, organizing the pedagogical process as an integrated system that ensures personal development. On this basis, integrating the Jadid pedagogical heritage into modern education can simultaneously enhance students' knowledge and foster their moral, social, and cultural qualities.

As the President noted: “In general, we must deeply study the Jadid movement and the heritage of our enlightened ancestors. The more we explore this moral treasure, the more we will find correct answers to many questions that concern us today. The more actively we promote this invaluable

<sup>2</sup> Xo'jayev B., “Jadid pedagogikasi”, “Jadid” gazetasi 2024-yil 5 - aprel 15-son.

legacy, the more our people, especially the youth, will appreciate the value of today's peaceful and free life"<sup>3</sup>.

**Conclusion.** Jadid pedagogy, by viewing the processes of education and upbringing as an inseparable unity, aimed to ensure the comprehensive development of the individual. In Jadid pedagogical views, the unity of education and upbringing harmoniously integrates the acquisition of knowledge, independent thinking, awareness of social responsibility, and the formation of moral and spiritual values into a single system.

The sources studied during this research indicate that in Jadid schools, the processes of education and upbringing combined scientific-didactic and moral-spiritual directions to foster personal development. For example, in the schools of Abdulla Avloniy and Mahmudkhoja Behbudi, particular attention was given not only to imparting knowledge but also to nurturing students in the spirit of social responsibility and patriotism.

Integrating the Jadid pedagogical heritage into the modern education system not only preserves historical pedagogical values but also serves to ensure the holistic development of students today, fostering their moral, social, and cultural qualities. For instance, contemporary innovative and interactive methods—such as project-based learning, problem-solving tasks, and group discussions—both provide students with knowledge and strengthen their social responsibility and ethical values, aligning closely with the pedagogical approach implemented in Jadid schools.

In summary, Jadid pedagogy, by interpreting education and upbringing as an inseparable unity, established a pedagogical system aimed at comprehensive personal development. This pedagogical approach remains relevant

today, serving to ensure the intellectual, moral, and spiritual growth of individuals while providing a solid scientific foundation for pedagogical practice.

## References

Mashhura T., JADID MUTAKKIRLARINING PEDAGOGIK QARASHLARI. Qo'qon universiteti xabarnomasi. 26-iyun 2024-yil.  
<https://doi.org/10.54613/ku.v11i11.962>

Xo'jayev B., "Jadid pedagogikasi", "Jadid" gazetasi 2024-yil 5 -aprel 15-son.

"Tarjimon"g , 1906-yil, 69-son. –B .112.

Nilufar, J. (2023). ASHURALI ZOHIRIY "YURT" JURNALINING MATBUOTIMIZ TARAQQIYOTIDAGI ROLI. World of Philology, 2(2), 41-45.

Nilufar, J. (2022). TIL MILLATNING JON BULOG 'I. World of Philology, 1(2), 61-65.

<sup>3</sup> "Tarjimon"g , 1906-yil, 69-son. –B .112.