

THE PROCESS OF COVERING THE VIEWS OF THE NEW ENLIGHTENERS ON GENDER CULTURE

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Annotation: The article discusses the activities of the new enlighteners in the Turkestan region in the late 19th and early 20th centuries and the fundamental changes in the lives of women in the country as a result of this activity, the process of forming gender equality that determines their place in society. The role of the press in the course of this process is analyzed.

Keywords: New, new enlighteners, society, era, women, gender, gender culture, education, education.

Introduction.

The role of socialization in society, the organization of the educational process and the environment in the formation of a person as a person is incomparable. The human race is formed under the influence of what environment, what nation, what faith and what traditions it is based on, as soon as it reaches adulthood, it grows up taking an example from the members of the society surrounding it, and matures as a person. The traditions of women that have been preserved for centuries, including their not showing their faces to strange men, avoiding non-mahrams, hiding their faces, and behaving like a miracle, have developed as values, and even the opposite has been considered a sin. In their view, the world is structured this way, it is impossible to change it, but rather, it should only be this way. In order to see the world with open eyes among the people, to rediscover it, the opinions of a number of individuals began to change during this period. They became known as new thinkers, progressives, and later began to be called "Jadids". The Jadids had little to do with the social ills of women that were hindering the development of society: backwardness of education, poverty, family life, and the ways to get rid of relationships that had survived from the Middle Ages. According to the Jadids, it was necessary to create conditions for women to understand, demand, and strive to restore their feminine rights, to protect them from those who oppress them, and to become equal members of society.[5.108] The Jadids set themselves the goal of building a new society, looking for a way to eliminate old, oppressive stereotypes. They sought to show that women around the world were beginning to think differently and that their role in the family and society

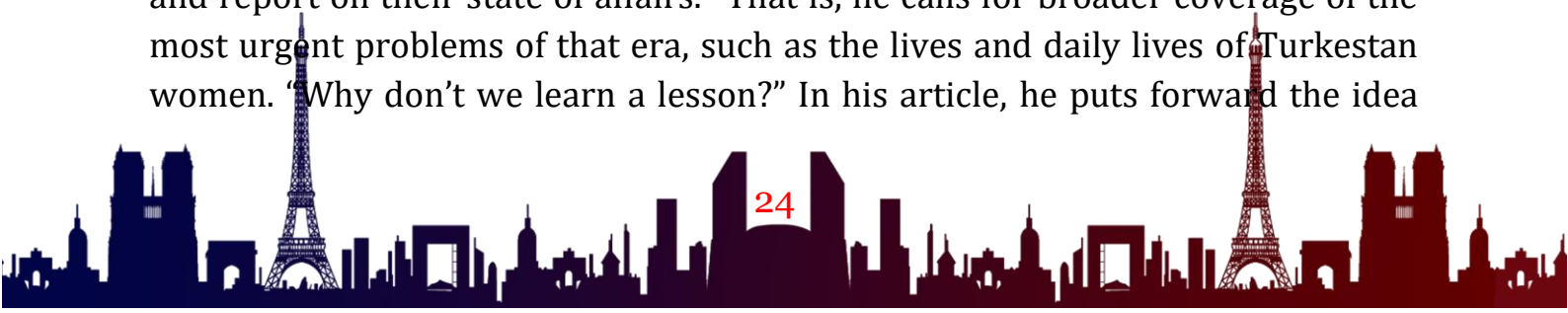
was high. They compared and analyzed the differences between women of their own ethnicity and those of other members of society. This led to a reform of the pedagogical process, pedagogical ideas were renewed, tried to change, and tried to convey them to society in various ways. In this, the worldview of members of society was also changed through theater and the media of the time.

In building or reforming any society, the builders of society achieve their goals by promoting a certain idea. This is a historical fact. The inculcation of the idea is carried out using certain means. The Jadids, who aimed to raise the spirituality of the people and build an enlightened, civilized society, put forward the idea of feminism. It is known from history that representatives of a civilized society see women as equal members of society, show them respect and admiration. According to the Jadids, the Western world at that time built a society based on the idea of feminism and was therefore in the process of development.

The idea of feminism is a social, political and cultural movement aimed at equalizing the rights and opportunities of women with men. Feminists seek to restore the social, economic and political position occupied by women and protect women's rights. The main goal of feminism is to ensure equality between women and men, but also to reduce gender-based discrimination in a broader sense and ensure that women have equal rights in all areas of life.

With the integration of Western education with Eastern upbringing, the process of developing gender culture of Jadidism was gradually implemented in a certain ideological harmony. Jadids adapted the ideological goal to the rules of Islam and Eastern moral standards.

While in the Western world, normative and legal documents on the issue of gender equality for women began to come into force in the 19th century, in the East, in particular in the territory of Turkestan, this process was carried out in connection with the activities of Jadids. They, relying on the power of the press, instilled the idea among members of society. Rauf Muzaffarzoda, the editor of the newspaper "Sadoyi Turkiston" [2.126], in his article "Old Wishes from the New Year" in issue 54 of the newspaper "Sadoyi Turkiston" in 1914, expresses the following thoughts about what path the Uzbek national press should choose and in which direction it should continue: "Let both our men and women be introduced to life, upbringing, and the world, and let them reveal their thoughts and report on their state of affairs." That is, he calls for broader coverage of the most urgent problems of that era, such as the lives and daily lives of Turkestan women. "Why don't we learn a lesson?" In his article, he puts forward the idea



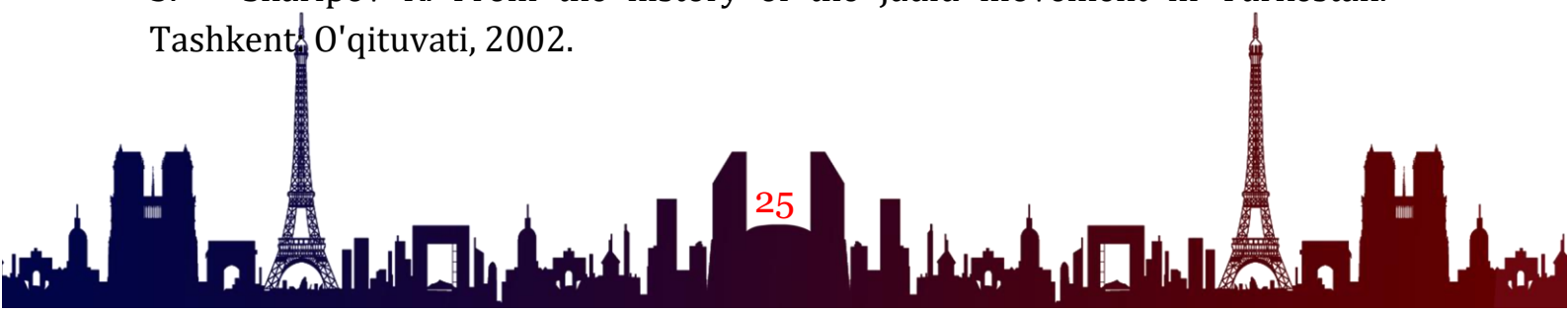
that knowledge and crafts are more necessary for girls than for boys: "The first reason why we poor people are in this state is our ignorance and ignorance of the world. O fathers, try to bring this state of ours to your attention and enlighten us and make us benefit from the light of knowledge and education. Remembering that knowledge and crafts are more necessary for girls than for boys, you should quickly open primary schools and let your innocent daughters live happily and blissfully in the world," the opinion is expressed in the 11th issue of the "Sadoyi Turkiston" newspaper, 1914. The article emphasizes the need for knowledge and crafts, not various decorations, for girls; Ideas that have not lost their value even today are expressed that the money spent on various zebu decorations should be spent on opening girls' schools and appointing good, educated teachers.

The pages of the newspaper "Sadoyi Turkiston"[2.127] regularly publish articles by such Jadid enlighteners as Abdulla Avloni, Tavallo, So'fizoda, and Nozimakhonim, urging Uzbek women to pursue education and professional careers.

In the process of studying the Jadid movement, it is possible to see that the first manifestations of gender culture were formed in this region in connection with them, that with the efforts of Jadids, a period of protection of women's rights in society began, their role in the family and society increased, and they began to achieve equal opportunities with men in every sphere. We witness that gender stereotypes have somewhat eased, and that women have determined their own directions in education, enlightenment, and medicine. The study summarizes scientific and pedagogical research to reveal the pedagogical views of the Jadid enlighteners on the development of gender culture.

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