THE IMPACT OF THE JADID MOVEMENT ON SOCIO-ECONOMIC REFORMS IN CENTRAL ASIA

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Abstract: The Jadid movement, which emerged in Central Asia at the beginning of the 20th century, was a key stage in the national awakening process and played a significant role in the modernization of society. The Jadids advocated for educational reform, national economic development, and political independence. This article examines the formation factors of the movement, its prominent figures, and their activities in social and economic reforms. Furthermore, it highlights the contribution of Jadids to the establishment of new-method schools, the press, trade, industry, and the advancement of women's education and national identity. The research concludes that the Jadid movement became a driving force in the formation of modern national consciousness and economic thinking in Central Asia.
Keywords: Jadidism, Central Asia, reform, modernization, education, economy, national awakening, enlightenment.

The late 19th and early 20th centuries witnessed socio-political shifts in Central Asia that profoundly affected the region's spiritual and intellectual life. At a time when global civilization was advancing into a new era of industry, science, and education, Central Asia remained constrained by feudal structures, religious fanaticism, and colonial rule. In response to these conditions, the Jadid movement emerged, advocating national awakening, identity awareness, and the modernization of education. Beyond its educational role, this movement aimed to renovate society from social and economic angles [1. pp. 12, 14].

The Jadid movement took root across Central Asia—including Turkestan, Bukhara, Khiva, and Kokand. Operating under the colonial conditions of the Russian Empire, the Jadids promoted national identity, social modernization, and new economic thinking. Their primary objectives were to eradicate ignorance, spread literacy and science, and strengthen the nation economically through modern knowledge and technology [2. pp. 45, 49].

Education reform formed the core of their social vision. The Jadids observed that traditional schools and madrasahs focused almost exclusively on religious studies, excluding secular sciences, which stalled progress in technology, medicine, economics, and political thought. By establishing "Usul-i Jadid" (New Method) schools, they introduced subjects such as mathematics, geography, natural sciences, history, and economics into the curriculum [3. pp. 73, 76]. This approach fostered critical thinking, practical skills, and a commitment to learning among the younger generation.

These schools subsequently shaped economic perspectives. Literate and educated youth actively engaged in trade, agriculture, handicrafts, and production, contributing to the rise of a new economic stratum: the national bourgeoisie and intelligentsia [4. pp. 52, 58]. This group went on to initiate local economic reforms.

In the social sphere, the Jadids advocated for broader rights for women, improved child rearing, and the adoption of modern healthcare and sanitation standards. Prominent intellectuals such as Mahmudkhoja Behbudiy, Munawwar Qari Abdurrashidkhanov, Abdurauf Fitrat, Abdulla Avloni, Cho'lpon, and Hamza Hakimzoda Niyozi encouraged diligence, integrity, thrift, and scientific education through their works [5. pp. 32, 36]. For example, Behbudiy highlighted the economic consequences of ignorance in his drama *Padarkush* ("The Parricide"), while Avloni linked national education with economic responsibility in *Turkiy Guliston yoxud Axloq* ("The Turkic Gulistan, or Morality") [6. pp. 9, 11].

Recognizing the power of the press in social and economic reform, the Jadids launched newspapers such as *Taraqqiy*, *Shuhrat*, *Oyina*, *Sadoyi Turkiston*, and *Hurriyat*. These publications aimed to inform the public about economic issues, industrial developments, and agricultural techniques [7. pp. 61, 64]. Consequently, the press served as a key channel for shaping economic thought. Drawing on experiences from Russia and Turkey, Jadid intellectuals proposed education, technology, and industrial development as primary paths toward economic progress [8. pp. 183, 190].

Despite the region's economic stagnation, the Jadids recognized the necessity of gradual social reforms. They published proposals on implementing modern irrigation systems in agriculture, introducing technical innovations in industry, and developing urban infrastructure [9. pp. 54, 60]. In his work *Millat* ("The Nation"), Fitrat emphasized that an educated generation was essential to maintaining national economic independence [10. pp. 27, 29].

However, the full implementation of Jadid economic ideas faced significant constraints. The colonial policies of the Russian Empire restricted local economic initiatives; railway construction, cotton cultivation, and taxation systems were designed to serve Imperial interests. In response, the Jadids advocated for developing national production and diversifying beyond cotton cultivation—ideas considered radical for their time [11. pp. 147, 150].

Following the 1920 revolutions in Bukhara and Khiva, a segment of the Jadids integrated into the Soviet system to pursue reforms under the new political conditions. They worked in public education commissariats, publishing houses, and newspaper editorial offices. By the 1930s, however, many were targeted during political repressions as "enemies of the people." The execution of key figures—including Fitrat, Cho'lpon, Avloni, Inomjon Shukrullo, and Munawwar Qari—halted the movement's socio-economic initiatives [12. pp. 102, 109].

Despite these setbacks, the spiritual and economic legacy of the Jadid movement remains relevant today. Following independence, their ideas underwent reassessment. President Shavkat Mirziyoyev has acknowledged the Jadid heritage as the "spiritual foundation of the Third Renaissance" [13. pp. 214, 217]. Today, Jadid concepts surrounding education, economics, and social justice continue to align with Uzbekistan's ongoing modernization policies.

In summary, the Jadid movement established the ideological groundwork for socio-economic reform in Central Asia, elevated public literacy, and accelerated national awakening. Although political constraints prevented the full realization of their vision, their legacy serves as a source of inspiration for spiritual and cultural renewal across Uzbekistan and the broader Central Asian region.

The Jadid movement formulated the initial ideological foundation for socio-economic reforms in Central Asia, guiding the population toward science, technology, economic awareness, and national unity. Despite a limited social base and scarce resources, their role in the history of national awakening remains profound. Their core motto—"science, enlightenment, and labor"—continues to reflected in Uzbekistan's contemporary development framework.

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