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CONFLICT BETWEEN SOCIAL PRESSURE, TRADITIONAL VIEWS AND IDEAS OF RENEWAL IN THE FATE OF JADID WOMEN

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Abstract: This study examines the historical position of Jadid women in the process of social, cultural and educational renewal. The article focuses on the contradiction between traditional social views and modern enlightenment ideas in the fate of women during the Jadid period. It analyzes how women's education, intellectual activity, participation in literature and journalism became important factors in the development of national awakening. The study also shows that Jadid women faced social pressure, misunderstanding and political repression, yet their contribution to enlightenment and social progress remains historically significant.
Keywords: Jadid women, enlightenment, social pressure, traditional views, renewal ideas, women's education, national awakening, intellectual activity, repression, Uzbek society.

Introduction. The history of Jadid women occupies a significant place in the study of social renewal, enlightenment, and cultural transformation in Turkestan. At the beginning of the twentieth century, the Jadid movement raised not only the issues of education, national awakening, and social progress, but also the question of women's status in society. For the Jadids, the development of a nation was closely connected with the intellectual and moral growth of women, because women were regarded as mothers, educators, and active participants in the formation of a new generation. However, the path of Jadid women was not simple. Their desire for education, public activity, and personal dignity often came into conflict with conservative traditions, social restrictions, and patriarchal attitudes.

The topic of social pressure, traditional views, and the ideas of renewal in the fate of Jadid women is important because it reveals the internal contradictions of a changing society. On the one hand, traditional social norms limited women's access to education, public life, and independent thinking. On the other hand, the Jadid movement promoted new ideas about women's enlightenment, cultural participation, and social responsibility. This tension created a complex historical situation in which Jadid women became both symbols of progress and victims of social resistance.Studying this issue helps to understand how women's personal destinies reflected broader social and cultural changes in Turkestan. Many Jadid women faced criticism, misunderstanding, and pressure because they supported education, reform, and a more active role for women in society. Nevertheless, their courage and intellectual activity contributed to the formation of modern views on women's rights, family, upbringing, and national development. Therefore, the study of Jadid women is not only a historical matter, but also an important source for understanding the roots of women's social activity and enlightenment in modern Uzbek society.

This research aims to analyze the contradictions between traditional views and renewal ideas in the fate of Jadid women. It also seeks to show how social pressure influenced their lives, activities, and historical memory. Through this analysis, the topic demonstrates that Jadid women were not passive figures of history, but active participants in the struggle for education, dignity, and social progress.

Literature review. The study of Jadid women requires attention not only to the general ideas of enlightenment, education and social renewal, but also to the lives of women whose personal destinies reflected the contradictions of their time. In this regard, Matluba Muhammad khanim, Nozimaxonim and Gulsum Rahimova-Ashrafiy are especially important. The available literature shows that these women represented different aspects of the Jadid movement, literary awakening, journalistic and publicistic activity, modern education, and the tragic consequences of political repression. Their biographies help reveal that Jadid women were not passive figures in history, but active participants in intellectual, cultural and social transformation.

Matluba Muhammad khanim is presented in the literature as a young woman formed under the influence of the Jadid intellectual environment. She was the daughter of the Tashkent teacher Nurmuhammad Dadamuhammedov and is described as a seventeen-year-old student of the poet Cholpon. Her poem “To My People” attracted serious attention because it expressed national pain, historical injustice and the desire for freedom through poetic language. This fact shows that the literary activity of Jadid women was not limited to personal feelings or domestic themes; rather, it entered the field of social thought and national consciousness.

The analysis of sources on Matluba Muhammad khanim demonstrates that her image should be understood as the image of a young intellectual woman who used literature as a means of civic expression. Her poetry reflected the spiritual tension of the period, when national awakening and political pressure existed side by side. The fact that she was later associated with repression also shows that educated and socially active women were often perceived as dangerous by the political system. In this sense, Matluba’s life reveals the difficult position of Jadid women: they were encouraged by enlightenment ideals, but punished when their intellectual voice became socially influential. Sources also note that she was arrested in 1938 while studying at the Tashkent Medical Institute, which strengthens the idea that her fate was shaped by both education and repression.

Nozimaxonim occupies a different but equally significant place in the literature on Jadid women. She is described as a poet and one of the first journalist-publicists among Uzbek women. Sources state that she knew Tatar, Arabic and Persian, regularly followed the press published in Orenburg and Kazan, and was familiar with European literature and culture. These facts show that her worldview was broader than the traditional domestic environment usually assigned to women at that time. Her intellectual formation was connected with reading, language learning, journalism and public thought. The literature about Nozimaxonim emphasizes that her poems and articles were published from 1900 onward. Her works promoted progress, education and culture, while criticizing ignorance, superstition, social inequality and national oppression. This makes her activity especially important for understanding the role of women in Jadid public discourse. Nozimaxonim did not merely write about women as victims of social restrictions; she also demanded their national and human rights and discussed women’s place in society. Therefore, her legacy shows that Jadid women were able to move from silence to public speech, from private suffering to social criticism, and from limited domestic roles to participation in the press.

Gulsum Rahimova-Ashrafiy represents another important direction in the study of Jadid women: the pursuit of modern education abroad and the tragic consequences of political suspicion. Sources describe her as one of the women who studied in Germany. She lived in Berlin for a time and later studied in Dresden. After experiencing material difficulties, she went to Finland, where she taught at a Tatar school in 1923-1924. In 1925, after completing her studies, she returned to the Soviet Union. These details show that Gulsum’s life was closely connected with education, mobility, language learning and pedagogical work.

The significance of Gulsum Rahimova-Ashrafiy lies in the fact that her biography reflects both hope and tragedy. On the one hand, she embodied the Jadid ideal of an educated woman who could contribute to the development of her homeland through modern knowledge. On the other hand, the same foreign education later became a reason for suspicion and repression. Sources connected with the history of repressed educators note that Gulsum Rahimova, also known as Gulsum Ashrafiy, was a maorif worker and that her life ended during the repression period of the 1930s.

Materials and methods. This study is based on historical, literary and biographical sources related to Jadid women, particularly Matluba Muhammad khanim, Nozimaxonim and Gulsum Rahimova-Ashrafiy. The main materials include scholarly articles, biographical notes, archival-based publications and literary-historical studies that describe their education, creative activity, public position and tragic fate during the repression period.The research uses historical-comparative, descriptive and analytical methods. The historical-comparative method helps to compare the lives and activities of the three women within the broader context of the Jadid movement. The descriptive method is used to present their biographical facts clearly and consistently. The analytical method allows the study to examine how their personal destinies reflected the conflict between traditional views, social pressure and the ideas of renewal.

Through these methods, the study identifies the role of Jadid women in education, literature, journalism and social awakening. Special attention is paid to how their intellectual activity contributed to the formation of modern views on women's education and participation in public life.

Results and discussion. The results of the study show that the fate of Jadid women was formed within a complicated conflict between social pressure, traditional views and the ideas of renewal. During the Jadid period, women's education began to be interpreted as one of the main conditions for the intellectual and moral development of society. Jadid thinkers understood that the progress of the nation depended not only on men's education, but also on the enlightenment of women, because women played an important role in family upbringing, cultural continuity and the formation of future generations. However, this progressive idea came into conflict with traditional social attitudes that limited women mainly to domestic responsibilities. In such conditions, women who sought education, creative activity or participation in public life often faced criticism, misunderstanding and resistance. Therefore, the experience of Jadid women reveals that social renewal was not a smooth process, but a difficult struggle against deeply rooted stereotypes and restrictive norms.

The discussion also shows that Jadid women were not passive figures in the reform movement; they became active participants in the process of enlightenment and national awakening. Their involvement in education, literature, journalism and social thought demonstrated that women could contribute to the transformation of public consciousness. At the same time, their lives were marked by contradictions: the desire for knowledge and freedom opened new opportunities, while social pressure and later political repression created serious obstacles. This duality makes the fate of Jadid women historically significant. They represented the emergence of a new intellectual woman who challenged old views and supported the ideals of progress, dignity and education. Thus, the conflict between traditional views and renewal ideas in their lives reflects the broader transformation of Uzbek society from a closed traditional order toward modern cultural and social thinking.

Conclusion. In conclusion, Jadid women played an important role in the cultural, educational and intellectual renewal of society. Their activities reflected the conflict between traditional social views and modern ideas of enlightenment, freedom and public participation. Through education, literature, journalism and social thought, they contributed to the formation of a new understanding of women's role in society.

Although they faced social pressure, misunderstanding and political repression, their courage and intellectual legacy remain historically significant. Their lives show that women were not passive observers of the Jadid movement, but active participants in the struggle for knowledge, national awakening and social progress. Therefore, the study of Jadid women is important for understanding the historical development of women's education, social activity and intellectual growth in Uzbek society.

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