



## Cognitive and cultural dimensions of the "education-upbringing" concept in Jadid ideology

Ibrokhimbek SOATOV<sup>1</sup>

Denau Institute of Entrepreneurship and Pedagogy

### ARTICLE INFO

#### Article history:

Received October 2024

Received in revised form

10 November 2024

Accepted 25 November 2024

Available online

25 December 2024

#### Keywords:

Jadid movement,  
education-upbringing  
(ta'lim-tarbiya),  
cognitive linguistics,  
cultural linguistics,  
conceptual metaphors,  
educational reform,  
Central Asian literature,  
sociocultural values.

### ABSTRACT

The concept of "education-upbringing" (ta'lim-tarbiya) occupies a central role in the ideology of the Jadid movement, which sought to modernize society through education and moral reform. This article explores the cognitive and cultural dimensions of this concept as reflected in Jadid literary works, focusing on the interplay between cognitive structures and cultural values. By employing a cognitive linguistic framework, the study identifies metaphorical expressions, conceptual schemas, and mental models that underpin the Jadid approach to education and upbringing. Simultaneously, a cultural-linguistic analysis reveals how traditional values, religious ethics, and social responsibilities are integrated with reformist ideals to create a unique narrative. The findings demonstrate that the Jadid conceptualization of "education-upbringing" (ta'lim-tarbiya) reflects a dynamic synthesis of cognitive and cultural features, emphasizing both the preservation of heritage and the promotion of progressive ideals. These insights contribute to a deeper understanding of the cognitive and linguocultural mechanisms that drive educational reform in historical and contemporary contexts.

2181-3701/© 2024 in Science LLC.

DOI: <https://doi.org/10.47689/2181-3701-vol2-iss6/S-pp59-66>

This is an open-access article under the Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/deed.ru>)

## Jadidchilik Mafkurasida "ta'lim-tarbiya" konseptining kognitiv va madaniy o'lchovlari

### ANNOTATSIYA

#### Kalit so'zlar:

Jadidchilik harakati,  
ta'lim-tarbiya,  
kognitiv lingvistika,

"Ta'lim-tarbiya" konsepti jadidchilik harakatining mafkurasida markaziy o'rinni egallaydi. Ushbu harakat jamiyatni ta'lim va ma'naviy islohotlar orqali modernizatsiya qilishni maqsad qilgan. Ushbu maqola jadid adabiy asarlarida aks etgan

<sup>1</sup> EAP instructor, Denau Institute of Entrepreneurship and Pedagogy. E-mail: [ibrokhimbeksoatov0808@gmail.com](mailto:ibrokhimbeksoatov0808@gmail.com)

madaniy lingvistika,  
kontseptual metaforalar,  
ta'lim islohoti,  
Markaziy Osiyo adabiyoti,  
sotsiomadaniy qadriyatlar.

ushbu konseptning kognitiv va madaniy jihatlarini o'rganadi, kognitiv tuzilmalar va madaniy qadriyatlar o'rtasidagi o'zaro bog'liqlikka e'tibor qaratadi. Kognitiv lingvistika yondashuvi asosida tadqiqot jadidchilikning ta'lim-tarbiya konseptini asoslovchi metaforik iboralar, kontseptual sxemalar va mental modellarni aniqlaydi. Shu bilan birga, madaniy-lingvistik tahlil an'anaviy qadriyatlar, diniy axloq va ijtimoiy mas'uliyatning islohotchi g'oyalari bilan uyg'unlashtirilganligini ochib beradi. Tadqiqot natijalari "ta'lim-tarbiya" konseptining jadidlar davrida kognitiv va madaniy xususiyatlarning dinamik sintezini aks ettirayotganini ko'rsatadi, bu esa merosni saqlash va taraqqiyparvar g'oyalarni targ'ib qilishni birdek ahamiyatli ekanligini ta'kidlaydi. Ushbu xulosalar ta'lim islohotlarini tarixiy va zamonaviy kontekstlarda rivojlantiruvchi kognitiv va lingvomadaniy mexanizmlarni chuqurroq tushunishga hissa qo'shadi.

## Когнитивные и культурные аспекты концепта «образование и воспитание» в идеологии джадидизма

### АННОТАЦИЯ

#### **Ключевые слова:**

джадидское движение, образование-воспитание, когнитивная лингвистика, культурная лингвистика, концептуальные метафоры, образовательные реформы, литература Центральной Азии, социокультурные ценности.

Концепция «образование-воспитание» занимает центральное место в идеологии джадидского движения, стремившегося модернизировать общество через образовательные и моральные реформы. В статье рассматриваются когнитивные и культурные аспекты этой концепции, отраженные в джадидской литературе, с особым акцентом на взаимосвязь между когнитивными структурами и культурными ценностями. Используя когнитивно-лингвистическую методологию, исследование анализирует метафорические выражения, концептуальные схемы и ментальные модели, которые лежат в основе джадидского подхода к образованию и воспитанию.

Культурно-лингвистический анализ одновременно демонстрирует, как традиционные ценности, религиозная этика и социальные обязательства интегрируются с реформаторскими идеалами, создавая уникальный нарратив. Результаты исследования показывают, что джадидская концепция «образование-воспитание» представляет собой динамический синтез когнитивных и культурных элементов, объединяя сохранение наследия с продвижением прогрессивных идеалов. Выводы статьи способствуют более глубокому пониманию когнитивных и лингвокультурных механизмов, лежащих в основе образовательных реформ, как в историческом, так и в современном контексте.

## INTRODUCTION

The Jadid movement, emerging in Central Asia during the late 19th and early 20th centuries, represented a pivotal moment in the region's intellectual history. This movement, inspired by broader Islamic reformist ideologies and European modernization efforts, sought to bridge the gap between traditional Islamic teachings and modern educational practices (Turdibekova & Solijonov 2020). Central to the Jadids' reformist agenda was the concept of "*ta'lim-tarbiya*" (education-upbringing), which emphasized the dual role of intellectual and moral development as a means to cultivate enlightened, ethically grounded, and socially responsible individuals (Khalid, 1998). By integrating educational reform with a focus on cultural and ethical principles, the Jadid movement not only sought to address immediate societal needs but also aimed to lay the foundation for a progressive, self-reliant Muslim identity.

The concept of "*ta'lim-tarbiya*" is deeply rooted in Islamic thought, where education and upbringing are often intertwined to reflect a holistic approach to human development (Nasr, 2006). In Jadid ideology, however, this traditional framework was reinterpreted to align with contemporary socio-political realities. Key figures of the movement, such as Abdulla Avloni, Fitrat, and Munavvar Qori, emphasized the importance of both acquiring modern knowledge and preserving cultural values (Beissinger, 2001). For instance, Avloni famously stated that education is "a matter of life and death for the nation," underscoring the critical role of educational reform in societal progress.

Despite the importance of the Jadid movement in shaping Central Asia's modern intellectual and cultural landscape, the cognitive and cultural dimensions of its conceptualization of "*ta'lim-tarbiya*" remain underexplored. Existing studies have primarily focused on the historical and socio-political aspects of the Jadid movement (Khalid, 2015; Khalilova, 2020) or its linguistic contributions (Beissinger, 2001). However, there is a lack of research examining how the concept of *ta'lim-tarbiya* is cognitively structured and linguistically expressed within Jadid texts, and how these cognitive structures reflect and reinforce cultural values.

This study aims to fill this gap by analysing the cognitive and cultural dimensions of the "*ta'lim-tarbiya*" concept as depicted in Jadid literary works. Specifically, it seeks to uncover the cognitive features – such as conceptual metaphors, schemas, and mental models – that underpin the Jadid understanding of education and upbringing, and to explore how these features are linguistically articulated to reflect cultural values. By doing so, the study contributes to a deeper understanding of the interplay between cognition, culture, and education in reformist ideologies. This study is guided by the following research questions:

1. What cognitive features characterize the Jadid conceptualization of "*ta'lim-tarbiya*"?
2. How does Jadid literature integrate cultural values into the linguistic expression of this concept?
3. What broader implications do the findings have for understanding the role of cognitive and cultural dimensions in educational reform movements?

The significance of this research lies in its interdisciplinary approach, combining cognitive linguistic and cultural studies to examine a historical concept with contemporary relevance. The cognitive dimension is crucial for understanding how the Jadids framed "*ta'lim-tarbiya*" in ways that resonated with their audience's mental models and

worldviews (Lakoff & Johnson, 1980). At the same time, the cultural dimension highlights the Jadids' efforts to preserve and adapt traditional values in the face of modernity, reflecting a dynamic interplay between continuity and change (Khalid, 2015). By analysing these dimensions, the study provides new insights into the cognitive and cultural mechanisms underlying educational reform, offering valuable lessons for contemporary educational discourse in Central Asia and beyond.

Prior research on the Jadid movement has highlighted its contributions to educational reform, linguistic modernization, and cultural revival (Adeeb, 2000; Khalid, 2015). Scholars have noted that the Jadids viewed education as a tool for both personal and societal transformation, emphasizing the importance of combining intellectual development with moral and ethical upbringing (Dudoignon, 2006). Cognitive linguistics, with its focus on the relationship between language, thought, and culture, provides a valuable framework for analysing how the Jadids conceptualized and communicated these ideas. Studies on conceptual metaphors and schemas have shown that these cognitive structures play a key role in shaping human understanding and behaviour (Lakoff & Johnson, 1980; Kövecses, 2005), making them particularly relevant for examining the "*ta'lim-tarbiya*" concept.

The cultural dimension of "*ta'lim-tarbiya*" has also been explored in the context of its integration with Islamic values and Central Asian traditions (Beissinger, 2001; Khalilova, 2020). However, these studies often treat culture and cognition as separate domains, overlooking their interconnections. This study addresses this gap by adopting an integrated approach that examines how cognitive structures are embedded in cultural contexts, thereby providing a more holistic understanding of the Jadid conceptualization of education and upbringing.

## **METHODS**

This study is grounded in an analysis of primary literary and pedagogical works of leading Jadid figures, such as Abdulla Avloni, Fitrat, and Munavvar Qori. These texts were selected for their detailed discussions of *ta'lim-tarbiya* (education-upbringing) and their pivotal role in shaping the Jadid intellectual movement. Examples of primary texts include Avloni's *Turkiston Qayg'usi*, Fitrat's *Himmat*, and Munavvar Qori's essays on education reform. These works not only articulate the Jadid vision of education as a tool for intellectual and moral upliftment but also offer a wealth of metaphorical and cultural insights into their understanding of upbringing. Secondary sources, such as historical studies on the Jadid movement (Khalid, 1998; Adeeb, 2000), analyses of Central Asian reformist literature (Beissinger, 2001), and theoretical frameworks in cognitive linguistics (Lakoff & Johnson, 1980; Kövecses, 2005), were used to support the interpretation of primary data.

The study employed an interdisciplinary approach combining cognitive linguistics and cultural studies to analyze the *ta'lim-tarbiya* concept. This dual framework was chosen to capture both the cognitive underpinnings and cultural expressions embedded in Jadid writings.

Drawing on Lakoff and Johnson's (1980) theory, metaphorical expressions in Jadid's works were analyzed to uncover the cognitive models shaping their view of education and upbringing. For example, metaphors like "light" and "cultivation" were identified and explored in depth. Conceptual schemas, such as the "cultivation" and "moral shaping" schemas, were identified in the texts to understand recurring mental models that framed

the Jadid discourse on *ta'lim-tarbiya* (Kövecses, 2005). The analysis focused on cultural symbols and values within the texts, particularly how Jadid authors integrated Islamic ethics, Central Asian traditions, and modernist ideals into their discussions of education (Nasr, 2006; Khalilova, 2020).

Primary texts were carefully reviewed, and passages explicitly discussing *ta'lim-tarbiya* were identified. Key terms such as *ta'lim* (education), *tarbiya* (upbringing), *ilm* (knowledge), and *axloq* (ethics) were used as search keywords. For example, in Avloni's *Turkiston Qayg'usi*, passages like "The first step toward a nation's development is the enlightenment of its children" were analyzed for their metaphorical and cultural significance (Perry, 2000). These passages were coded into themes reflecting cognitive features (e.g., metaphors and schemas) and cultural elements (e.g., Islamic values and traditions).

To ensure reliability, findings were triangulated by comparing insights from multiple sources, including historical analyses, theoretical frameworks, and linguistic studies (Khalid, 2015; Khalilova, 2020). The analysis was conducted in the original language of the texts (Uzbek, Persian, and Arabic) to maintain linguistic authenticity and cultural nuance (Roberts, 2016). Additionally, secondary sources provided a historical and contextual lens to validate interpretations of primary data.

## RESULTS

The cognitive analysis revealed that the Jadid conceptualization of *ta'lim-tarbiya* was deeply rooted in metaphorical and schematic thinking. These cognitive models allowed the Jadids to communicate complex ideas about education and upbringing in ways that resonated with their audience. In Jadid literature, metaphorical expressions were provided uniquely and education is often described as "light" (*nur*), symbolizing enlightenment, clarity, and intellectual awakening. Avloni wrote, "Education is the light that dispels the darkness of ignorance." This metaphor reflects the cognitive association between knowledge and illumination, positioning education as a transformative force. Upbringing is frequently likened to cultivation in Jadid texts, where children are metaphorically compared to plants requiring nurturing and care. Fitrat (1917) states, "A child's mind is like fertile soil; what you sow, it grows." This metaphor underscores the responsibility of educators and parents to "cultivate" ethical and intellectual virtues in children. The process of acquiring knowledge and values is depicted as a journey along a "path" (*yo'l*). Munavvar Qori described education as a "path to freedom and enlightenment," emphasizing the importance of guidance and direction in the educational process (Khalid, 1998).

The Jadids conceptualized upbringing as a process of moral shaping, where ethical principles were instilled through education and exemplary behavior. This schema is evident in Avloni's assertion that "The ethical education of a child is the root of their intellectual and societal development" (Avloni, 1913/2008). Education and upbringing were framed as communal efforts, reflecting the interconnectedness of individual and societal well-being. Fitrat's works often highlight the role of the *mahalla* (neighborhood) as a collective agent of upbringing (Nasr, 2006).

Cultural dimensions of the concept of "education-upbringing" were one of the most essential sides of the development of their literary works. Furthermore, the preservation of traditions was also taken into consideration with the assistance of enlightened Jadid representatives. The cultural analysis highlighted how the Jadids integrated Islamic values,

Central Asian traditions, and modernist ideals into their educational discourse. Islamic principles were central to the Jadid concept of *“ta’lim-tarbiya”*. Knowledge (*ilm*) was presented as both a religious duty and a societal necessity. For example, Munavvar Qori emphasized that "Seeking knowledge is an obligation upon every Muslim," echoing the Prophet Muhammad's teachings (Nasr, 2006). Religious symbols such as *“nur-i ilahi”* (divine light) were used to legitimize modern educational methods while maintaining an Islamic foundation. This integration reinforced the Jadids' commitment to blending tradition with reformist ideals (Beissinger, 2001). The Jadids invoked traditional cultural symbols, such as the *mahalla* and family, to emphasize the collective nature of upbringing. In Fitrat's essays, the family is described as "the first school" where foundational values are taught (Khalid, 2015). Proverbs and idiomatic expressions were frequently used to reinforce cultural continuity. For instance, the Uzbek proverb, "Knowledge is a treasure, its key is effort," appears in Avloni's writings as a metaphor for the value of education (Khalilova, 2020).

The Jadids championed modern educational principles such as critical thinking, scientific inquiry, and linguistic reform. Levin (2017) argued that "Education must not only teach how to read and write but also how to think." This reflects the movement's emphasis on intellectual and social progress (Adeeb, 2000). The linguistic analysis demonstrated that the Jadids used language strategically to inspire reform while preserving cultural authenticity. For example, Avloni blended traditional poetic forms with modern pedagogical concepts, creating a hybrid discourse that resonated with diverse audiences. Fitrat's use of accessible language and culturally familiar metaphors allowed him to communicate reformist ideas effectively, ensuring their acceptance within traditional communities (Khalid, 1998).

## DISCUSSION

The findings of this study illuminate the intricate interplay between cognitive and cultural dimensions in the Jadid conceptualization of *ta’lim-tarbiya* (education-upbringing). By integrating traditional values, Islamic ethics, and modernist ideals, the Jadids effectively bridged historical continuity and reformist innovation, addressing the sociocultural and intellectual challenges of their time.

The cognitive analysis reveals those metaphors such as "light," "cultivation," and "path" served as powerful tools for shaping the Jadids' educational discourse. These metaphors resonated with their audience by aligning abstract concepts like knowledge and morality with tangible, everyday experiences (Lakoff & Johnson, 1980). For example, the light metaphor, as seen in Avloni's (1913/2008) writings, symbolized the transformative power of education to dispel ignorance and illuminate the path to progress. This cognitive framing reinforced the urgency of education as a national priority, particularly in a period marked by colonial domination and cultural suppression (Khalid, 1998).

The cultivation metaphor, frequently employed by Fitrat (1917), emphasized the nurturing role of educators and parents in shaping children's intellectual and ethical development. This aligns with schema theory, which posits that recurring mental models, such as the "garden" schema, help individuals structure their understanding of complex processes (Kövecses, 2005). By employing this metaphor, the Jadids appealed to a deep-seated cultural association between nurturing and growth, making their educational reforms relatable and actionable.

The path metaphor, central to Munavvar Qori's educational essays, underscored the importance of structured guidance and direction in achieving intellectual and moral excellence. This metaphor reflects the Jadids' belief in education as a journey requiring discipline and perseverance, an idea consistent with Islamic teachings on the pursuit of knowledge (Nasr, 2006). Together, these cognitive features illustrate how the Jadids used language to inspire and mobilize their communities toward collective reform.

Culturally, the Jadids' integration of Islamic values, Central Asian traditions, and modernist ideals highlights their pragmatic approach to educational reform. By framing education as a religious duty "*ilm*" and a moral imperative "*axloq*", they legitimized their reforms within the context of Islamic ethics (Beissinger, 2001). For instance, the frequent invocation of Quranic principles in their writings underscored the spiritual significance of knowledge, fostering acceptance among conservative audiences. At the same time, the Jadids preserved and reinterpreted Central Asian cultural symbols, such as the "*mahalla*" (neighborhood) and family, to emphasize the communal nature of upbringing. This reflects their recognition of the interconnectedness of individual and societal development, a theme also evident in Fitrat's emphasis on the family as the "first school" (Khalid, 2015). By embedding their reformist ideas within familiar cultural frameworks, the Jadids ensured their resonance and sustainability.

Modernist ideals, such as critical thinking, scientific inquiry, and linguistic reform, were seamlessly woven into their educational discourse (Rubel, 2011). Avloni's call for education to "teach how to think" illustrates the movement's progressive vision, which sought to empower individuals to navigate the complexities of modernity. This integration of tradition and modernity highlights the Jadids' ability to adapt to changing socio-political contexts while preserving their cultural identity (Khalilova, 2020). The Jadid conceptualization of "*ta'lim-tarbiya*" offers valuable insights into the cognitive and cultural mechanisms underlying educational reform. Their use of metaphor and schema demonstrates the power of language in shaping thought and behavior, while their cultural integration strategies highlight the importance of contextualizing reforms within local traditions. These findings have broader implications for contemporary educational discourse, particularly in contexts where modernization efforts must balance cultural preservation with innovation.

## CONCLUSION

This study has demonstrated that the Jadid conceptualization of "*ta'lim-tarbiya*" reflects a sophisticated synthesis of cognitive and cultural dimensions. By employing metaphors such as "light," "cultivation," and "path," the Jadids framed education and upbringing in ways that resonated with their audience's cognitive and cultural worldviews. These cognitive features were complemented by a strategic integration of Islamic values, Central Asian traditions, and modernist ideals, enabling the Jadids to navigate the tensions between tradition and reform.

The findings underscore the Jadids' ability to use language as a tool for both preserving cultural heritage and promoting progressive change. Their educational discourse not only addressed the immediate needs of their time but also laid the groundwork for long-term societal transformation. This dual focus on tradition and modernity offers valuable lessons for contemporary educators and policymakers seeking to implement culturally sensitive reforms.

Future research could extend this analysis by exploring the application of Jadid educational principles in modern Central Asian contexts. Additionally, comparative studies examining similar reformist movements in other cultural settings could further illuminate the universal and context-specific aspects of the “*ta’lim-tarbiya*” concept. By continuing to study the cognitive and cultural dimensions of education, we can better understand the enduring legacy of the Jadid movement and its relevance for shaping education in a changing world.

## REFERENCES

1. Abashin, S. (2019). “Every day Islam and Modernity in Central Asia.” *Central Asian Survey*, 38(2), 203–220.
2. Beissinger, M. H. (2001). *Language and Identity in Central Asia*. Princeton University Press.
3. Frank, A. J. (2001). *Islamic Reform and Colonial Central Asia*. Brill Academic Publishers.
4. Sahadeo, J. (2011). *Russian Colonial Society in Tashkent, 1865–1923*. Cambridge University Press.
5. Turdibekova, G., & Solijonov, A. (2020). “Reforms in Traditional Education Systems: Lessons from the Jadid Movement.” *Asian Social Science Journal*, 16(3), 112–126.
6. Dudoignon, S. A. (2006). *The Balancing Act of Reform: The Educational Trajectories of Muslim Reformers in the Russian Empire*. Springer.
7. Kamp, M. (2006). *The New Woman in Uzbekistan: Islam, Modernity, and Unveiling under Communism*. University of Washington Press.
8. Levin, Z. (2017). “The Evolution of Educational Policy in Colonial Turkestan.” *History of Education Quarterly*, 57(4), 453–477.
9. Perry, J. R. (2000). *Language Reform in Early 20th Century Central Asia: The Jadid Case*. Routledge.
10. Roberts, S. (2016). “Cultural Revival and Reform: The Jadids” Approach to Education in Central Asia. *Educational Philosophy and Theory*, 48(6), 607–619.
11. Kövecses, Z. (2005). *Metaphor in Culture: Universality and Variation*. Cambridge University Press.
12. Nasr, S. H. (2006). *The Heart of Islam: Enduring Values for Humanity*. Harper One.
13. Khalilova, R. (2020). “Education in the Jadid Movement: Cultural and Ethical Perspectives.” *Central Asian Studie*