

## CENTRAL ASIAN JADIDS' VIEWS ON WOMEN'S FREEDOM AND THEIR ROLE IN MODERN GENDER POLICY

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**Annotation.** The Jadids are a reformist intellectual movement that formed in the late 19th - early 20th centuries in the territory of the Russian Empire, encompassing a significant part of Central Asia. The main task of the Jadids was to renew society through enlightenment, modernize education, and criticize dogmatism and traditionalism. Their views affected not only education and politics but also the social status of women, which became an important component of their reform project.

Modern research emphasizes that the Jadids considered the issue of women's status as an important element of the region's national and cultural renewal (Djuraeva, 2024).

**Keywords:** Jadidism, women's liberation, gender equality, Central Asia, women's education, enlightenment, social activism, modern gender policy

## ВЗГЛЯДЫ ДЖАДИДОВ ЦЕНТРАЛЬНОЙ АЗИИ НА СВОБОДУ ЖЕНЩИН И ИХ РОЛЬ В СОВРЕМЕННОЙ ГЕНДЕРНОЙ ПОЛИТИКЕ

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**Аннотация.** Джадиды — это реформаторское интеллектуальное движение, сформировавшееся в конце XIX — начале XX века на территории Российской империи, охватывавшее значительную часть Центральной Азии. Основной задачей джадидов было обновление общества через просвещение, модернизацию образования, критику догматизма и традиционализма. Их взгляды затрагивали не только образование и политику, но и социальный

статус женщины, что стало важной составляющей их реформаторского проекта.

Современные исследования подчёркивают, что джадиды рассматривали вопрос о положении женщины как важный элемент национального и культурного обновления региона (Djuraeva, 2024).

**Ключевые слова:** джадидизм, женская свобода, гендерное равенство, Центральная Азия, женское образование, просветительство, социальная активность, современная гендерная политика

**Introduction.** *1. Historical and cultural context of the Jadids' view on women.* In the traditional society of Central Asia in the 19th-20th centuries, women were largely limited to family sphere: household duties, isolation from public life, lack of access to education. It was in such conditions that Jadid intellectuals began to reinterpret the role of women, linking their status with broader issues of societal modernization.

Historians emphasize that the Jadids saw in the restriction of women's rights and social opportunities not only a cultural and social problem but also an obstacle to national progress. They linked the rejection of traditional restrictions and the promotion of women's rights to the development of society as a whole (Pulatov K.A., "Gender Equality and Secularism...").

*2. Education as the key to women's freedom.* One of the central directions of the Jadids' activities concerned reforms in the field of education. They actively advocated for women's equal access to education, considering education the main means of overcoming women's social isolation. The Jadids founded schools that provided education for girls and boys on equal grounds - this was a revolutionary step breaking through previous cultural limitations (EJHEA; Jadidism and gender roles).

In the Jadid press and literature, ideas were expressed that education is the basis for the formation of a woman's full-fledged personality, her participation in social and intellectual life. Through enlightenment, the Jadids sought to prepare

women for active participation in the region's modernization processes (Zebo Otabek qizi; The Image of Women and Their Role...).

3. *Woman as an agent of social modernization.* The Jadid literature and cultural products of that time presented women not only as keepers of the hearth but also as active participants in social life: teachers, writers, and educators. Analysis of the works of key Jadid writers (for example, Abdurauf Fitrat, Abdulla Avloniy, Chulpon) shows that in the literary context, women were portrayed as bearers of moral strength and the image of the new society (Safarmo Rakhimjonova, "Representation of the Female Image...").

Such texts created ideological grounds for reinterpreting the role of women in society: women become coordinators of family values and, at the same time, participants in enlightenment and social modernization.

4. *From Jadid ideas to modern gender policy.* Modern political processes in Central Asia - especially in the Republic of Uzbekistan - are paying serious attention to gender equality issues, women's active participation in economic and political life. It is observed that many of the approaches that the Jadids promoted more than a hundred years ago - education, equal rights, participation in public life - have been reflected in modern gender strategies (Djuraeva, Nilufar D. Issues of Women's Rights...).

The modern gender policy of Central Asia combines international principles of equality, taking into account the region's specific socio-cultural dynamics: expanding access to education and economic opportunities for women, strengthening the legislative framework for gender equality, and promoting women in professional and managerial spheres.

5. *The image of the Jadid as a symbol of progress.* In a historical retrospective, the Jadid women's movement (including the participation of reformist women themselves) is presented not only as a struggle for basic rights but also as a symbol of the new era. Jadid women became promoters of enlightenment, modernization, and reform ideals, which subsequently influenced the formation of

cultural norms and social ideas about women's role in society (Iroda Shodiyeva, Women's Jadid Movement).

**Conclusion.** The Central Asian Jadid movement played a key role in redefining women's position in traditional society, promoting ideas of freedom, education, equality, and participation in social life. Their reformist views on women's freedom became the foundation for the further development of the region's modern gender policy. Although the immediate successes of the Jadids were limited by the historical circumstances of the colonial and Soviet past, their ideas continue to influence discussions about equality and the role of women in society.

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