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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**HISTORICAL FOUNDATIONS OF THE NATIONAL UPBRINGING SYSTEM****Gulbakhor Almuratova***PhD Student (2st year)**Jizzakh State Pedagogical University**Email: almuratovagulbakhor@gmail.com**Jizzakh Uzbekistan***ABOUT ARTICLE**

Key words: national upbringing, historical foundations, ethnopedagogy, Zoroastrianism, Avesta, Eastern Renaissance, Jadidism, enlightenment, humanism, moral upbringing, period of independence, pedagogical heritage.

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Abstract: This article systematically analyzes the historical stages in the formation of the national upbringing system. The study examines the phenomenon of national upbringing as an important socio-pedagogical process that has shaped the life of society throughout all periods of human development. The author consistently traces the evolutionary path from the ethnopedagogical traditions of antiquity, through the ethical triad of Zoroastrian teaching, the scientific-philosophical views of the thinkers of the Eastern Renaissance, to the enlightenment ideas of the Jadid movement. Using historical-comparative and content analysis methods, the study identifies the distinctive features, educational content, and influence on modern pedagogy of each historical stage. Particular attention is given to the role of the Jadid enlighteners — Abdulla Avloniy, Abdurauf Fitrat, Mahmudkhoja Behbudiy, and Munavvar Qori — in reforming the national upbringing system. The article also examines the elevation of national upbringing to the level of state policy during the period of independence and its integration into the continuous education system. The article concludes that generalizing historical experience can serve as an important theoretical and methodological foundation for improving the modern national upbringing system. The findings have instructional-

Introduction. The question of national upbringing is one of the great ideas that humanity has long aspired to and cherished. At every stage in the development of human society, particular attention has been paid to national upbringing, since the prospects and future of any nation are determined by the content of the upbringing it gives to its younger generation. For this reason, raising the younger generation on the basis of national values and traditions has been a priority task in every historical period.

National upbringing is not merely a component of the general upbringing system but the most important strategic process shaping the spiritual, educational, political, and cultural life of society. The coordinated activity of the family, the mahalla (neighborhood community), educational institutions, and the broader public forms the solid foundation of national upbringing. This system has passed through a long process of historical development, continuously forming and improving under the influence of the socio-political, economic, and spiritual-cultural factors of each era.

Today, in order to scientifically substantiate the current state of national upbringing, it is first necessary to conduct an in-depth analysis of its historical roots. Studying this field on the basis of the principle of historicism and revealing how it evolved and what changes it underwent in content and form across different periods is of considerable scientific and pedagogical importance. Moreover, deeply assimilating historical experience creates the scientific basis for improving the modern national upbringing system, and in particular, for humanizing the Jadid pedagogical heritage.

According to Professor M. Quronov, by the nineteenth century, cultural anthropology and sociology disciplines in Western social science devoted to studying the national-cultural characteristics of other peoples had become specialized fields and had begun to investigate the problem of “the person of another world” [1]. This, in essence, marked the beginning of an era of scientifically studying the distinctive features of each nation’s own system, methods, and goals of national upbringing. The research of the American cultural anthropologist Margaret Mead occupies a special place in the study of the ethnopedagogical dimensions of national upbringing. Her work, published in 1928 [2], is recognized as the first major study to scientifically substantiate that upbringing possesses national characteristics.

The purpose of this article is to consistently systematize the historical stages in the formation of the national upbringing system, to identify the distinctive pedagogical content of each stage, and to scientifically substantiate the role of the Jadid enlighteners heritage in this process.

Materials and methods. The source base of the study consists of ethnopedagogical monuments of antiquity; the Avesta, the sacred book of Zoroastrianism; the works of the thinkers of the Eastern Renaissance Abu Nasr al-Farabi, Abu Ali ibn Sina, Yusuf Khos Hajib, Imam Ismail al-Bukhari, and Alisher Navoi; as well as the scientific-pedagogical heritage of the Jadid enlighteners Abdulla Avloniy, Abdurauf Fitrat, Mahmudkhoja Behbudiy, and Munavvar Qori Abdurashidkhonov. In addition, the normative-legal documents of the Cabinet of Ministers of the Republic of Uzbekistan and contemporary pedagogical literature on the topic were also examined.

The following scientific methods were employed in the course of the research: the historical-comparative analysis method, which enabled the comparison of upbringing systems across different historical periods; the content-logical analysis method, which served to reveal the ideological content of the sources; the systematization method, which made it possible to divide historical facts into consistent stages; and the hermeneutic analysis method, which ensured a contemporary pedagogical interpretation of Jadid texts. The study was conducted on the basis of systemic, axiological, and anthropocentric approaches, which made it possible to examine the phenomenon of national upbringing holistically, both historically and theoretically-methodologically.

Result and discussion

1. The Stage of Antiquity and Folk Pedagogy

The period of antiquity (the ethnopedagogical stage) encompasses the historical process from pre-Common Era times to the seventh century CE. During this period, upbringing was not a separately organized institution but was carried out in close connection with the daily life, customs, and traditions of society. One of the main features of upbringing in the primitive communal and ancient periods was the leading role of labor education: from early childhood, children acquired life skills by hunting, farming, and practicing crafts alongside adults.

Upbringing was universal and egalitarian, with no special schools every member of the community served as a mentor to the younger generation. Given the harsh natural conditions in which survival depended on it, great importance was placed on developing physical fitness,

agility, and willpower in adolescents. Through oral folk art proverbs, sayings, legends, and fairy tales feelings of patriotism, respect for parents, and diligence were instilled in children's hearts.

The Avesta, the sacred source of Zoroastrian teaching, established the principal criterion for raising youth in a moral spirit. The central idea of the book is the triad of “good thoughts, good words, and good deeds” [3]. This idea is considered the most ancient spiritual foundation of national upbringing. In Zoroastrianism, human happiness and well-being were directly linked to honest labor, while idleness and laziness were condemned as the primary vice giving rise to all other failings. These historical roots of labor education were later widely reflected in Uzbek folk proverbs as well, including such wise sayings as “If you labor, your chest becomes a mountain; if you show respect, your heart becomes a garden,” which have continually urged young people toward honest labor.

Thus, the upbringing system of antiquity was based on the principles of vitality and continuity, and its natural-practical character necessitated its later enrichment with scientific-philosophical content in subsequent historical stages.

2. The Upbringing System of the Eastern Renaissance. During the Eastern Renaissance (the ninth to twelfth and fourteenth to sixteenth centuries), the national upbringing system acquired a high scientific and philosophical foundation. Scholars active during this period Abu Nasr al-Farabi, Abu Ali ibn Sina, and Yusuf Khos Hajib regarded the harmonious combination of science and morality in upbringing as the primary condition for human perfection. Whereas Western philosophers such as Socrates and Plato located the cause of human wickedness in submission to base desires and a lack of true knowledge, the scholars of the East developed pathways to overcoming base desires and attaining perfection through conscious activity and knowledge.

Al-Farabi emphasized that the process of upbringing must be systematically guided by an experienced pedagogue, concluding that “not every person is able to know happiness and the nature of things on their own; for this, they need a teacher” [4]. He placed the harmony of intellect and morality first in a person's spiritual life. Ibn Sina, for his part, stressed the importance of maintaining moderation in a child's character, considering it essential for both psychological and physical health [5]. In his view, moral concepts must be grounded in rational knowledge; yet however learned a person may be, if they do not rely on moral demands, they will fall into indecency.

Yusuf Khos Hajib, who was active in the eleventh century, asserts in his work “Qutadgu Bilig” that upbringing must begin from the day a person is born, and emphasizes that greatness

is attained not through strength or wealth, but through reason and knowledge [6]. Imam Ismail al-Bukhari, in his work "Al-Adab al-Mufrad," compiled more than seventeen hundred hadiths and reports to create an elevated system of morality [7], in which pleasing one's parents is interpreted as the noblest of deeds. Alisher Navoi, in his works "Mahbub ul-Qulub" [8] and "Hayrat ul-Abror" [9], interpreted patience, justice, generosity, and humanism as national and universal human values, placing high value on the role of the teacher and mentor and emphasizing that their conduct must serve as an example for young people.

A synthesis of the heritage of the thinkers of the Eastern Renaissance shows that, during this period, national upbringing first acquired a scientific-philosophical foundation: upbringing came to be formed as a purposeful, systematic process oriented toward human perfection.

3. Jadidism and the Upbringing System of the National Awakening Period. The Jadid movement, which formed in Turkestan in the late nineteenth and early twentieth centuries, brought about a fundamental turning point in reforming the national upbringing system. Enlighteners such as Mahmudkhoja Behbudiy, Abdurauf Fitrat, Abdulla Avloniy, and Munavvar Qori identified the cause of society's economic and spiritual backwardness as ignorance and the lack of schooling. Behbudiy wrote on this subject: "The cause of Turkestan's economic backwardness lies within the people of Turkestan themselves" [10]. The "new-method schools" (usul-i jadid) organized by the Jadids led education to acquire a systematic and secular character.

Two main directions in upbringing emerged during this period. The first was the approach of Abdulla Avloniy, directed toward shaping moral and spiritual values. His work "Turkiy Guliston yokhud Akhloq" (Turkic Rose Garden, or Morality) became a comprehensive guide to national upbringing [11]. Avloniy's statement that "for us, upbringing is a matter of life or death, salvation or ruin, happiness or calamity" reflects the strategic importance he attached to upbringing. The second was the approach of Abdurauf Fitrat, oriented toward developing national consciousness and social activism. Fitrat held that "the force that leads a nation to prosperity is knowledge and upbringing" [12], and argued for the necessity of teaching young people to think independently and critically.

The Jadid enlighteners also sharply criticized the vices of society. Munavvar Qori Abdurashidkhonov, analyzing the spiritual crisis within society, condemned the irresponsibility of religious leaders and officials toward the nation [13]. As a result of the convergence of these two directions – moral-spiritual and socially conscious upbringing – the content of upbringing in Jadid pedagogy took shape as a complex, integrated system, in which

the intellectual, moral, and social development of the individual were viewed as interconnected. The content of upbringing developed by the Jadids is distinguished by its systematic character, purposefulness, and grounding in national identity.

With the establishment of Soviet rule, the education and upbringing system was shifted onto a centralized ideological foundation, and the national and enlightenment-oriented approaches characteristic of the Jadid movement were curtailed. As a result, the process of renewing the national upbringing system, which had begun during the Jadid period, was interrupted. Nevertheless, the ideological and pedagogical value of the Jadid heritage was preserved and served as an important source for its revival during the period of independence.

4. The Stage of Independence and Contemporary Development. After Uzbekistan achieved independence, a broad path was opened for developing national consciousness, national spirit, and culture, and for restoring historical and spiritual values. At the present stage, national upbringing has become an inseparable part of the continuous education system. In particular, by a resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated December 31, 2019, the Concept of Continuous Spiritual Upbringing was approved [14], introducing an integrated model of national upbringing at all levels, from preschool to higher education.

Today, the national upbringing system, encompassing historical heritage, the ideas of Jadidism, and advanced international pedagogical approaches, serves to instill in young people such qualities as diligence, humanism, honesty, justice, and national pride. From this standpoint, reinterpreting the Jadid pedagogical heritage on a humanized methodological foundation and integrating it into the content of the modern continuous education system stands out as a pressing scientific and practical task.

Conclusion. An analysis of the historical stages in the formation of the national upbringing system shows that it has traveled a long and complex evolutionary path. The system progressed from the natural-practical labor education of the primitive period, through the moral triad of Zoroastrianism, the scientific-philosophical views of the scholars of the Eastern Renaissance, and the ideas of national awakening advanced by the Jadids, to the comprehensive level of state policy achieved during the period of independence.

Each historical stage contributed its own distinctive content to the national upbringing system: the upbringing of antiquity was distinguished by its vitality; the thinkers of the East gave it a scientific-moral foundation; the Jadids transformed it into an instrument of social and

national awakening; and the period of independence elevated national upbringing to a priority direction of state policy and the continuous education system.

The generalization of historical experience shows that reinterpreting the heritage of the Jadid enlighteners on a humanized methodological foundation can serve as an important theoretical-methodological basis for improving the modern national upbringing system. This conclusion lays the groundwork for further research, in particular for an in-depth study of integrating the Jadid pedagogical heritage into the curricula of higher education institutions.

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