

The Issue of Women's Education in the National Mass Media

Nasretdinova Dilfuza

Associate Professor of the department of "Social Sciences" at Namangan Institute of Engineering
and Technology

nasretdinova.dilfuza@mail.ru

Abstract: This article covers the social rights of women and their education in the periodicals of Turkestan in the late 19th and early 20th centuries by Tatar women correspondents and enlighteners. The scientific analysis of a number of articles devoted to the society "Education" and its activities

Keywords: Periodicals, popular educators, women's education, national newspapers, women's social rights

Introduction

After the Russian invasion, publications and printing presses began to appear in Turkestan. The issuance of the Russian Emperor Nicholas II's Manifesto "On Freedom of Speech and Conscience" on October 17, 1905 is closely associated with the emergence of the national press in the country. Tatar printers played an important role in the emergence and formation of the national periodical press in Turkestan. In particular, in 1906, Ismail Obidi, together with well-known printers Sh. Mukhtor and I. Aliyev, founded the newspaper "Taraqqiy". This situation gave impetus to the publication of the first local newspapers in Turkestan, and on September 6 of this year the newspaper of Munavvarkori "Khurshid" and on December 1, 1907 the newspaper of A. Avloni "Shukhrat" were published.

On the pages of the modern press, you can see that the issue of women's education was one of the most pressing issues of that time.

Along with the progressists, Sadoi Turkiston published articles by Tatar women. They stressed that the rights of Turkestan women and their lack of any social status in society are one of the main obstacles to the development of the nation. For example, Sarah Muzaffariya, Tatar woman, in her article "We are to blame": "O Turkish woman! Our people gave us talent and the ability to have a healthy mind and intellect! Who has the right to forbid Oni to be born? Those who forbid will be punished on the Day of Resurrection. Our religion and our prophet made science obligatory for us as well." he called on local women to be enlightened. Noting that women have begun to take part in the social life of the society, the author writes about local women as an example of Tatar women: "We cannot pass without thanking Tatar women in this regard. Because they began to see their needs in everything. Not only did schools, libraries, societies, and reading rooms open, but there were even those who dared to go to European pharmacies. But if you look at other women in the Islamic world, there is no satisfactory movement," she said.

As early as the beginning of the XX century, Tatar women were aware of the attention paid to women in the developed countries of their time, their equal rights with men, and their active participation in all spheres of society. At the same time, they stressed that Muslim women also have the right to exercise such rights. In particular, an article by Tatar woman Favziya Abdurashidova in the newspaper "Samarkand" opened a modern 9-month school for girls in Istanbul, where, in addition to teaching all subjects, child rearing, home nursing, sewing and other trades would be

taught, a special dormitory would be built for foreign students in the Ottoman Empire, and that teachers would teach in Tatar, English, Arabic and Russian..

Almost every local newspaper has articles with this type of information. The articles center on local women, claiming that it is past time to clear the swamp of backwardness and that knowledge is the only way out of this terrible position. The real state of Muslim women's education in Turkestan during this period can be illustrated in the article written by Tatar woman, Podsho Jalilova, in the "Sadoi Turkiston" newspaper: Excerpt from the poem "We do not have a person who cares about us, who would not let us die. Our situation is no different from that of the Indians in the Indian desert and the savages of North America. "

Progressives in Turkestan also spoke to the press about the rights of local women, trying to restore their rights in society. They foresaw that only educated mothers could bring up a perfect person in society. In an article by one of the progressives, it said that women are the second part of humanity, and if they are not brought up in an intellectual way, it can lead to the next generation being uneducated and ignorant..

Colonial education in Turkestan during this period informed nationalist women like Jalilova not to be satisfied. In fact, the main goal of colonial education wasn't to make Muslim women literate and illuminated, but to train defenders and propagandists of imperial interests. The existing girls' gymnasiums in Turkestan, the Russian-style schools, and the new method schools for girls of the national type could not fully cover the education of local girls. The government had no intention of ensuring that regional women were completely literate. The administration was interested in recruiting local residents to Russian-style schools in order to increase the number of sympathizers. She did it by enlisting the help of Tatar women who shared a common language, religion, and culture with the locals. P. Jalilova was a staunch supporter of Turkestan women's rights, and one of the first to do so.

Her articles have repeatedly pointed out, that times have changed for women of indigenous peoples, and women themselves need to be enlightened, and that the time has come to wake up from the sleep of ignorance and misguidance.

In particular, her article "An echo to the women of Turkestan" emphasizes that the women of the country are left behind in the old days, instead of wasting their lives in useless pursuits, they are engaged in science and vocational training. He claimed that the main reason Turkestan women lag behind in science and education is that they are devoted to heresy and superstition, do not read any newspaper or magazine, and lack access to schools that teach the ideal way for girls.

Women were considered one of the most significant elements of society by Turkestan's progressives.

In particular, Z. Fathiddinzoda in his article in the newspaper "Sadoi Turkiston" said: Women are the mothers of all mankind: prophets, apostles, kings, scholars, writers and poets are all the children of these honorable parents.... he said.

In his poem, Muhammad Sharif Sofizoda, deeply saddened by the ignorance of Turkestan women, and told them with the regards:

“Миллат исломиясининг бонуси,
Ўзбек элининг қаро кўз оҳуси.
Қор қилур бир куни жоҳил оғуси,
Илм ва амал ушбу касал доруси.

Бой дадангиз озгина пул берса ҳам
Дафтар олинг сиз онга ё бир қалам, “

Translation:

“The bonus of the nation's Islam,
The black eye of the Uzbek people.
One day a blind ignorant man,
Science and practice are the cure for this disease.
Even if your rich dad gives you a little money
Take a notebook or a pen,”

Tolagan Khojamyorov (Tavallo) in his poem “From the Language of Nurses” addressed fathers on behalf of Turkestan women and asked them to give them the opportunity to go to school, and to be educated. He even states that they "give up silk clothes and gold jewelry, and are ready to conquer the land like the people of Lot if they do not acquire knowledge."

Turkestan intellectuals have also acknowledged that the enlightenment of local women contributes to the development of society in practice. Z.Rahmat in his article “Family issues” said: “After that, the people will develop the country and various factories will be opened. That is when Muslims, seeing poverty, give their wives and daughters to be used in factories. Uneducated and unskilled women are ignorant, and many are unconscious and soulless. The only way to get rid of these cases is to train our women in a timely manner. An educated woman can bring up a family life quickly and easily,”⁷he said.

On this issue, the author named Halimi wrote in the newspaper "Ishtirokiyun": If a mother who goes to a good school gives birth to a child, then you should encourage girls to go to school, ”she said. The above speeches have to some extent influenced the social activism of indigenous women as well. Because a man of knowledge certainly wants his wife to be like that and strives to create all the conditions necessary for her to be enlightened as well.

The existing religious bigotry in Turkestan, the preservation of medieval traditions, and the fatwas issued by Islamic scholars on the unlimited domination of husbands over women prevented local women from joining such societies. The proximity to European life in Tatar families, and the fact that most women walked openly, made it easier for them to engage in social and political activism.

At the same time, it is illogical to accuse Turkestan women of indifference, in addition to showing the activism of Tatar women. There were also socially active women among Uzbek women in their time. But they were influenced by existing religious and national traditions, as noted above. For example, Saodat Shamsieva, one of the first correspondents of the magazine "Saodat", wrote in her memoirs about the social injustices of Uzbek women at that time, entitled "By the necessity of life.":

When I finished school, I was taken in because I was tall. When I was 8 years old, when I was marrying a 75-year-old man named Nasrullabek, I escaped several deaths. I survived by accident. Girls deprived of all human rights were also deprived of the right to read and write. The marriage of young girls, the taking of wives on women, the beating of women, the humiliation were in full swing”. However, in books 5 and 6 of Nisa, which contain 21 books of Hadith and Qur'anic verses from Imam Bukhari's book Al-Jame 'as-Sahih, the truth about women, their education,

knowledge, and the role of women as educators are part of society. , valuable ideas on issues such as their freedom ”were ignored during this period.

The February Revolution of 1917 led to the development of large-scale socio-political and cultural processes in Turkestan.

Tatars who lived in the country were not left out of the process of establishing various societies, publishing new newspapers and magazines. On April 3, 1917, the Union Society was established to protect the interests and rights of Tatars living in Tashkent. On April 25, 1917, the Central Bureau of Turkestan Tatars began publishing the Ulug Turkiston newspaper in Tashkent under the editorship of Kabir Bakir.

The newspaper “Ulug Turkiston” regularly covers the activities of Tatar women in the country under the heading “Muslim edition of the educational society”. In April 1917, in many cities of Turkestan, the "Society of Muslim Education" was created, whose competence included the solution of all issues related to the education of women. Tatars regularly wrote articles to the Ulug Turkiston newspaper about the activities of the local Muslim community.

The Muslim Society, founded in Turkestan, has established contacts with such societies founded by Muslim women in central Russia. On March 17, 1917, the first rally of the "Muslim Education Society" was held in the city theater building in Orenburg, which was attended by more than one and a half thousand women, including Muslim women from Turkestan. The meeting was chaired by Mohira Mushtarieva and chaired by Robiya Fakhriddinova. The rally was hotly debated, with Zainab Kamolia, Baghistan ladies talking about the role of women in preserving religion and literary language, and Sakina Bakirova about the need to organize "Friday classes" for school-age women in rural areas who are still illiterate. talked about. Afifa Poluva also spoke about the rights and deprivation of liberty of Muslim women, while Husan Ma'min stressed the importance of women's participation in the elections.

Komila Rahmonkulova and her husband, Komila Burnasheva, spoke about the need for women to have equal rights with men and to have access to education. Bulbul Ilyasova, a Tatar woman, spoke at the conference, criticizing intellectuals for not

- Further expansion of the Orenburg Muslim Education Society;
- Protection of women's rights and taking necessary measures for their protection;
- Organization of "Friday classes" for illiterate Muslims;
- To open a drugstore for Muslims in Orenburg and to publish some pamphlets by sending special envoys to carry out propaganda and advocacy work among women in Turkestan;
- Restricting men from marrying women and taking measures to do so;
- Meetings are held every 15 days to keep abreast of the general situation.

Congresses of Muslims were organized to improve the future activities of these societies. "Vakt" newspaper reports on the activities of existing Muslim communities in Russia. In particular, the April 14 issue of the newspaper "Vaqt" reported that the congress of Muslims scheduled for April 12, 1917 in Kazan was postponed to April 24. .

The Ulug Turkiston newspaper reported on April 25, 1917 that Saodat Enikeeva and Ummigulsum Isfandiyorova had left Tashkent for Kazan on April 18 to attend the congress, and that Khadicha Tuminova and Khadicha Boyburova had provided for them..

In 1917, at the initiative of the Tatar woman Fatima Burnasheva, a charity society was established in Akmolá to help low-income teachers. Toiba Ismailova and Fatima Burnasheva raised 3,000 soums for the charity..

An analysis of the articles published in the press shows that we see an increase in the political activity of members of the Russian Muslim Education Society and a significant increase in charitable work. In particular, on April 25, 1917, a meeting of the Tatar Women's Society was held in the village of Paldan, Kuznetsky district, Saratov province. It was attended by more than 300 women. Ms. Qamar introduced the participants to new political developments and called on them to work together. They then elected six community leaders from among them. About 400 soums were raised at the meeting.

However, the activities of the Turkestan Muslim Education Society were not so developed. In an article in the Ulug Turkiston newspaper, Zaytuna called on Turkestan women to follow the example of Muslim women in central Russia and to be active in raising money for charity. stressed. In this regard, Russia cited the activities of the Muslim Education Society as an example.

The political awakening among Muslim women in Central Russia also had a direct impact on Turkestan. In order to intensify the work of societies in Turkestan, on April 28, 1917 in the building of the girls' school in Tashkent was held a meeting of the "Muslim Education Society". Fatima Sutushova was elected chairman of the society. Several members who spoke at the meeting cited previous tasks as well as the work done by the Muslim Educational Societies in Russia. At the meeting, the charter of the society was adopted and the admissions to the membership of the society were registered. As a result of one member's misunderstanding of the charter and his attempt to defend it, he caused hesitation and disagreement among the members. As a result, the charter was not adopted and the chairman was forced to adjourn the meeting, postponing the next meeting to May 2.

On May 2, 1917, the Muslim Education Society held its regular meeting in Tashkent. The meeting was chaired by Zuhra Badanova, in which Fatima Sutushova read out the company's charter. Mastura Urazbaeva applied for a lifetime membership in the society, paying a membership fee of 100 soums. On the same day, a total of 212 soums of membership fees were collected. Reporting on the meeting in the Ulug Turkiston newspaper, E. Zaytuna called on Muslim women to join the society.

On July 17, 1917, the Muslim Education Society of Tatar women in Tashkent opened evening courses for ineducated local women who could not go to school, and be taught in Russian and Turkish. The financial costs associated with opening evening courses have been covered with the help of charities.

The Muslim Education Society was later established in other parts of Turkestan. These societies dealt with all problems in the field of women's education, with the help of charitable funds raised, the establishment of new schools, assistance to economically disadvantaged teachers.

One of such societies was founded in August 1917 in Andijan. The Andijan Muslim Education Society initially had 10-15 membersThe community organization in Andijan was extremely challenging, with the majority of the participants being native Tatar women. Although the society has attempted to recruit Uzbek women, it has not been effective. Only two ladies from Uzbekistan were accepted into the community. They also only went to two of the society's meetings. Andijan "Muslim Education Society" held a meeting on Fridays and political readings were conducted by Robiya Safarova.

Conclusion

In short, Turkestan's national newspaper in the early twentieth century is a useful source for historical research since it accurately portrays the region's peoples' goals, problems, and accomplishments. The topic of women, which was one of the major social issues of the day, received a lot of attention in the news. Analysis of press releases shows that the number of articles published on women's issues has increased over the years. Currently, an analysis of the sources shows that most of the articles published by women belong to Tatar women. Articles published in the local press focus on women's education and their social rights. An analysis of the articles of educators expressing their views on this problem shows that the issue of education and social rights of women is one of the most pressing problems of that time. The creation by Russian educated women in Russia and Turkestan of the "Muslim Publishing House", as well as the establishment of cooperation between the two societies and the organization of "Friday lessons" as an important practical work to promote the political rights of women in society can be regarded as important practical work. The current situation can be considered as a definite influence on the increase in the social activity of women from the indigenous population.

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