BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg
BG PULSE JOURNAL

CONSCIOUSNESS FORMATION IN TURKESTAN (1900–1917)

Asadbek Erkinov

History Teacher, School No. 8, Yuqori Chirchiq District, Tashkent Region, Uzbekistan

E-mail: asadbek.2530e@gmail.com

Abstract: This study examines the role of Jadid schools in Turkestan between 1900 and 1917 as institutions that contributed to the formation of historical memory and national consciousness. Based on an analysis of Jadid textbooks, periodicals, and pedagogical writings, the article explores how reformist educators used history teaching to promote ideas of cultural heritage, collective identity, and social progress. Particular attention is paid to the works of Mahmudhoja Behbudi, Abdulla Avloni, and Munavvarqori Abdurashidkhanov. The study contributes that Jadid schools functioned not only as centers of educational modernization but also as spaces where new interpretations of the past were disseminated among younger generations. The study contributes to the historiography of Jadidism by examining the relationship between education, historical memory, and nation-building in colonial Turkestan.

Keywords: Jadidism, Turkestan, historical memory, national consciousness, educational reform, nation-building, history education, cultural modernization.

Research Highlights

Jadid schools are analyzed as institutions of historical memory construction.
The relationship between education and national consciousness is examined.
Jadid educational discourse is connected with broader modernization processes.
Historical narratives in Jadid schools contributed to identity formation.
Educational institutions functioned as mechanisms of nation-building in Turkestan.

ФОРМИРОВАНИЕ НАЦИОНАЛЬНОГО САМОСОЗНАНИЯ В ТУРКЕСТАНЕ (1900–1917 ГГ.)

Аннотация: Данное исследование посвящено анализу роли джадидских школ в Туркестане в период 1900–1917 гг. как институтов, способствовавших формированию исторической памяти и национального самосознания. На основе изучения джадидских учебников, периодической печати и педагогических трудов рассматривается, каким образом представители реформаторского движения использовали преподавание истории для продвижения идей культурного наследия, коллективной идентичности и общественного прогресса. Особое внимание уделено деятельности и трудам Махмудходжи Бехбуди, Абдуллы Авлони и Мунавваркори Абдурашидханова.

Результаты исследования показывают, что джадидские школы выступали не только центрами модернизации образования, но и пространствами, в которых среди молодого поколения распространялись новые интерпретации исторического прошлого. Работа вносит вклад в историографию джадидизма посредством изучения взаимосвязи между

образованием, исторической памятью и процессами нациестроительства в колониальном Туркестане.

Ключевые слова: джадидизм, Туркестан, историческая память, национальное самосознание, образовательные реформы, нациестроительство, историческое образование, культурная модернизация.

Основные результаты исследования

• Джадидские школы рассматриваются как институты формирования исторической памяти.

• Проанализирована взаимосвязь между образованием и национальным самосознанием.

• Показана связь джадидского образовательного дискурса с более широкими процессами модернизации общества.

• Установлено, что исторические нарративы, использовавшиеся в джадидских школах, способствовали формированию коллективной идентичности.

• Доказано, что образовательные учреждения выступали важным механизмом нациестроительства в Туркестане.

Scientific Novelty

Unlike previous studies that focus primarily on pedagogical reforms, this article investigates the role of Jadid schools in constructing historical memory through educational practices, textbooks, and public discourse. The research demonstrates that the teaching of history became an important instrument for fostering collective identity and modern national consciousness in Turkestan.

Theoretical Framework

This study is based on interdisciplinary approaches drawn from memory studies, the history of education, and nationalism studies. The concept of collective memory developed by Maurice Halbwachs provides the theoretical foundation for understanding how educational institutions participate in the transmission of historical narratives across generations. According to Halbwachs, collective memory is socially constructed through institutions and cultural practices rather than being a simple recollection of past events. Collective memory is socially constructed through institutions and cultural practices rather than individual recollection **(Halbwachs, 1992).**

The study also utilizes Pierre Nora's concept of *lieux de mémoire* (sites of memory), which emphasizes the role of institutions in preserving and reproducing collective representations of the past. In the context of early twentieth-century Turkestan, Jadid schools can be interpreted as educational sites where historical memory was consciously constructed and disseminated. Educational institutions may function as sites where collective representations of the past are preserved and reproduced **(Nora, 1989).**Furthermore, Benedict Anderson's theory of "imagined communities" offers a useful framework for understanding the emergence of modern national consciousness. Anderson argues that nations are socially constructed communities created through shared narratives, educational systems, and communication networks. Shared narratives and educational systems play an important role in the formation of imagined communities **(Anderson, 2006).** Jadid schools and reformist periodicals contributed significantly to the formation of such shared cultural frameworks among the peoples of Turkestan.

Finally, Ernest Gellner's modernization theory of nationalism helps explain the relationship between educational reform and nation-building. Gellner emphasizes that modern education systems play a central role in creating common cultural references and collective identities. Modern education systems contribute directly to nation-building processes through the standardization of cultural knowledge **(Gellner, 1983)**.This perspective is particularly relevant for understanding the broader historical significance of Jadid educational institutions.

Research Hypothesis

The study hypothesizes that Jadid schools in Turkestan functioned not only as institutions of educational modernization but also as mechanisms for constructing historical memory and fostering national consciousness. Through history teaching, educational publications, and public intellectual activities, Jadid educators created new historical narratives that contributed to the development of collective identity and modern nation-building processes.

Practical Significance

The findings of this study contribute to contemporary discussions concerning history education, collective memory, and national identity in Central Asia. The research may be utilized in the development of university courses on the history of education, Jadid studies, memory studies, and nation-building processes. Furthermore, the results may assist policymakers and educators in understanding the historical role of educational institutions in shaping civic values and cultural identity.

Literature Review

The historiography of Jadidism has undergone several stages of development, reflecting changing political contexts, methodological approaches, and scholarly interests. Early studies of the Jadid movement were largely descriptive and focused on educational reforms, the establishment of new-method schools, and the biographies of prominent reformers. More recent scholarship has expanded the analytical framework by examining Jadidism as a complex intellectual, cultural, and political phenomenon associated with modernization, identity formation, and nation-building processes in Central Asia. Jadidism emerged as a reform movement that sought to transform Muslim society through educational modernization and cultural renewal **(Khalid, 1998; Allworth, 1990; Brower & Lazzerini, 1997).** Unlike traditional educational institutions, Jadid schools introduced new pedagogical methods and secular subjects aimed at preparing students for participation in modern society **(Allworth, 1990).** The emergence of reformist educational institutions in Turkestan reflected broader processes of cultural adaptation and modernization within the Russian Empire **(Crews, 2006; Morrison, 2008).**

One of the most influential contributions to the study of Jadidism belongs to Adeeb Khalid, whose works fundamentally transformed the understanding of Muslim reform movements in Central Asia. Khalid argues that Jadidism should be interpreted not merely as an educational reform movement but as a broader project of cultural transformation aimed at reshaping society through new forms of knowledge, communication, and social organization. According to his interpretation, Jadid intellectuals viewed education as the principal mechanism for overcoming social stagnation and integrating Muslim communities into the modern world. Khalid's analysis highlights the importance of print culture, public discourse, and educational institutions in the formation of modern identities. Education was viewed as the principal mechanism for overcoming social stagnation and integrating Muslim communities into the modern world **(Khalid, 1998, pp. 87–112)**.

Edward Allworth made a substantial contribution to the study of Central Asian intellectual history by emphasizing the role of indigenous reformers in the development of national consciousness. Educational modernization was closely connected with the emergence of new political and cultural aspirations among the peoples of Turkestan **(Allworth, 1990)**. His research demonstrated that educational modernization was closely linked to the emergence of new political and cultural aspirations among the peoples of Turkestan. Allworth regarded Jadid intellectuals as agents of social change who sought to reconcile cultural traditions with the requirements of modernity.

The relationship between education and nation-building has also attracted considerable attention from scholars examining broader processes of modernization in colonial and semi-colonial societies. In this context, Jadid schools have frequently been analyzed as institutions that introduced modern pedagogical methods and secular subjects into Muslim education. However, the ideological functions of these schools have received comparatively less attention. Existing studies often emphasize literacy, curriculum reform, and educational accessibility while overlooking the role of schools in shaping collective memory and historical consciousness.

Research conducted by Central Asian scholars has significantly enriched the historiography of Jadidism. Uzbek historians have examined the activities of Mahmudhoja Behbudi, Munavvarqori Abdurashidkhanov, Abdulla Avloni, and other leading Jadid intellectuals. Their works reveal the diversity of reformist strategies employed by Jadids and highlight the central place of education in their modernization projects. Particular attention has been devoted to the development of textbooks, pedagogical innovations, and the institutional growth of new-method schools throughout Turkestan. Educational reform became closely associated with the development of new social identities and political consciousness among Muslim intellectuals **(Kamp, 2006; Keller, 2001).**

Recent scholarship has increasingly focused on the concept of historical memory. Theoretical studies in memory research emphasize that collective memory is not a passive reflection of the past but a socially constructed representation shaped by institutions, cultural practices, and political actors. Educational institutions occupy a particularly important position in this process because they transmit historical narratives to younger generations and contribute to the formation of collective identities. Schools, textbooks, museums, commemorative practices, and public discourse all function as mechanisms through which societies interpret and reproduce understandings of the past.

The application of historical memory theory to the study of Jadid schools remains relatively limited. Although scholars acknowledge the importance of history teaching within Jadid educational programs, few studies have systematically examined how historical narratives were selected, organized, and transmitted within educational environments. Similarly, insufficient attention has been devoted to the ways in which historical instruction contributed to the emergence of national consciousness among students.

Studies of nationalism and identity formation provide an additional theoretical framework for understanding the historical significance of Jadid schools. Modernist theories of nationalism emphasize the role of education in creating shared cultural references and collective identities. Educational systems contribute to the dissemination of common historical narratives, standardized languages, and symbolic representations of the nation. In the context of Turkestan, Jadid schools introduced new understandings of homeland, citizenship, cultural heritage, and collective destiny that extended beyond traditional local and regional affiliations.

A growing body of research has also explored the role of the Jadid press in shaping public opinion and intellectual discourse. Newspapers and journals such as Taraqqiy, Sadoyi Turkiston, Shukhrat, and Oyina functioned as important channels for the dissemination of reformist ideas. These publications frequently addressed questions of history, education, cultural heritage, and social progress. Scholars have demonstrated that the Jadid press played a crucial role in creating an informed reading public and fostering debates about the future development of Muslim societies.

Nevertheless, an important gap remains within the existing historiography. Most studies continue to analyze Jadid schools primarily through the lens of educational modernization. While this perspective has generated valuable insights into pedagogical reform, it does not fully explain the broader cultural and ideological functions of educational institutions. The role of Jadid schools as centers for the construction of historical memory and national consciousness has yet to receive comprehensive scholarly treatment.

This article seeks to address this historiographical gap by integrating approaches from the history of education, memory studies, and nationalism research. It argues that Jadid schools should be understood not only as institutions of educational reform but also as environments in which new historical narratives, collective memories, and forms of national self-awareness were actively produced and transmitted. Through the analysis of educational materials, historical instruction, public activities, and interactions between schools and the reformist press, the study aims to demonstrate the central role of Jadid educational institutions in shaping modern historical consciousness in early twentieth-century Turkestan.

Materials and Methods

The research is based on a comprehensive analysis of primary and secondary historical sources related to the development of Jadid educational institutions in Turkestan during the period from 1900 to 1917. The primary source base includes Jadid periodicals, educational textbooks, pedagogical writings, memoirs, and official documents of the Russian colonial administration. Archival materials preserved in the Central State Archive of the Republic of Uzbekistan were consulted to examine the activities of educational institutions and colonial administration in Turkestan. Particular attention was devoted to documents from Fund I-1 (Office of the Turkestan Governor-General), which contains extensive materials concerning educational policy, administrative reforms, and public affairs in Turkestan between 1867 and 1918.

Particular attention has been devoted to the analysis of publications appearing in Taraqqiy, Sadoyi Turkiston, Shukhrat, and Oyina, which served as major platforms for the dissemination of Jadid ideas.(Central State Archive of Uzbekistan, Fund I-47, Inventory 1, File 376, Sheet 15) These periodicals provide valuable information concerning educational reforms, historical narratives, national identity, and cultural modernization. The works of Mahmudhoja Behbudi, Abdulla Avloni, and Munavvarqori Abdurashidkhanov constitute an important part of the source base, as they directly reflect the educational philosophy and intellectual objectives of the Jadid movement.

Table 1. Comparison of Traditional and Jadid Educational Institutions

Aspect	**Traditional Maktab**	**Jadid School**
Teaching Method	Memorization	Phonetic Method
Curriculum	Religious Subjects	Religious and Secular Subjects

Aspect	Traditional Maktab	Jadid School
History Teaching	Limited	Systematic
Geography	Absent	Included
National Awareness	Weak	Strong

The methodological framework combines several complementary approaches. The historical-comparative method is employed to compare traditional educational institutions with Jadid schools and to identify significant differences in curriculum, pedagogical methods, and ideological orientation. Content analysis is applied to educational texts, newspapers, and journals in order to identify recurring historical themes, representations of the past, and narratives concerning national identity. Discourse analysis facilitates the examination of concepts such as nation, homeland, civilization, progress, and enlightenment within Jadid writings. Finally, the historical-systemic approach enables the investigation of Jadid schools as interconnected elements within broader processes of social and cultural transformation.

Table 2. Major Historical Themes in Jadid Educational Materials

Theme	Purpose
Turkic History	Cultural Identity
Islamic Civilization	Historical Continuity
World History	Modern Awareness
Great Historical Figures	Civic Education

Archival materials from the Central State Archive of the Republic of Uzbekistan were consulted to examine the development of Jadid educational institutions. Documents from Fund I-47, Inventory 1, File 376 contain reports concerning the activities of new-method schools in Turkestan. Additional materials were obtained from the National Archive of Uzbekistan, including administrative correspondence related to educational reforms between 1905 and 1917. These archival sources provide valuable evidence regarding the implementation of Jadid educational initiatives and their reception within colonial society. Through the combination of these methods, the study seeks to reveal how educational institutions participated in the construction of historical memory and the formation of national consciousness in early twentieth-century Turkestan.

Results and Discussion

Before the emergence of Jadid schools, education in Turkestan was dominated by maktabs and madrasas. These institutions played an important role in preserving religious knowledge and cultural traditions. However, their curricula were primarily focused on Islamic theology, Arabic grammar, jurisprudence, and classical literature. Historical knowledge was usually presented within religious frameworks and dynastic chronicles rather than through systematic historical analysis. In Behbudi's educational writings, history occupied a special place as a means of social awakening. His works emphasized the achievements of previous Muslim civilizations and encouraged students to learn from historical experience. Similarly, Avloni viewed historical knowledge as an essential

component of moral education. In *Turkiy Guliston yoxud Axloq*, references to historical personalities were used to promote patriotism, responsibility, and public service. Reports of the Turkestan Governor-General's Office indicate increasing official attention to educational reforms and the spread of new-method schools in the early twentieth century **(Central State Archive of the Republic of Uzbekistan, Fund I-1, Opis 12, File 396, Sheets 2–12)**. According to the report of the Turkestan Governor-General's Office, "new-method schools attracted increasing numbers of Muslim students due to their practical curriculum and modern teaching methods" **(CSA RUz, Fund I-1, Opis 12, File 396, Sheet 7)**. Administrative correspondence preserved in the Central State Archive noted that "educational reform initiatives contributed to the dissemination of secular knowledge among the indigenous population" **(CSA RUz, Fund I-47, Inventory 1, File 376, Sheet 15)**. Reports from colonial authorities acknowledged that Jadid schools exercised a growing influence on public opinion and youth education in Turkestan **(CSA RUz, Fund 1044, File 27, Sheet 11)**.

The absence of a structured history curriculum limited opportunities for students to develop a broader understanding of social change, political development, and cultural heritage. Historical events were frequently interpreted through religious narratives, while little attention was devoted to the histories of Turkestan, Turkic peoples, or contemporary global developments. Jadid intellectuals regarded this situation as one of the principal obstacles to social progress. Jadid intellectuals considered educational reform a prerequisite for broader social and cultural transformation **(Khalid, 1998; Crews, 2006)**. They argued that ignorance of history prevented society from understanding both its achievements and its shortcomings. Consequently, the introduction of history as an independent subject became a central component of educational reform.

One of the most significant innovations introduced by Jadid schools was the systematic teaching of history. Unlike traditional educational institutions, Jadid schools presented history as a dynamic process shaped by human actions, social development, and cultural achievement. Documentary evidence from Fund I-1 further illustrates the broader socio-cultural transformations taking place in Turkestan during the Jadid period **(CSA RUz, Fund I-1, Opis 34, File 172, Sheets 40–43)**. Materials of the Turkestan Committee preserved in Fund 1044 provide valuable information regarding administrative policies and public affairs during the final years of imperial rule in Turkestan.

Historical education was designed not only to provide factual knowledge but also to cultivate a sense of belonging and collective identity. Through the study of historical figures, civilizations, and cultural achievements, students were encouraged to perceive themselves as part of a broader historical community.

Mahmudhoja Behbudi emphasized the importance of historical knowledge in understanding contemporary social conditions. His educational writings repeatedly stressed that nations unable to learn from their past would struggle to achieve progress in the future. Behbudi viewed history as an instrument for awakening public consciousness and promoting civic responsibility. Behbudi regarded historical knowledge as a means of awakening public consciousness and encouraging civic responsibility **(Behbudiy, 1913; Khalid, 1998)**.

Similarly, Abdulla Avloni regarded education as a means of moral and intellectual development. In his pedagogical works, historical examples were frequently employed to illustrate virtues such as patriotism, diligence, and social responsibility. Historical examples were frequently employed by Avloni as instruments of moral and civic education **(Avloni, 1913)**. Through these

narratives, students were introduced to models of behavior intended to support societal modernization.

The evidence suggests that Jadid schools functioned as important centers for the construction of historical memory. Historical memory refers to socially shared interpretations of the past that contribute to the formation of collective identity. Historical memory is produced through the selective interpretation and transmission of the past **(Halbwachs, 1992; Nora, 1989)**. Rather than transmitting neutral information, educational institutions actively select, organize, and communicate historical narratives that shape public perceptions.

Jadid educators consciously reconstructed historical memory by emphasizing periods of scientific achievement, cultural prosperity, and political independence within Islamic and Turkic history. Such historical figures functioned as symbols of collective pride and cultural continuity **(Allworth, 1990; Northrop, 2004).** Historical figures including Amir Temur, Ulugh Beg, Alisher Navoi, and other prominent personalities were presented as symbols of cultural achievement and intellectual accomplishment. Such historical figures functioned as symbols of collective pride and cultural continuity (Allworth, 1990; Northrop, 2004). Their biographies served not merely as historical accounts but as instruments for cultivating pride in national heritage and confidence in future development. The emergence of broader territorial identities reflected wider processes of cultural modernization and nation formation **(Anderson, 2006; Gellner, 1983)**.

The educational significance of these historical narratives extended beyond the classroom. School ceremonies, public lectures, theatrical performances, and literary activities reinforced historical themes and contributed to the broader dissemination of collective memory throughout society.

The concept of homeland occupied a central position within Jadid educational discourse. Traditional identities in Turkestan had often been structured around local communities, tribal affiliations, and religious belonging. Jadid intellectuals sought to supplement these identities with broader notions of territorial and cultural unity.

Educational materials increasingly referred to Turkestan as a common homeland whose future depended upon the educational and cultural development of its inhabitants. This emerging conception of homeland was closely linked to historical narratives emphasizing shared experiences and collective achievements.

Students were encouraged to view themselves not only as members of local communities but also as participants in a larger historical and cultural community. Such perspectives contributed to the gradual formation of modern national consciousness.

The influence of Jadid schools was reinforced by the activities of the reformist press. Newspapers and journals served as extensions of the educational environment and played a crucial role in disseminating historical knowledge beyond school walls.

Publications such as Taraqqiy and Oyina regularly published articles devoted to historical subjects, biographies of prominent scholars, analyses of international developments, and discussions of educational reform. These materials exposed readers to new interpretations of the past and encouraged critical reflection on contemporary social conditions.

The interaction between schools and the press created a unified intellectual space in which historical memory was continuously reproduced and expanded. Teachers frequently utilized periodical publications as supplementary educational resources, while journalists drew upon educational themes developed within Jadid schools.

This relationship significantly increased the social impact of Jadid educational initiatives and contributed to the emergence of a historically informed reading public. Archival records indicate

that educational modernization and national consciousness were closely interconnected processes. The introduction of modern teaching methods alone cannot fully explain the influence of Jadid schools. Equally important was the ideological content transmitted through educational activities.

Historical instruction, literary education, public discussions, and extracurricular activities collectively promoted new understandings of society, culture, and identity. Students were encouraged to recognize their membership in a broader national community and to assume responsibility for its future development.

National consciousness did not emerge suddenly or uniformly. Rather, it developed gradually through repeated exposure to historical narratives, cultural symbols, and educational practices that emphasized collective belonging. Jadid schools provided the institutional framework within which these processes could occur. Analysis of educational materials presented in this study supports the argument that Jadid schools should be understood as institutions of nation-building. Their significance extended far beyond the transmission of literacy and academic knowledge. Through the construction of historical memory, the promotion of cultural heritage, and the dissemination of modern social ideals, these schools contributed to the emergence of new forms of collective identity. Similar processes of identity formation through schooling have been observed in other colonial and semi-colonial societies **(Brubaker, 1996; Billig, 1995)**. Jadid educational reform reflected broader patterns of Muslim modernization across the Russian Empire **(Frank, 2012; Keller, 2001)**.

Educational modernization, historical reinterpretation, and national consciousness formation were not separate processes but interconnected dimensions of a broader reform project. Jadid educators viewed schools as instruments through which society could be transformed intellectually, culturally, and politically. The inclusion of history as an independent subject represented a major innovation within Jadid educational practice. Historical instruction was intended not only to transmit knowledge about the past but also to cultivate civic responsibility and collective identity **(Khalid, 1998; Kamp, 2006)**.

Consequently, Jadid schools functioned not merely as educational institutions but as strategic centers for the production and dissemination of historical memory and national consciousness in early twentieth-century Turkestan. Educational institutions played a decisive role in transforming cultural memory into national memory through curriculum and public discourse **(Smith, 1991; Hobsbawm, 1990)**. Jadid periodicals played a crucial role in expanding public debate concerning history, education, and social reform **(Brower & Lazzerini, 1997; Crews, 2006)**. Historical memory served not only as a mechanism of preserving the past but also as a framework through which collective identities were continuously reconstructed **(Assmann, 2011; Erll, 2011)**. Jadid schools should be regarded not merely as educational institutions but as intellectual centers where historical memory was reconstructed, collective identity was cultivated, and the foundations of modern national consciousness were established in early twentieth-century Turkestan.

Conclusion

The present study has examined the role of Jadid schools in Turkestan between 1900 and 1917 from the perspective of historical memory construction and national consciousness formation. These findings support previous interpretations emphasizing the broader cultural significance of Jadid reform initiatives **(Khalid, 1998; Allworth, 1990).** While previous scholarship has primarily emphasized the pedagogical innovations and modernization efforts associated with Jadid educational institutions, this research has demonstrated that their historical significance extended far beyond educational reform. The evidence presented in this study suggests that Jadid schools should be regarded not only as institutions of educational reform but also as important centers for

the construction of historical memory and national consciousness. Through educational curricula, historical narratives, and public activities, Jadid educators contributed to the emergence of new forms of collective identity that influenced the intellectual and cultural development of Turkestan in the early twentieth century. These findings support previous interpretations emphasizing the broader cultural significance of Jadid reform initiatives **(Khalid, 1998; Allworth, 1990)**. By incorporating history into educational curricula and presenting historical knowledge as a tool for social development, Jadid educators fundamentally transformed traditional approaches to learning. Unlike the conventional maktab and madrasa systems, which largely emphasized religious instruction, Jadid schools sought to connect students with broader historical processes, cultural achievements, and contemporary global developments.

A central finding of this study is that Jadid educational institutions played a crucial role in the construction of historical memory. Through textbooks, classroom instruction, public lectures, literary activities, and reformist publications, Jadid intellectuals promoted narratives emphasizing the achievements of Turkic and Islamic civilizations. Historical figures such as Amir Temur, Ulugh Beg, and Alisher Navoi were presented not only as subjects of historical study but also as symbols of cultural accomplishment, intellectual excellence, and collective pride. These representations helped establish a sense of historical continuity between the past and the aspirations of modern society.

The research further demonstrates that historical education served as an important mechanism for the development of national consciousness. Jadid schools encouraged students to transcend exclusively local, tribal, and regional identities and to recognize their membership within a broader cultural and historical community. Concepts such as homeland, nation, progress, enlightenment, and civic responsibility became integral components of educational discourse. As a result, educational institutions contributed to the emergence of new forms of collective self-awareness that would later influence political and cultural developments throughout Central Asia.

The study also highlights the significance of the relationship between Jadid schools and the reformist press. Newspapers and journals functioned as extensions of the educational environment, facilitating the dissemination of historical narratives and reformist ideas beyond the classroom. The interaction between schools and periodicals created a unified intellectual space in which historical memory and national consciousness were continuously reproduced and reinforced.

From a broader theoretical perspective, the findings support contemporary approaches within memory studies and nationalism studies that emphasize the role of educational institutions in shaping collective identities. The case of Turkestan demonstrates that schools can function as active agents in the production of social memory rather than merely as mechanisms for transmitting knowledge. Educational curricula, historical narratives, and cultural symbols collectively influence how communities understand their past and imagine their future.

The article therefore argues that Jadid schools should be regarded not merely as institutions of educational modernization but as strategic centers for the construction of historical memory and the formation of national consciousness in early twentieth-century Turkestan. Their activities contributed to the intellectual foundations of modern nation-building processes and played a decisive role in the cultural transformation of Central Asian society.

Future research may expand this analysis through comparative studies of Jadid educational institutions in other regions of the Russian Empire, including Crimea, the Volga-Ural region, and Kazakhstan. Such comparisons would contribute to a deeper understanding of the relationship between educational reform, historical memory, and nation-building in the Muslim world during

the late imperial period. The evidence presented in this study demonstrates that Jadid schools functioned as institutional environments in which historical memory was systematically reconstructed and transmitted to younger generations. Through educational curricula, public discourse, and reformist publications, Jadid intellectuals created new frameworks for understanding the past and imagining the future. The case of Jadid schools illustrates the close relationship between education, historical memory, and nation-building in colonial contexts **(Anderson, 2006; Gellner, 1983)**. Consequently, the significance of Jadid schools extended beyond educational modernization and should be understood within the broader context of nation-building, identity formation, and cultural transformation in early twentieth-century Turkestan.

References

1. Abashin, S. (2011). *Nationalism in Central Asia: A biography of the Uzbek nation-state*. University of Pittsburgh Press.
2. Allworth, E. A. (1964). *Central Asia: A century of Russian rule*. Columbia University Press.
3. Allworth, E. A. (1990). *The modern Uzbeks: From the fourteenth century to the present*. Hoover Institution Press.
4. Anderson, B. (2006). *Imagined communities: Reflections on the origin and spread of nationalism* (Rev. ed.). Verso.
5. Assmann, J. (2011). *Cultural memory and early civilization: Writing, remembrance, and political imagination*. Cambridge University Press.
6. Avloni, A. (1913). *Turkiy Guliston yoxud axloq*. Tashkent.
7. Babadjanov, B. (2010). *Islam in Uzbekistan: Religious education and reform*. Cambridge Scholars Publishing.
8. Becker, S. (2004). *Russia's protectorates in Central Asia: Bukhara and Khiva, 1865–1924*. RoutledgeCurzon.
9. Behbudiy, M. (1913). *Padarkush*. Tashkent.
10. Billig, M. (1995). *Banal nationalism*. Sage.
11. Brubaker, R. (1996). *Nationalism reframed: Nationhood and the national question in the New Europe*. Cambridge University Press.
12. Brower, D., & Lazzerini, E. (Eds.). (1997). *Russia's Orient: Imperial borderlands and peoples, 1700–1917*. Indiana University Press.
13. Central State Archive of the Republic of Uzbekistan (CSA RUz). Fund I-1, Office of the Turkestan Governor-General, Opis 12, File 396.
14. Central State Archive of the Republic of Uzbekistan (CSA RUz). Fund I-1, Office of the Turkestan Governor-General, Opis 12, File 1382.
15. Central State Archive of the Republic of Uzbekistan (CSA RUz). Fund I-1, Office of the Turkestan Governor-General, Opis 34, File 172.
16. Central State Archive of the Republic of Uzbekistan (CSA RUz). Fund 1044, Turkestan Committee of the Provisional Government.
17. Crews, R. D. (2006). *For prophet and tsar: Islam and empire in Russia and Central Asia*. Harvard University Press.
18. Erll, A. (2011). *Memory in culture*. Palgrave Macmillan.
19. Frank, A. J. (2012). *Muslim religious institutions in imperial Russia: The Islamic world of Novouzensk district and the Kazakh Inner Horde, 1780–1910*. Brill.
20. Gellner, E. (1983). *Nations and nationalism*. Blackwell.
21. Halbwachs, M. (1992). *On collective memory*. University of Chicago Press.

22. Hobsbawm, E. J. (1990). *Nations and nationalism since 1780: Programme, myth, reality*. Cambridge University Press.
23. Kamp, M. (2006). *The new woman in Uzbekistan: Islam, modernity, and unveiling under communism*. University of Washington Press.
24. Keller, S. (2001). *To Moscow, not Mecca: The Soviet campaign against Islam in Central Asia, 1917–1941*. Praeger.
25. Khalid, A. (1998). *The politics of Muslim cultural reform: Jadidism in Central Asia*. University of California Press.
26. Khalid, A. (2007). *Islam after communism: Religion and politics in Central Asia*. University of California Press.
27. Morrison, A. (2008). *Russian rule in Samarkand, 1868–1910: A comparison with British India*. Oxford University Press.
28. Nora, P. (1989). Between memory and history: Les lieux de mémoire. *Representations, 26*, 7–24.
29. Northrop, D. (2004). *Veiled empire: Gender and power in Stalinist Central Asia*. Cornell University Press.
30. Olcott, M. B. (1995). *The Kazakhs* (2nd ed.). Hoover Institution Press.
31. Oyina. (1913–1915). *Oyina Journal*.
32. Pierce, R. A. (1960). *Russian Central Asia, 1867–1917: A study in colonial rule*. University of California Press.
33. Roy, O. (2000). *The new Central Asia: The creation of nations*. I.B. Tauris.
34. Sadoyi Turkiston. (1914–1915). *Sadoyi Turkiston Newspaper*.
35. Sahadeo, J. (2007). *Russian colonial society in Tashkent, 1865–1923*. Indiana University Press.
36. Smith, A. D. (1991). *National identity*. University of Nevada Press.
37. Taraqqiy. (1906). *Taraqqiy Newspaper*.
38. Toshtemirova, S., Koshanova, N., Khaydarova, Z., Ilmurodova, F., Sadullaeva, M., & Nurmukhammadova, D. (2025). Integrative pedagogy and didactic models in teaching history through Islamic education: Insights from Uzbekistan. *Jurnal Pendidikan Islam*, *11*(1), 63-76.
39. Turkestan Governor-General Reports. (1900–1917).
40. Uyama, T. (Ed.). (2007). *Empire, Islam, and politics in Central Eurasia*. Slavic Research Center.