



THE FORMATION OF A NATIONAL LEADERSHIP SCHOOL ON THE EXAMPLE OF THE JADID MOVEMENT

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Abstract

This article analyzes the Jadid movement as a school of national leadership. The main aim of the study is to examine the Jadids' activities through the lenses of modern political, moral, and intellectual leadership criteria and to determine their influence on today's national leadership model. In the research process, historical-analytical, comparative, and systemic approaches were applied.

Keywords: Jadidism, national leadership, enlightenment, new-method school, press, moral leadership, youth policy, New Uzbekistan.

Introduction

The Jadid movement emerged in the late 19th and early 20th centuries under complex conditions such as Tsarist rule, the Turkestan Autonomy, and the early Soviet period. Reformers such as Mahmudkhoja Behbudi, Abdulla Avloni, and Abdurauf Fitrat sought to awaken the people through enlightenment (ma'rifat) [1]. This period became a crucial historical stage that brought a profound turning point in the political, social, and spiritual development of the nation. Although the movement initially took shape around the idea of reforming the education system, it later evolved into a broad platform for socio-ideological reforms. The Jadids did not limit themselves to opening schools; by awakening political consciousness in society, strengthening national self-awareness, and conducting an ideological struggle against colonial oppression, they created the foundation for the formation of mature national leaders.

In fact, the word "jadid" means "new." However, it does not merely signify "new" or "supporter of novelty," but rather encompasses broader meanings such as "new thinking," "a new person," and "a new generation." Jadidism is a system of ideas that aimed to move society to a new stage of development by reforming the state, the system, and governance and by advancing the nation, and it embodied concrete practical measures [2].

Today, within the framework of the "New Uzbekistan" Development Strategy being implemented in Uzbekistan, the development of young people's leadership potential has been identified as one of the priority tasks of the state. In his speeches and works, President Sh.M. Mirziyoyev repeatedly emphasizes that raising youth to be educated, initiative-taking, and

patriotic is a strategic direction of state policy. Therefore, a comparative analysis of the Jadids' experience and contemporary youth policy is of significant scientific and practical value.

The family is also an important social institution in the formation of leadership qualities in an individual. In the family environment, moral values, national traditions, and the foundations of social responsibility are shaped. The Jadids likewise paid special attention to upbringing, viewing the younger generation as the leading force of social development. The scientific problem of this study is that the Jadid movement is often interpreted only as an enlightenment trend, while its essence as a school of national leadership has not been sufficiently revealed. The main aim of the research is to analyze the Jadids' activities from the perspective of modern leadership theories and to identify their influence on the current model of national leadership.

Literature Review and Methods

Research on the Jadid movement has been systematically and deeply studied by scholars such as X.S. Kho'jayev, B. Qosimov, D. Alimova, and N. Karimov. These studies provide detailed coverage of the Jadids' activities in education, the press, literature, and politics. However, their work has not been comprehensively examined within the framework of modern leadership theories.

The transformational leadership model (James MacGregor Burns, Bernard Bass) is one of the most actively applied approaches in modern political systems. In this model, the leader is viewed as a person who gives society a new direction, inspires others, and brings about social change [3]. Such a leader addresses existing problems through innovative approaches and motivates followers. In Uzbekistan, issues of youth leadership have been scientifically substantiated in the studies of M. Djuraev; however, they have not been directly linked to the Jadids' experience. Methodologically, the present study is based on historical-analytical, comparative-analytical, and systemic approaches.

Discussion and Results

Historical sources indicate that by the end of the 19th century the share of literate people in Turkestan was extremely low, and some researchers estimate that the illiteracy rate exceeded 95 percent. Under colonial rule, which intensified economic stagnation, social inequality, and spiritual decline, the Jadids emerged as ideological leaders who took upon themselves the mission of awakening the nation. In other words, Jadidism developed gradually. Beginning with the idea of enlightenment, this movement expanded significantly, and alongside promoting education, the Jadids sought to transform the old social and political system into a more advanced form of development [4].

Mahmudkhoja Behbudi, through his Oyna magazine and the drama Padarkush, became established in history as an ideological leader who was able to exert direct influence on the political and moral consciousness of society. Munavvarqori Abdurashidxonov is known as a leading figure who introduced new-method schools widely in Turkestan and reformed the education system. Scholarly literature notes that more than one hundred schools operated through his initiative. Abdulla Avloni served to raise the moral consciousness of the people through the press, while Abdurauf Fitrat emerged as a political and intellectual leader who shaped national political thinking through his journalistic and literary works. This demonstrates that the Jadids' leadership was not limited to a single direction.

The analysis shows that the mechanisms used by the Jadids to influence society through the press, theater, and education can be regarded as early functional prototypes of today's social networks, mass media, and online education platforms. In this respect, the Jadids created an innovative leadership model for their time. In terms of its content and essence, today's "New Uzbekistan" youth policy appears as a logical continuation of Jadid ideas. The ideological-political, socio-enlightenment, and legal-moral views advanced by our great enlightened ancestors—along with their efforts to establish principles of tolerance and solidarity among different nations and ethnic groups and to defend national interests—serve as a genuine example for all of us, especially for our youth, in today's complex and threatening era [5]. Upbringing in the family in the spirit of national values, patriotism, and moral purity was one of the key foundational ideas of Jadid teachings.

Conclusion

In conclusion, the Jadid movement should be regarded not only as a historical-enlightenment phenomenon, but also as a unified and systematic school of political, moral, and intellectual leadership. The leadership mechanisms developed by the Jadids enrich both the theoretical and practical foundations of modern models of social governance. In the current stage of "New Uzbekistan" development, Jadid experience remains an important ideological source for educating young people in the spirit of devotion to national interests, social activism, and responsibility.

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