

THE IDEA OF ECOLOGICAL MODERNIZATION IN JADID'S THINKING

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Abstract

This article analyzes the manifestation of the idea of ecological modernization in the Jadid thought formed at the beginning of the 20th century. The study was conducted on the basis of historical-comparative and discursive methods. Although the Jadid intellectuals did not use the term ecology, they interpreted the issues of land, water, landscaping, modernization of agriculture, sanitation and the development of urban culture as an important factor of national development. The results of the analysis showed that environmental modernization in the Jadid thought was inextricably linked with social and economic reforms.

Keywords: Jadidism, environmental thinking, modernization, landscaping, land and water reform, sanitation, national development.

Introduction

The social, economic and cultural transformations that took place in the territory of Turkestan at the beginning of the 20th century are inextricably linked with the Jadidist movement. Jadidism is often interpreted in the context of educational reform, national awakening, and political modernization. However, the views of jadid thought related to economic and social development, in particular their approaches to land and water use, agrarian reform, sanitation and urban culture, have not been systematically studied. At the same time, these directions are directly related to the concept of ecological modernization and demonstrate the complex character of jadid thought.

During the colonial period, the economy of Turkestan was transformed into the raw material base of the Russian Empire. The expansion of cotton monoculture, the unilateral development of irrigation systems, and the intensive use of agrarian resources have all affected the natural balance of the region. The economic exploitation of land and water resources has exacerbated social inequality and environmental problems. Although Jadid intellectuals did not directly express these processes through the term "ecology", in their works the value of land and water, peasant culture, urban sanitation and landscaping issues were interpreted in inextricably linked to national development.

In Jadid thought, modernization is not limited to enlightenment alone. It also covered such areas as economic reform, increasing production efficiency, organizing agriculture on a scientific basis, improving urban infrastructure. This aspect is to some extent harmonized with the theory



of ecological modernization. According to the modern concept of ecological modernization, economic development should be implemented in the integration of the principles of ecological balance. The Jadid Meditation also highlights the interrelated issues of economic development, land and water culture and sanitation.

Also, the rise in the jadid press of such issues as urban cleanliness, quality of drinking water, prevention of diseases, landscaping of streets testifies to the formation of elements of environmental culture. These views can be regarded as the first forms of modern ecological thinking.

The relevance of this study is that it considers the Jadidist movement not only as an enlightenment or political phenomenon, but also as an important stage in the history of environmental thought. This approach makes it possible to interpret the national modernization process as an integrated system.

The purpose of my research is to determine the existence of the idea of ecological modernization in Jadid thought, to analyze its structural elements, and to compare it with the modern theory of environmental modernization.

This research is based on qualitative methodology, which combines historical-intellectual analysis and a comparative-theoretical approach. The work has a retrospective character, and the Jadid thought formed at the beginning of the 20th century was reinterpreted in the context of the modern theory of ecological modernization.

The conceptual model of the study involves three phases:

1. Identification and thematic separation of jadid sources;
2. Discursive analysis of elements of ecological content;
3. A comparison of the identified elements with the theory of modern ecological modernization.

Research object – Jadid thought and its socio-economic views of the early 20th century.

The subject of the research is the elements of ecological modernization manifested in the issues of land and water resources, agrarian reform, sanitation and landscaping in jadid sources.

Through the historical-comparative method, the economic and social views of the Jadid thought were studied in the context of the colonial period and they were compared with the modern theory of ecological modernization. This approach made it possible to determine evolutionary continuity.

The following concepts were analyzed in Jadid texts: "land", "water", "farming", "landscaping", "cleanliness", "sanitation", "industry".

Through the contextual application of these terms, the existence and semantic direction of ecological thinking were clarified.

In the conceptual-structural analysis, the main components of the theory of ecological modernization were compared with the jadid views: rational use of resources, harmony of economic development and ecological balance, sanitary and ecological culture, scientific and technical development. Thanks to this, the model of ecological modernization in the Jadid philosophy was reconstructed.



The articles in the Jadid press were grouped thematically:

1. Agrarian reform and peasantism
2. Land and Water Management
3. Sanitation and health
4. Urban infrastructure and landscaping

This thematic separation served to determine the priority of the ecological components.

Since ecology is not used as an independent term in Jadid sources, the analysis was conducted on the basis of indirect discourse. Due to the lack of statistical data, mainly textual analysis was prioritized.

The results of the study showed that although the idea of environmental modernization is not formed as an independent theoretical term in the Jadid thought, its main structural elements are clearly manifested in the issues of land and water resource use, agrarian reform, sanitation and urban infrastructure. The analysis results were summarized in the following directions.

Discourse analysis showed that the concepts of "land" and "water" were interpreted in Jadid texts not only as an economic resource, but also as the basis of national prosperity and independence. Ideas such as improving irrigation system, scientifically based farming, increasing yields were put forward as an integral part of national development.

Jadid intellectuals want to modernize the agrarian sphere:

- 1) introduction of scientific knowledge,
- 2) the application of modern techniques,
- 3) Establishing an effective management system

And they did. This approach is consistent with the principle of rational and systematic use of resources.

The analysis showed that in Jadid thought, the modernization of agriculture was seen as an important factor in economic independence and social stability.

The texts repeatedly emphasize the need to increase the culture of peasant farming, introduce new methods, increase productivity.

This process approaches the principle of "harmony of economic development and efficient resource management" in the theory of ecological modernization.

In addition, issues of sanitation and cleanliness occupied a special place in the jadid press. The issues of quality of drinking water in cities and villages, cleanliness of streets and markets, prevention of infectious diseases are interpreted as indicators of society's progress.

These views represent the earliest forms of ecological culture. The issue of cleanliness and a healthy environment has been evaluated as a component of social modernization.

The results of the analysis showed that the improvement of the city, landscaping, and the creation of orderly infrastructure were interpreted as a sign of modern society.

The development of urban culture is linked with economic activity, sanitation, social discipline. This aspect constitutes the urbanistic component of ecological modernization.

On the basis of the analysis, the ecological modernization of the Jadid philosophy was reconstructed according to the following structural model:

1. Resource Conscious Attitude (Land-Water Management)
2. Agrarian reform (scientific farming)



3. Sanitation and health
4. Urban development and improvement
5. Integration with scientific and technological progress

This model can be interpreted as an initial, historical form of the theory of ecological modernization.

The results show that although the Jadid thought did not form environmental modernization as a separate theoretical concept, its main elements were present within the framework of socio-economic reforms. The Jadidism movement interpreted land and water culture, sanitation, and agrarian modernization with the integration of national development. Therefore, jadid thinking can be assessed as a historical-intellectual stage of ecological consciousness.

The results of the study showed that although the idea of ecological modernization was not formed as a direct theoretical term in jadid thought, its constituent elements existed within the framework of socio-economic reforms. It is important to analyze these results in the context of modern environmental modernization theory.

According to the theory of environmental modernization, industrial and economic development should be carried out in the same way as ecological balance. According to the approach put forward by Mol and Spaargaren, ecological transformation occurs through technological renewal, reform of the management system, and a change in social consciousness. In Jadid thought, too, the issues of economic development, agrarian reform and sanitation are interpreted intertwined. A distinctive feature of the jadid model, however, is that it considered ecological equilibrium in terms of national development and economic independence, rather than in the context of global environmental risk. That is, land and water resources were not interpreted as an ecological category, but as the basis for the well-being and economic stability of the nation. This approach can be described as a model of "the formation of ecological consciousness through national modernization." Also, the rise of the issues of sanitation and landscaping in the thought of jadid shows the process of formation of ecological culture. Issues of urban cleanliness, drinking water quality, and a healthy environment have been interpreted as a sign of modern society. This aspect is to some extent harmonious with the concept of modern ecological culture. Theoretically, jadid thinking can be assessed as a stage of "proto-ecological modernization". For in it, ecology does not manifest itself as an independent science or a political direction, but as a constituent element of economic and social modernization. And the modern theory of environmental modernization puts environmental risks and the principles of sustainable development at the center. Moreover, the difference between Jadid thought and modern ecological modernization is explained by the historical context. At the beginning of the 20th century, environmental problems were not conceptually shaped at the global level. For this reason, the Jadid intelligentsia saw the issues of land and water and sanitation as a practical problem of social progress. At the same time, the emphasis on scientific and technological development and agrarian modernization in the thinking of jadid reminds of the initial elements of the modern concept of sustainable development. Rational use of resources, increasing productivity and developing a sanitary culture are important components of today's environmental policy. Overall, the results of the study allow us to re-evaluate the thought of jadid as a historical-intellectual stage of ecological consciousness. The Jadidism movement was



an important component not only of educational and political modernization, but also of economic and environmental modernization.

The results of the study showed that although the idea of ecological modernization in the Jadid thought was not formed as an independent theoretical concept, its main elements are clearly manifested in the issues of rational use of land and water resources, agrarian reform, sanitation and urban landscaping. Jadid intellectuals gave rise to the first historical form of ecological consciousness, linking economic and social progress with a conscious attitude to natural resources. Thus, jadid thought can be assessed as the intellectual foundation of the ecological approach in the process of national modernization.

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