
CONFERENCE ARTICLE**Utilizing the Dialogue and Debate Methods of Jadid Enlightenment Reformers to Develop Critical Thinking Skills among University Students****Rahmonova Bahora**

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ABSTRACT

This thesis examines the pedagogical potential of dialogue and debate practices associated with Jadid Enlightenment reformers for developing critical thinking skills among university students. Particular attention is devoted to the intellectual heritage of Mahmudkhoja Behbudi, Abdurauf Fitrat, and other Central Asian reformers who promoted educational modernization, independent reasoning, and public discussion. The research employs historical-comparative analysis, theoretical interpretation, and pedagogical modeling to identify principles applicable to contemporary higher education. The findings indicate that selected features of Jadid intellectual discourse can provide a meaningful historical foundation for developing analytical reasoning, evidence-based argumentation, reflective judgment, and constructive communication. A conceptual instructional model integrating historical texts, problem-oriented dialogue, structured debate, and reflective assessment is proposed. The thesis emphasizes the importance of adapting historical educational experiences to contemporary academic requirements while preserving their cultural and historical specificity.

Keywords: Jadid Enlightenment reformers, critical thinking, dialogue methods, debate culture, higher education, argumentation competence, intellectual heritage, pedagogical innovation, reflective learning.

INTRODUCTION

The development of critical thinking has become an essential objective of contemporary higher education. Rapid information exchange, technological advancement, and increasingly complex social challenges require university students to evaluate information independently, distinguish evidence from assumptions, and formulate logically justified conclusions. Consequently, educational institutions must introduce instructional approaches that encourage analytical reasoning and meaningful intellectual interaction.

The intellectual heritage of Central Asian Jadid Enlightenment reformers offers valuable opportunities for addressing this educational challenge. Emerging during the late nineteenth and early twentieth centuries, the Jadid movement promoted educational reform, scientific knowledge, cultural development, and intellectual renewal. Its representatives employed publications, theatrical performances, educational discussions, and literary dialogue to communicate reformist ideas.

Mahmudkhoja Behbudi and Abdurauf Fitrat contributed to the development of public intellectual discourse by questioning established educational practices and presenting alternative perspectives. Their activities demonstrate the historical significance of dialogue as a means of expressing and examining social and educational ideas. According to A. Khalid, Jadid reformers used education and the printed press to transform intellectual life in Central Asia [1].

The purpose of this study is to substantiate the pedagogical opportunities of utilizing Jadid dialogue and debate traditions to develop critical thinking skills among modern university students.

The methodological foundation of the research combines historical-comparative, competency-based, activity-oriented, and reflective approaches. Scientific sources concerning Jadid

educational thought and contemporary theories of critical thinking were examined through theoretical analysis, comparison, generalization, and pedagogical modeling.

Historical interpretation was conducted using A. Khalid's research on Central Asian Jadidism and scholarly information concerning Abdurauf Fitrat's intellectual activities [1; 2]. Contemporary pedagogical perspectives were examined through D. Kuhn's theory of argumentative reasoning and R. Paul's and L. Elder's framework of critical thinking [3; 4].

The analytical process focused on identifying educational principles connecting historical dialogue practices with contemporary university instruction. Particular attention was given to argumentative justification, interpretation of alternative viewpoints, questioning strategies, and reflective evaluation.

A conceptual teaching model was developed to illustrate how Jadid-related historical materials might be incorporated into seminar activities. The investigation has a theoretical character; therefore, empirical observations, experimental measurements, and statistical findings are not presented.

The theoretical analysis suggests that the intellectual heritage of Jadid reformers provides several pedagogically significant opportunities for developing critical thinking. These opportunities emerge from the relationship between questioning established assumptions, examining alternative educational perspectives, and communicating reasoned judgments.

One important feature of Jadid intellectual discourse was its problem-oriented character. Reformers frequently addressed educational limitations, cultural transformation, and the relationship between traditional learning and modern knowledge. Such historical questions can serve as meaningful discussion topics in contemporary classrooms.

Abdurauf Fitrat's Munozara provides a particularly relevant example of dialogue-centered intellectual expression. Its argumentative structure can be adapted for educational activities requiring students to identify opposing positions, interpret supporting reasons, and evaluate the persuasiveness of different perspectives.

The analysis also identifies the importance of reflective questioning. Rather than accepting historical conclusions without examination, students can investigate the circumstances in which particular ideas emerged and assess their significance through historical evidence.

On this basis, a conceptual instructional model is proposed. The learning process begins with contextual examination of selected Jadid texts and identification of their central arguments. Students subsequently formulate research questions, compare alternative interpretations, and participate in moderated academic discussions. The process concludes with reflective evaluation of reasoning quality, evidence selection, and communication ethics.

The proposed model emphasizes analytical independence rather than simple reproduction of historical ideas. Its anticipated outcomes include improved argument organization, recognition of opposing viewpoints, and more deliberate evaluation of evidence.

These outcomes remain theoretical expectations requiring empirical validation.

The pedagogical relevance of Jadid dialogue traditions lies in their capacity to connect historical intellectual experience with contemporary critical-thinking instruction. However, effective adaptation requires more than introducing historical texts into university curricula.

D. Kuhn explains that argumentative reasoning involves evaluating claims, examining evidence, and considering alternative explanations [3]. These intellectual operations can be incorporated into the analysis of Jadid educational discussions, allowing students to distinguish historical description from independent critical judgment.

Problem-oriented dialogue can encourage students to formulate questions concerning educational modernization, cultural continuity, and the social responsibilities of intellectuals. Structured debates may further develop their ability to justify positions while recognizing the limitations of their own arguments.

Nevertheless, Jadid intellectual exchanges should not be presented as identical to modern formal debate procedures. Their historical contexts, communicative purposes, and ideological differences must be considered carefully.

The effectiveness of the proposed approach also depends on instructional guidance. University teachers should establish transparent discussion criteria, encourage respectful disagreement, and assess the logical quality of arguments rather than ideological conformity.

Integrating historical dialogue with reflective learning may consequently strengthen students' intellectual autonomy and awareness of national educational heritage.

The dialogue and debate practices associated with Jadid Enlightenment reformers offer a promising historical foundation for developing critical thinking skills among university students. Their pedagogical significance is connected with problem-oriented reasoning, intellectual discussion, evidence-based judgment, and critical examination of educational ideas.

The study theoretically substantiates an instructional approach combining historical interpretation, structured dialogue, argumentative discussion, and reflective assessment.

Incorporating this approach into higher education may

contribute to analytical independence, communicative responsibility, and constructive debate culture. Further empirical research is necessary to evaluate its effectiveness through measurable indicators of students' critical-thinking development.

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