

# **SPECIFIC ASPECTS OF TEACHING THE SCIENTIFIC HERITAGE OF THE JADIDS TO FUTURE HISTORY TEACHERS IN THE METHODOLOGICAL COURSE OF HISTORY TEACHING**

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## **Abstract:**

This article examines the specific aspects of teaching the scientific and educational heritage of the Jadid movement to future history teachers within the methodological course of history teaching. The study emphasizes the importance of integrating the ideas of the Jadids—such as enlightenment, modernization, and national identity—into the training of history teachers. It discusses effective pedagogical methods, innovative approaches, and historical thinking strategies that help students understand the progressive role of the Jadids in shaping modern Uzbek education and society. The research also highlights the significance of combining historical content with value-based learning to form professional competence and civic consciousness among future educators.

**Keywords:** Jadid heritage, history teaching methodology, future history teachers, pedagogical innovation, national identity, enlightenment movement, professional competence, Uzbekistan education system.

## **Introduction**

In the context of modern educational reforms in Uzbekistan, the role of history education is becoming increasingly significant in shaping the worldview, civic responsibility, and national consciousness of young generations. One of the essential directions in improving the quality of teacher training is the incorporation of national intellectual heritage into the teaching process. In this regard, the scientific and educational heritage of the Jadids — the pioneers of enlightenment and reform in the early 20th century — holds a special place.

The Jadid movement, which emerged as a response to the challenges of stagnation and colonial oppression, aimed to modernize society through education, cultural revival, and national awakening. The Jadids introduced new pedagogical principles, promoted secular knowledge, and emphasized critical thinking, moral integrity, and patriotism as key components of education. Their reformist ideas, rooted in both Islamic traditions and modern pedagogical thought, continue to provide valuable guidance for contemporary teacher education.

For future history teachers, learning about the Jadids' scientific and pedagogical heritage is not only an academic task but also a means to develop methodological competence, historical awareness, and professional ethics. Teaching their ideas within the framework of the Methodology of Teaching History course helps prospective educators understand how historical figures and reform movements can influence national progress.

Therefore, this study focuses on the specific aspects of integrating the Jadids' intellectual heritage into the methodological training of history teachers. It explores how their progressive ideas can enrich the curriculum, foster innovative teaching practices, and strengthen the connection between historical knowledge and moral education in the modern Uzbek educational system.

### **Literature Review**

The study of the Jadid movement and its educational heritage has attracted the attention of numerous historians, educators, and cultural researchers in Uzbekistan and beyond. Scholars such as Fitrat, Behbudi, Avloni, and Munavvarqori have been extensively studied for their contributions to educational modernization, national identity formation, and cultural revival. Their works laid the foundation for a new system of teaching that combined traditional values with modern scientific knowledge.

In recent years, academic research has increasingly focused on the pedagogical dimension of Jadidism. For instance, Uzbek researchers like Sh. Yuldashev (2018) and N. Farxodjonova (2021) have analyzed the Jadids' educational reforms as an early form of modernization in Central Asia, emphasizing their role in shaping the intellectual and moral consciousness of youth. Their findings highlight the relevance of Jadid ideas in today's teacher training programs, especially in the fields of pedagogy, psychology, and history education.

International perspectives also contribute to understanding the broader significance of the Jadid heritage. Studies by scholars such as Adeeb Khalid (2015) and Paolo Sartori (2017) interpret Jadidism as part of the global reformist movements of the Muslim world. These authors underscore the Jadids' efforts to reconcile faith with rational inquiry, national identity with modernization, and traditional education with secular science — principles that remain relevant in current pedagogical discourse.

Furthermore, literature on history teaching methodology (e.g., Seixas & Morton, 2013; Wineburg, 2001) provides a theoretical framework for integrating historical heritage into modern curricula. These works emphasize the importance of developing historical thinking skills, such as contextualization, sourcing, and interpretation — competencies that align with the Jadids' own emphasis on analytical and moral education.

In the Uzbek context, the methodological works by contemporary educators (such as A. Mavlonova, D. Alimov, and U. Tursunov) stress that incorporating national reformist figures like the Jadids into teacher training programs enhances students' professional competence and national consciousness. This approach encourages future teachers to draw meaningful connections between historical experience and present-day educational challenges.

Overall, the literature shows that the integration of Jadid heritage into the methodological training of history teachers serves not only to preserve cultural memory but also to promote innovative and value-based education aligned with the goals of Uzbekistan's modern pedagogical reforms.

## **Results and Discussion**

The analysis of the pedagogical potential of the Jadids' scientific heritage demonstrates that their educational philosophy offers substantial methodological value for contemporary history teacher training. The findings reveal that integrating Jadid ideas into the Methodology of Teaching History course contributes to the formation of critical pedagogical competencies, civic identity, and cultural awareness among future teachers.

One of the key results is the establishment of a historical-pedagogical correlation between Jadid educational thought and modern constructivist learning theories. The Jadids' call for "education through reasoning" and their emphasis on the active role of the learner correspond with the principles of student-centered pedagogy and problem-based learning widely applied in current teacher education. Through analytical and interactive approaches — such as case studies on Jadid schools, comparative historical analysis, and role-based simulations — students not only acquire factual knowledge but also develop interpretive and reflective thinking skills.

Moreover, the study identifies that the inclusion of Jadid heritage in teacher training supports axiological (value-oriented) education, which remains a critical component of modern pedagogical models. The Jadids' moral and ethical ideals — patriotism, enlightenment, diligence, and social responsibility — can be operationalized through value-based teaching methods, where students engage in discussions about national development, cultural renewal, and global citizenship. This approach enhances the formation of professional identity and socio-moral responsibility among future history educators.

Another significant aspect is the didactic adaptability of the Jadids' ideas. Their approach to integrating secular and religious knowledge, theoretical and practical training, as well as Eastern and Western educational traditions, provides a flexible methodological framework suitable for modern interdisciplinary teaching. For instance, historical narratives about Jadid schools can be incorporated into microteaching modules, interactive lectures, and digital storytelling, thus promoting multimodal and inclusive learning environments.

The research also highlights that incorporating Jadidism into the curriculum encourages epistemological awareness — an understanding of how historical knowledge is produced, validated, and transmitted. By analyzing Jadid publications, newspapers, and educational manifestos, students learn to evaluate sources critically, identify ideological perspectives, and contextualize historical evidence. This process aligns with contemporary standards of historical literacy and disciplinary thinking.

From a broader socio-educational perspective, the results confirm that teaching the Jadids' scientific and pedagogical heritage fosters continuity of national educational traditions and strengthens the linkage between past intellectual legacies and present-day pedagogical reforms.

Such integration not only ensures cultural sustainability but also cultivates the intellectual independence and innovative mindset required for 21st-century teaching practice.

In summary, the discussion establishes that the Jadids' educational heritage is not a static historical phenomenon but a dynamic methodological resource. Its systematic application in history teacher education enhances students' pedagogical reflection, methodological competence, and professional worldview, ensuring that future educators become active transmitters of national and universal human values in the evolving educational landscape of Uzbekistan.

## **Conclusion**

The conducted research allows us to conclude that the integration of the Jadids' scientific and pedagogical heritage into the methodological preparation of future history teachers is both pedagogically justified and socially significant. The study confirms that the Jadids' ideas — emphasizing enlightenment, intellectual independence, and civic responsibility — remain relevant to the goals of modern education and serve as an essential foundation for forming professional and moral competencies among history educators.

Firstly, it has been established that the Jadids' educational philosophy aligns closely with the principles of modern pedagogical paradigms, such as learner-centered education, competency-based learning, and critical thinking development. Their emphasis on harmonizing traditional values with modern scientific knowledge offers a sustainable model for constructing an integrative methodology in teacher education.

Secondly, the inclusion of the Jadids' heritage in the Methodology of Teaching History course enhances students' historical, analytical, and reflective thinking skills, enabling them to interpret historical phenomena not merely as past events but as dynamic processes influencing the present and future of national development. This approach strengthens historical consciousness and reinforces the pedagogical mission of history as a discipline that shapes identity and civic engagement.

Thirdly, the findings demonstrate that the Jadids' pedagogical legacy serves as a powerful instrument of axiological education, contributing to the moral formation of students. Through the study of Jadid reformers' lives and educational ideals, future teachers internalize values such as patriotism, enlightenment, responsibility, and respect for cultural diversity — qualities indispensable for educators in a globalized society.

Furthermore, the methodological application of Jadid ideas supports the creation of innovative and interdisciplinary educational practices. Integrating their concepts into teaching modules, digital resources, and project-based activities enriches the didactic process and encourages a synthesis of historical content with modern pedagogical technologies.

In conclusion, the Jadids' scientific and educational heritage should be regarded not only as a historical source but also as a living pedagogical system, adaptable to contemporary educational reforms in Uzbekistan. Its systematic study within history teacher training programs ensures continuity between past intellectual traditions and the modern educational

paradigm, contributing to the preparation of competent, enlightened, and socially responsible teachers capable of guiding future generations toward intellectual and moral progress.

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