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AXIOLOGICAL DETERMINANTS OF SOCIAL TRANSFORMATION IN UZBEK SOCIETY: IN THE CONTEXT OF JADID HERITAGE

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Abstract. This paper examines the axiological determinants of social transformation in Uzbek society through the philosophical heritage of the Jadid movement. It argues that value transformation constitutes one of the principal driving forces of sustainable social modernization. The study analyzes the role of education, national identity, enlightenment, moral responsibility, and civic consciousness as fundamental values promoted by Jadid intellectuals. Using a socio-philosophical approach, the paper demonstrates that Jadidism proposed a model of modernization based on the harmonious integration of national traditions with scientific progress and universal human values. The findings suggest that the Jadid axiological paradigm continues to provide an important intellectual foundation for contemporary reforms aimed at strengthening human capital, civic participation, and democratic development in New Uzbekistan.

Keywords: social transformation, axiology, Jadidism, social philosophy, modernization, national identity, enlightenment, civic responsibility, human capital, New Uzbekistan.

Social transformation is a multidimensional process involving qualitative changes in political institutions, economic structures, cultural traditions, and systems of social values. Contemporary social philosophy increasingly recognizes that sustainable transformation cannot be achieved solely through economic modernization or institutional reforms. Instead, the value system of society—its axiological foundation—plays a decisive role in determining the direction and effectiveness of social change. Consequently, the study of axiological determinants has become one of the central issues in modern social philosophy. The experience of Uzbek society demonstrates that successful modernization has historically depended upon the interaction between national cultural heritage and progressive intellectual movements. Among these



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movements, Jadidism occupies a unique position as a reformist philosophy that sought to transform society through education, scientific knowledge, cultural renewal, and civic responsibility. Rather than advocating revolutionary political change, Jadid intellectuals emphasized gradual modernization based on the transformation of public consciousness and moral values [1]. The relevance of Jadid philosophy has significantly increased during the period of New Uzbekistan, where modernization strategies prioritize human capital development, educational reform, civic participation, and national identity. Contemporary reforms increasingly reflect the Jadid principle that social development begins with intellectual and moral transformation rather than purely institutional change [2]. The purpose of this study is to identify the principal axiological determinants of social transformation in Uzbek society through the philosophical legacy of Jadidism and to evaluate their significance for contemporary modernization processes.

Axiology, as the philosophical study of values, provides an important theoretical framework for understanding social transformation. Every society develops according to a system of dominant values that shape institutions, cultural norms, political behavior, and individual identities. When these values change, the entire social structure undergoes transformation. Therefore, modernization should be understood not merely as technological progress but also as a profound transformation of social consciousness.

One of the fundamental axiological determinants identified by Jadid thinkers was education. Mahmudhoja Behbudiy regarded education as the principal mechanism for overcoming social stagnation and creating an enlightened nation. According to Behbudiy, educational reform should cultivate independent thinking, scientific reasoning, and civic responsibility rather than simple memorization of traditional knowledge [3]. This educational philosophy represented a radical departure from conservative approaches and established knowledge as the foundation of national development.

Another important determinant was national consciousness. Jadid intellectuals argued that modernization should strengthen rather than weaken national identity. Abdurauf Fitrat emphasized that genuine progress required preserving cultural heritage while simultaneously embracing scientific achievements and global intellectual developments [4]. This dialectical relationship between tradition and innovation



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distinguishes Jadid modernization from many Western modernization theories that often associated progress with cultural homogenization.

The Jadid movement also considered moral responsibility a central value of social transformation. Economic development without ethical responsibility was viewed as incapable of producing sustainable social progress. Consequently, Jadid philosophy integrated moral education, patriotism, public service, and social solidarity into its broader modernization strategy. These values continue to influence contemporary debates concerning civic responsibility and democratic governance.

Furthermore, Jadidism promoted critical thinking as an indispensable condition for social transformation. Instead of passive acceptance of inherited traditions, Jadid educators encouraged rational inquiry, intellectual openness, and public discussion. Their newspapers, schools, literary works, and theatrical performances functioned as instruments for transforming public consciousness and creating an informed civil society. In this respect, Jadid philosophy anticipated many contemporary theories emphasizing the importance of communicative rationality in democratic societies.

From a socio-philosophical perspective, the principal axiological determinants of social transformation in Jadid thought may be summarized as follows:

Education → Knowledge → National Consciousness → Moral Responsibility → Civic Participation → Sustainable Social Development

This conceptual sequence illustrates that social transformation begins with value transformation rather than institutional reform alone.

Another important axiological determinant emphasized by Jadid thinkers was human dignity. Unlike purely political modernization projects, Jadid philosophy regarded human beings as the central subjects of social transformation. Human dignity was closely connected with knowledge, moral development, productive labor, and public responsibility. According to Jadid intellectuals, a society that fails to respect the dignity of its citizens cannot achieve genuine modernization because social progress depends primarily on the intellectual and ethical development of individuals rather than material wealth alone [5].

The transformation of social responsibility also occupied a significant place in Jadid philosophy. Reformers argued that every educated citizen bears responsibility for the welfare of society. This principle encouraged active participation in educational reforms, charitable activities, journalism, cultural institutions, and local self-



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government. Such an understanding of civic responsibility corresponds with contemporary theories of participatory democracy, where sustainable development requires active cooperation between citizens, public institutions, and civil society organizations.

The philosophical heritage of Jadidism also demonstrates that innovation and tradition are not mutually exclusive. Instead, they should interact dialectically. Modern scientific knowledge was welcomed because it strengthened national development rather than replacing cultural identity. Consequently, Jadid modernization represented a synthesis of Eastern intellectual traditions and Western scientific achievements. This balanced approach remains particularly relevant for contemporary Uzbekistan, where modernization policies seek to combine national identity with global competitiveness. From the perspective of contemporary social philosophy, globalization has intensified both opportunities and challenges for value transformation. Global communication technologies facilitate intercultural dialogue, knowledge exchange, and economic integration, while simultaneously exposing societies to cultural homogenization, consumerism, misinformation, and identity crises. These processes require societies to strengthen their own value systems without isolating themselves from global development. The Jadid legacy provides valuable methodological guidance for achieving such a balance because it emphasizes openness to innovation while preserving national cultural foundations [6].

Based on the analysis conducted in this study, the following socio-philosophical model of axiological transformation is proposed:

Historical Heritage → Jadid Enlightenment → Educational Reform → Human Capital Development → Civic Responsibility → Democratic Modernization → Sustainable Social Transformation

This conceptual model demonstrates that values constitute the primary driving force of modernization. Institutional reforms become effective only when supported by educational development, ethical responsibility, and civic consciousness.

The study confirms that the axiological determinants of social transformation occupy a central position within the philosophical heritage of Jadidism. Education, national consciousness, moral responsibility, human dignity, civic participation, and scientific knowledge were regarded as fundamental values capable of transforming society through gradual intellectual and cultural renewal.

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Unlike modernization theories focused primarily on economic growth, Jadid philosophy emphasized the transformation of values as the foundation of sustainable social development. This human-centered approach remains highly relevant for contemporary Uzbekistan, where reforms increasingly prioritize human capital, educational modernization, civic engagement, and democratic governance.

The analysis also demonstrates that the dialectical relationship between historical heritage and modernization constitutes one of the distinctive characteristics of the Jadid worldview. Rather than opposing tradition and innovation, Jadid intellectuals sought to integrate them into a coherent philosophy of national development. This approach offers important theoretical guidance for contemporary modernization strategies in rapidly changing global conditions.

Finally, the research suggests that future studies should further examine the relationship between Jadid axiological thought, digital transformation, civic identity, and sustainable development. Such investigations may contribute to developing a more comprehensive socio-philosophical understanding of value transformation in modern societies.

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