

**SOCIAL PRESSURE AND THE STRUGGLE FOR ENLIGHTENMENT IN THE
LIVES OF JADID WOMEN**

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Abstract: This study examines the lives of Jadid women through the relationship between social pressure, traditional views and the struggle for enlightenment. The article analyzes how women's desire for education, intellectual development and public participation challenged the conservative norms of early twentieth-century Turkestan society. It also highlights that Jadid women were not passive figures of history, but active participants in educational, cultural and social renewal. Their experiences show that the path toward enlightenment was shaped by resistance, sacrifice and moral courage.

Keywords: Jadid women, social pressure, enlightenment, women's education, traditional views, social renewal, national awakening, intellectual freedom, Uzbek society.

The lives of Jadid women represent an important historical field for understanding the relationship between social pressure and the struggle for enlightenment in Turkestan at the beginning of the twentieth century. The Jadid movement regarded education as the main foundation of social progress, national awakening and cultural renewal. Within this intellectual environment, the question of women's education acquired special significance, because the development of society was closely connected with the intellectual and moral formation of women. Jadid thinkers believed that an educated woman could influence not only family life, but also the upbringing of future generations and the cultural advancement of the nation.

However, the path of Jadid women was shaped by serious social limitations. In the traditional social environment, women's role was often restricted to domestic duties, while their participation in education, literature, journalism and public life was viewed with suspicion. Women who tried to study, write, teach or express independent opinions frequently encountered criticism, misunderstanding and resistance. Therefore, their struggle for knowledge was not merely a personal desire for education, it was also a struggle for dignity, intellectual freedom and social recognition. The relevance of this topic lies in the fact that the experience of Jadid women reveals the historical roots of women's enlightenment and social activity in Uzbek society. Their lives show how the ideas of renewal challenged established norms and opened new possibilities for women's participation in cultural and educational processes. At the same time, their destinies demonstrate that social modernization developed through contradiction, resistance and sacrifice. For this reason, the study of social pressure and the struggle for enlightenment in the lives of Jadid women allows us to understand their role as active participants in national awakening and as symbols of intellectual courage.

The history of Jadid women reflects one of the most sensitive aspects of social transformation in early twentieth-century Turkestan. At that time, the idea of women's enlightenment was not simply an educational initiative, but a challenge to the existing structure of society. Traditional views usually limited women's role to family duties, child-rearing and household responsibilities. However, Jadid intellectuals began to argue that the progress of the nation was impossible without educated women. In their opinion, a woman who had knowledge could raise enlightened children, support cultural development and contribute to the moral

renewal of society. Therefore, the struggle for women's education became a struggle for changing the social consciousness of the entire community.

The main difficulty faced by Jadid women was the pressure of the conservative environment. In many cases, a woman's desire to study, read newspapers, write poems, teach children or participate in public life was regarded as a violation of accepted customs. Society often demanded silence and obedience from women, while Jadid ideas encouraged knowledge, independent thinking and social responsibility. This contradiction created a difficult situation for women who wanted to move beyond traditional boundaries. Their pursuit of education was not only a personal choice, but also a form of resistance against social limitations.

In this process, literature and the press played an important role. Jadid publications raised questions about women's literacy, family culture, upbringing and social justice. Through articles, poems and public discussions, the image of an educated woman gradually entered the intellectual life of society. Women who appeared in this cultural space demonstrated that they were capable of thinking, writing and responding to the problems of their time. This was an important change, because it weakened the belief that women should remain outside public and intellectual life. Thus, the Jadid press became one of the first platforms where the issue of women's enlightenment was openly discussed.

A significant historical situation was also connected with the education of Turkestani youth abroad. Sending young people, including women, to study in foreign countries showed that Jadid reformers wanted to prepare a new generation with modern knowledge and professional skills. For women, this experience had special meaning. It proved that they could master languages, study modern sciences and become useful specialists for society. At the same time, the fate of many educated women later became tragic, because foreign education and independent thinking were often treated with suspicion during the period of political repression. This shows that Jadid women faced pressure not only from traditional society, but also from political systems that feared free intellectual activity.

The lives of Jadid women therefore reveal a double struggle. First, they struggled against social stereotypes that restricted women's access to education and public activity. Second, they faced ideological pressure when their knowledge, social awareness and national consciousness became dangerous in the eyes of the ruling system. Their fate proves that enlightenment was not achieved easily; it required courage, sacrifice and moral strength. Every step toward education, writing, teaching or public participation represented a serious challenge to the old social order.

From this point of view, Jadid women should not be understood only as victims of their time. They were also active historical figures who contributed to the formation of a new social imagination. Their activities helped to expand the meaning of womanhood in Uzbek society. A woman was no longer seen only as a mother or wife, but also as an educated person, a teacher, a writer, a public voice and a participant in national development. This transformation was one of the most important achievements of Jadid enlightenment.

Thus, the conflict between social pressure, traditional views and renewal ideas shaped the fate of Jadid women in a complex way. Their lives combined hope and tragedy, progress and resistance, personal aspiration and social limitation. They opened the way for later discussions about women's education, dignity and participation in public life. For this reason, the study of Jadid women is important not only for understanding the past, but also for recognizing the historical roots of women's intellectual and social development in modern Uzbek society.

In conclusion, the fate of Jadid women clearly shows the deep conflict between social pressure, traditional views and the ideas of renewal. Their desire for education, independent thinking and participation in public life challenged the old social order that limited women mainly to family and household responsibilities. For this reason, their struggle for enlightenment was not only a personal effort to gain knowledge, but also an important step toward changing social consciousness.

Jadid women proved that women could take an active part in education, literature, journalism and national awakening. Although they faced misunderstanding, criticism and political pressure, their intellectual courage helped to form a new image of the educated and socially active woman. Therefore, the study of Jadid women is significant because it reveals the historical roots of women's enlightenment, dignity and public participation in Uzbek society.

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