



SOCIO-PSYCHOLOGICAL AND SPIRITUAL-MORAL FOUNDATIONS OF THE PHENOMENON OF MODERN LEADERSHIP

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Abstract

This article examines the scientific and theoretical evolution of the leadership phenomenon and analyzes its developmental stages from classical paradigms to contemporary integrated approaches. A comparative analysis is conducted of the dialectical relationship between Western leadership concepts (transformational, distributed, and authentic leadership) and national-regional ethnopedagogical traditions of the Uzbek and Karakalpak peoples. The author provides a systematic definition of the concept of team leadership competence, aimed at improving the professional training of future teachers, and substantiates its structural components, including cognitive, motivational-value, communicative-organizational, and reflective-evaluative dimensions. The study highlights the methodological significance of integrating Western leadership models based on individual competition with national pedagogical values founded on collectivism, solidarity, and spiritual responsibility.

Keywords: Leadership evolution, transformational leadership, distributed leadership, ethnopedagogy, collectivism, team leadership competence, spiritual leadership.

Introduction

ZAMONAVIY LIDERLIK FENOMENINING IJTIMOIIY-PSIXOLOGIK VA MA'NAVIY-AXLOQIY ASOSLARI

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Annotatsiya

Mazkur maqolada liderlik fenomenining ilmiy-nazariy evolyusiyasi, uning klassik paradigmalardan zamonaviy kompleks yondashuvga bo'lgan rivojlanish bosqichlari tahlil etilgan. Maqolada g'arb liderlik konsepsiyalari (transformatsion, tarqalgan va autentik liderlik) hamda milliy-mintaqaviy (o'zbek va qoraqalpoq) etnopedagogik an'analar o'rtasidagi dialektik munosabatlar qiyosiy o'rganilgan. Muallif tomonidan bo'lajak pedagoglar kasbiy tayyorgarligini oshirishga xizmat qiluvchi «jamoaviy-liderlik kompetentligi» tushunchasiga tizimli ta'rif berilgan va uning tarkibiy komponentlari (kognitiv, motivatsion-qadriyatli, kommunikativ-tashkiliy va refleksiv-baholovchi) asoslab berilgan. Natijada, individual raqobatga asoslangan g'arb modellarini hamjihatlik va ma'naviy mas'uliyatga tayanuvchi milliy pedagogik qadriyatlar bilan uyg'unlashtirishning metodologik ahamiyati ochib berilgan.

Kalit so'zlar: liderlik evolyusiyasi, transformatsion liderlik, tarqalgan liderlik, etnopedagogika, jamoaviylik, jamoaviy-liderlik kompetentligi, ma'naviy yetakchilik.

The scientific evolution of the leadership phenomenon shows that it is one of the most studied fundamental areas at the junction of social psychology, management, sociology and pedagogy. The essence of this concept has been transformed in the process of historical development based on the exchange of several methodological paradigms. If at the initial stages the phenomenon of leadership was interpreted as an innate characteristic of a person (theory of the Great Man), then later it began to be studied as a dynamic system of behavioral models, situational approaches, collective processes and competencies. As a result, views on leadership have evolved from linear personal qualities to a multifactorial complex socio-pedagogical system. In this regard, the analysis of the historical-genetic development of leadership theory is of conceptual importance in determining the methodological foundation of this study.

A new paradigmatic stage in modern leadership theory was initiated by the concept of transformational and transactional leadership developed by J. Burns (James MacGregor Burns). The scientist divides the phenomenon of leadership into two main types. While in transactional leadership, relationships are based mainly on the performance of tasks and a reward system for results, in transformational leadership, the leader performs the task of uniting participants around a common idea, inspiring

them, developing their personal potential and leading to systemic changes. Later, B. Bass (Bernard M. Bass) and B. Avolio (Bruce J. Avolio) further improved this theory and developed its main components, assessment criteria and practical model. This approach is currently one of the most widely used theoretical and methodological foundations for the formation of leadership competence in education. In the further development of leadership theory, the concept of distributed leadership, founded by J. Spillane (James P. Spillane), gained particular importance. According to this theory, leadership is not a monopoly characteristic of a particular person, but a collaborative process distributed between team members. That is, in different situations, different members of the team can take the initiative, unite others and coordinate specific tasks. This approach is methodologically important, since the collective-leadership competence is based on the idea of the distribution and cooperation of leadership in the team.

At the same time, modern leadership theory has also begun to pay great attention to humanitarian and moral values. According to the concept of servant leadership put forward by R. Greenleaf (Robert K. Greenleaf), a true leader is a person who serves others, understands their needs and takes moral responsibility for the development of the team. This approach is consistent with the ideas of service to the team, solidarity and moral responsibility in national pedagogy. Similarly, the concept of authentic leadership developed by B. Avolio and W. Gardner (William L. Gardner) pays special attention to the sincerity of the leader, loyalty to his values, moral stability and reflexive self-awareness. This approach allows for a deeper understanding of the internal psychological foundations of leadership.

Peter G. Northouse attempted to summarize the various theoretical approaches presented above. The scientist synthesizes various theories of leadership from the perspective of a competency approach, interpreting leadership as a complex system of abilities that can be developed. This approach allows us to view leadership as an integrative category that encompasses personal characteristics, behavior, situational factors, and moral values.

However, a critical analysis of these theories shows that most of them were developed on the basis of the Western cultural environment and individualistic value system, and national-ethnopedagogical characteristics were not sufficiently taken into account in them. In particular, national models of collectivism, spiritual leadership, ethnocultural values, the principle of serving the community, and the traditions of

leadership formed in folk pedagogy were not reflected in these concepts. Therefore, the main methodological task is to integrate the scientific achievements of leadership theories with national pedagogy and the ethnopedagogical experience of Karakalpakstan, and develop a national model of forming collective-leadership competence in future teachers. This approach serves to ensure a dialectical synthesis of international leadership theories and national pedagogical values.

At the regional level, in particular, in the Karakalpak pedagogical school, the issues of leadership and leadership are studied not as an independent scientific category, but within the framework of folk pedagogy, national education, ethnopedagogy, spiritual values, and a system of collective relations, which is explained by the historical and cultural characteristics of the region. Because in the traditional educational system of the Karakalpak people, leadership is not formed as a separate personal competence, but through national values such as serving the community, respecting adults, feeling responsible, being fair, ensuring solidarity, and gaining social trust. Therefore, the research of Karakalpak scientists has an important theoretical significance in revealing the national roots of leadership, its ethnocultural characteristics, and forms of manifestation in folk pedagogy.

In this direction, the research of Q. Maqsetov, devoted to folk pedagogy, occupies a special place. Analyzing the centuries-old educational traditions of the Karakalpak people, the scientist scientifically substantiates the role of traditional leadership institutions in society - the council of elders, the head of the village, community activists, authoritative adults and public opinion in the upbringing of young people. Through these institutions, responsibility, discipline, loyalty to the community, awareness of social duty, management culture and life decision-making skills were gradually formed in young people. In this process, leadership was established not through official position or authority, but on the basis of a person's moral authority, life experience, justice, wisdom and recognition by the community. In this regard, leadership in folk pedagogy is manifested as a phenomenon based on social trust and spiritual authority. A comparative analysis of this ethno-pedagogical model with world leadership theories further demonstrates its specific features. For example, in the leadership concept put forward by R. Stogdill, leadership is more associated with the individual characteristics of a person, initiative, organizational skills and the ability to influence in a particular situation. Similarly, in J. Burns's transformational leadership theory, a leader is interpreted as a person who inspires those around him



towards a common goal, manages changes and leads to innovations. In these approaches, leadership is formed mainly through personal abilities, professional competencies, initiative and effective management skills and can be manifested in an organization or team in a relatively short time.

The leadership model in Karakalpak folk pedagogy differs from these approaches in content. Here, leadership is formed primarily on the basis of generational continuity, social experience, spiritual maturity, respect for adults and recognition by the team. That is, achieving leadership is not associated with a person's personal desire or organizational skills, but with gaining the trust of the team over many years, setting a moral example and proving social responsibility in practice. Thus, in the ethnopedagogical approach, leadership is interpreted not as a social status, but as a result of spiritual maturity and collective recognition. This aspect is a characteristic determinant of the national educational system. Based on the results of the conducted comparative-theoretical analysis, an author's definition of the concept of "collective-leadership competence" was developed. According to our interpretation:

Team-leadership competence is a dynamic personal-social quality based on the mutual integration of cognitive, motivational-value, communicative-organizational and reflexive-evaluative components, which is manifested in the process of socio-psychological interaction within a team, based on the principles of distributed leadership, in the process of taking initiative, organizing cooperation, mobilizing participants towards a common goal, making collective decisions, coordinating social relations, and effectively organizing the achievement of a set common result, based on the integration of cognitive, motivational-value, communicative-organizational and reflexive-evaluative components. In this definition, leadership is interpreted not as the superiority of an individual or as a formal leadership status, but as a socio-pedagogical process that is naturally distributed among participants in the process of collective activity and manifests itself depending on the situation. From this point of view, collective leadership competence includes not only the ability of a person to influence others, but also the ability to cooperate with them on an equal footing, to feel collective responsibility, to coordinate common goals with personal interests, to manage social relations, and to form a positive psychological environment in the team. Therefore, the content of this competence is not limited to management or organization, but also includes such modern competency-based educational

requirements as humanity, solidarity, social responsibility, a culture of cooperation, and reflexive development.

The proposed author's definition is based on the synthesis of several fundamental theoretical approaches. First of all, it is based on the widespread concept of leadership developed by J. Spillane. According to this theory, leadership is not a property of a specific person, but a process of cooperation that is distributed depending on the situation between the subjects participating in the team. This idea is accepted as the theoretical foundation for the formation of leadership competence within the framework of collective activity.

Also, A.V. It is also based on the approach to the dynamic nature of competence developed by Andrey V. Khutorskoy. According to him, competence is not an unchanging static state, but an integrative quality of a person that is constantly developing in the process of education, practical activity and social experience. This idea serves to theoretically substantiate the possibility of gradually forming collective-leadership competence. At the same time, Karakalpak scientists K. Maqsetov and T.A. Pazilov integrate the national-ethno-pedagogical traditions of leadership, highlighted in their research, with a modern competency approach. The national pedagogy, collective responsibility, spiritual leadership, education based on national values and the formation of social qualities through folklore that they founded determine the national content of collective-leadership competence. Thus, it represents an integrative theoretical model that combines international leadership and competence theories with national ethnopedagogical traditions and creates a conceptual framework for the formation of collective leadership competence in future educators.

The above-made theoretical synthesis of the concepts of collectivism, competence and leadership in the regional-national context has its own specific features. This specificity is manifested, first of all, in the methodological differences between world leadership theories and the leadership traditions formed in Uzbek and Karakalpak national pedagogy. In Western pedagogy and management theories, leadership is often explained through the individual abilities of a person, initiative, innovative thinking, competitiveness and the ability to make independent decisions. In such approaches, a leader is interpreted, first of all, as a subject who, with his personal capabilities, can lead the team, manage changes and achieve high results. Therefore,

in Western leadership concepts, the issues of individual success, personal responsibility and adaptation to a competitive environment occupy a central place. Leadership traditions formed in Karakalpak and all-Uzbek ethnopedagogy have a different socio-philosophical basis in content. O. Research by A. Aleo'ov, Q. Maqsetov, Q. Jumamuratov and A. Qojykbaev shows that in folk pedagogy, leadership is not considered as a result of personal superiority or competition, but as a social status formed on the basis of the principles of service to the community, spiritual maturity, respect for elders, social responsibility, mutual assistance and solidarity. In this tradition, a leader does not put his own interests above the interests of the community, but on the contrary, considers the well-being of the community, social harmony and ensuring common interests to be his main task. Therefore, in national pedagogy, leadership is inextricably linked with moral qualities, spiritual maturity and gaining the trust of the people, and the idea of service is of paramount importance on its basis. In particular, in Karakalpak folk pedagogy, the institution of elders, kucha biylar, mahalla activists and the system of public consultations have been formed as an important social mechanism of leadership. In this system, the leadership status of a person is determined not by his official authority, but by his life experience, wisdom, justice, reputation among people and services to the community. Such an approach serves to form a sense of collective responsibility, mutual respect, cooperation, dedication and social duty in the younger generation. Thus, leadership in national ethno-pedagogical traditions is based not on individual competition, but on collective solidarity and spiritual leadership. At the same time, these two paradigms - Western leadership theory and the national ethno-pedagogical approach - should be viewed not as completely opposite systems, but as theoretical directions that have the potential to enrich each other. Because the modern education system requires both individual independence, initiative and innovative thinking, as well as collective responsibility, social cooperation and commitment to spiritual values. From this point of view, an important methodological task is not to mechanically eliminate the difference between these two approaches, but to integrate their positive aspects on a scientific basis.

The theoretical basis of this integration is the concept of spiritual education developed by O.A. Musurmonova. According to the scientist, the true maturity of a person is fully manifested only when his personal interests are combined with the interests of society. This idea is considered an important pedagogical principle that ensures a

balance between individual development and social responsibility. Thus, a person's leadership ability is determined not only by his management skills or initiative, but also by his responsibility to the team, spiritual maturity, humanity and awareness of his social duty. This forms the axiological basis of the concept of collective leadership competence.

The practical expression of this dialectical approach in national pedagogy is also reflected in the pedagogical textbooks created by R.A. Mavlonova and co-authors. In these sources, the educational process is interpreted as a holistic pedagogical system that ensures the intellectual, spiritual, moral and social development of the individual, and special attention is paid to the mutual integration of education and upbringing. The authors define the general methodological foundations of the formation of cooperation, teamwork, spiritual upbringing, social responsibility and civic position in the educational process. This approach creates the opportunity to harmonize national pedagogical values with the requirements of modern competency-based education and enriches the theoretical foundations of training future teachers in higher educational institutions.

Thus, the theoretical analysis carried out shows that the relationship between world leadership theories and national ethnopedagogical traditions is not a contradiction, but a complementary dialectical unity. While Western leadership theories are an important theoretical basis for the development of individual initiative, innovative thinking and management skills, national pedagogy creates a solid foundation for education based on collective responsibility, spiritual leadership, social cohesion and national values. The scientific synthesis of these two directions forms the methodological basis of the concept of collective leadership competence and serves as a theoretical and methodological bridge for the development of a structural and functional model, its components, pedagogical conditions and implementation mechanisms.

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