

## PHILOSOPHICAL FOUNDATIONS OF THE CONCEPT OF SOCIAL TRANSFORMATION IN JADIDISM

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**Annotation.** *This thesis provides a social-philosophical analysis of the conceptual foundations of social transformation in Jadidism. Particular attention is paid to the role of education, enlightenment, scientific knowledge, critical thinking, moral development, and civic responsibility in the Jadid model of social modernization. The study examines the dialectical relationship between tradition and modernity in Jadid thought and demonstrates that Jadid intellectuals regarded the renewal of individual consciousness and human development as essential prerequisites for institutional and social change. The views of Mahmudhoja Behbudiy and Abdurauf Fitrat are considered in the context of educational reform, national consciousness, intellectual freedom, and cultural renewal. The thesis also highlights the contemporary significance of the Jadid intellectual heritage for modernization, human capital development, civic participation, and sustainable national development in New Uzbekistan.*

**Keywords:** *Jadidism, social transformation, social philosophy, modernization, education, enlightenment, critical thinking, national identity, civic responsibility, human development, cultural renewal, New Uzbekistan.*

Social transformation represents one of the central concepts in contemporary social philosophy, reflecting qualitative changes in social

institutions, values, and patterns of human interaction. In the history of Uzbekistan, the Jadid movement occupies a unique place as an intellectual and reformist movement that sought to transform society through education, cultural renewal, and institutional modernization. Unlike revolutionary approaches based on political coercion, Jadid thinkers advocated gradual social transformation founded upon enlightenment, rational thinking, and moral development. Their philosophical ideas continue to influence contemporary discussions concerning modernization, national identity, and human development in New Uzbekistan.

The Jadids considered education not merely as a means of acquiring knowledge but as a mechanism for creating a new type of individual capable of participating actively in social progress. Consequently, social transformation was understood as a comprehensive process involving the renewal of individual consciousness, cultural values, and public institutions rather than simply political or economic reforms. This paper examines the philosophical foundations of the concept of social transformation in Jadidism by analyzing its intellectual principles, social objectives, and contemporary relevance.

The philosophical basis of Jadid social transformation emerged from the synthesis of Islamic intellectual traditions, modern scientific knowledge, and European enlightenment ideas. Jadid intellectuals believed that the decline of Turkestan resulted not from religious principles themselves but from ignorance, educational stagnation, and resistance to scientific progress. Therefore, they argued that genuine modernization required intellectual renewal rather than rejection of national or religious traditions. One of the principal representatives of Jadid thought, Mahmudhoja Behbudiy, emphasized that national

development depended primarily upon educational reform. According to Behbudiy, schools should cultivate independent thinking, scientific knowledge, and civic responsibility instead of limiting education to traditional religious instruction [1]. Education was therefore regarded as the primary instrument for transforming both individuals and society.

Similarly, Abdurauf Fitrat viewed social transformation as a multidimensional process involving political modernization, cultural revival, and national consciousness. Fitrat argued that intellectual freedom and critical reasoning were indispensable conditions for social progress because societies incapable of renewing their educational and cultural systems would inevitably experience stagnation [2]. His philosophical writings demonstrate that modernization should preserve national identity while embracing scientific and technological achievements. The Jadid conception of social transformation differs significantly from many contemporary modernization theories. Whereas classical modernization often emphasizes industrialization and economic development, Jadidism placed moral and educational transformation at the center of social change. Human development preceded institutional reform, making ethical values and civic responsibility fundamental components of modernization.

This approach corresponds closely with modern theories of human capital developed by Theodore Schultz and Gary Becker, who demonstrated that investments in education significantly contribute to long-term social and economic development [3]. Although developed in different historical contexts, both perspectives recognize education as the principal driving force of sustainable transformation. Another important philosophical characteristic of Jadidism is its dialectical understanding of tradition and modernity. Rather than rejecting historical heritage,

Jadid thinkers sought to reinterpret national culture according to contemporary social needs. They believed that modernization should not eliminate cultural identity but strengthen it through intellectual renewal. This dialectical relationship between continuity and change remains particularly relevant in contemporary Uzbekistan, where modernization policies emphasize both innovation and preservation of national values. Furthermore, the Jadids considered civic participation an essential element of social transformation. They encouraged public debate, journalism, literature, and theatrical performances as instruments for developing public consciousness and strengthening civil society. Their activities demonstrate that social transformation requires active participation by educated citizens rather than passive acceptance of political reforms.

From a social-philosophical perspective, the Jadid concept of transformation may therefore be represented as the following sequence:

**Education → Knowledge → Critical Thinking → Civic  
Responsibility → Social Modernization → Sustainable National  
Development**

This conceptual model highlights that sustainable modernization depends primarily upon intellectual and moral development rather than solely upon technological or economic progress.

The analysis demonstrates that the philosophical foundations of social transformation in Jadidism remain highly relevant for contemporary discussions concerning modernization and sustainable development. Jadid intellectuals viewed education, moral values, scientific knowledge, and civic responsibility as the principal determinants of social progress. Their conception of transformation integrated national identity with modern scientific achievements,

creating a balanced model of modernization that continues to inspire contemporary reform strategies.

Unlike purely economic interpretations of modernization, the Jadid approach emphasizes the central role of human development in transforming society. Educational reform, intellectual freedom, ethical responsibility, and cultural renewal constitute interconnected elements of sustainable social transformation. These principles remain particularly significant for New Uzbekistan, where human capital, innovation, and civic participation have become strategic priorities of national development.

Consequently, the philosophical heritage of Jadidism should be regarded not only as an important historical phenomenon but also as a valuable theoretical foundation for understanding contemporary processes of social transformation and democratic modernization.

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