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*Akhmedova M. B. (Bukhara State University, Bukhara, Uzbekistan)*

## **Breaking Barriers: Resilience and Resistance of Jadid Women in Central Asia against Patriarchal Structures and Colonial Oppression**

The focus of Jadidism was on modernizing education and promoting literacy, but it also had implications for women's rights and empowerment. Women involved in the Jadid movement were instrumental in advocating for greater educational opportunities for themselves and other women. They pushed for access to modern education, including literacy and vocational training, which was traditionally restricted for women in the region. The Jadid women also challenged traditional gender roles and norms, advocating for greater autonomy and participation in public life. Some Jadid women became educators themselves, teaching at modern schools and promoting literacy among girls and women. They were also engaged in social and political activities, promoting women's rights, equality, and self-reliance.

In this paper, Jadid women who played important roles in promoting educational reforms, advocating for women's rights and challenging traditional gender roles in Muslim societies are discussed. As Marianne Kamp noted in her book "Pilgrimage and Performance: Uzbek Women and the Image of Uzbekistan in the 1920s" (2002)<sup>1</sup>, in Central Asia, where women's rights were limited in both education and entertainment, women were inspired by the Jadids, and their contributions helped advance the goals of

<sup>1</sup> Marianne Kamp. Pilgrimage and performance: Uzbek Women and the imagining of Uzbekistan in the 1920s // *International Journal of Middle East Studies*. 2002. 34. P. 263–278



the Jadid movement and pave the way for social progress. This paper will examine how Uzbek women's experiences in the 20th century were influenced by both the political landscape of the Soviet Union and a unique cultural environment, blending Islamic traditions with the realities of colonial domination.

Beth Baron in her research "Egypt as a Woman: Nationalism, Gender and Politics"<sup>1</sup>, demonstrated that Muslim women who contributed to discussions of reform wrote "as Modernists or Islamists". We argue, that within the Islamic framework, both groups sought to reinvigorate and fortify their faith by denouncing specific Western influences and perceived excesses.

Gregory Massell's pioneering work<sup>2</sup> "The Surrogate Proletariat: Muslim Women and Revolutionary Strategies in Soviet Central Asia, 1919–1929" examines the Communist Party's motivations for and methods of changing the lives of Muslim women in Central Asia through an exhaustive reading of published books in Russian as well as Western scholarship and travel accounts and reconstructing the shifting emphases of the Communist Party strategy as it attempted to engineer a women's revolution in Central Asia.

In the paper it is argued why the promised Soviet transformation of women's lives was only partially successful and did not necessarily improve life for women.

The analysis of Rakhima Aminova's study "October Revolution and the Liberation of Women in Uzbekistan"<sup>3</sup>, which offers a compelling account of how the Communist Party's actions shaped the lives of Uzbek women during the Soviet era, provided a unified perspective on their advancements under Soviet governance.

The Jadids central tenet was undoubtedly "Freedom, Equality, Justice", a guiding principle that fueled their educational mission. This mission aimed to cultivate intellectual maturity in individuals, foster an understanding of political norms and values, instill legal consciousness, and ignite a passion for political engagement. Their action plans encompassed equalizing the rights of women and men and transforming the spiritual and educational standing of women.

At last, the paper argues that such women as Maryam Sultanova, Xayriniso Majidxonova, Diloru Yusupova and others were inspired by male Jadids and started taking actions to reach full freedom. In the early 20<sup>th</sup> century, some Jadid reformers in Central Asia opened modern school programs for girls and many discussed the necessity of reforming women to contribute to the development of society along with men.

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<sup>1</sup> Beth Baron. *Egypt as a Woman: Nationalism, Gender and Politics* // *Journal of Middle East Women Studies*. 2008, April. New York. P. 129–135.

<sup>2</sup> Gregory Massell. *Surrogate Proletariat: Muslim Women and Revolutionary Strategies in Soviet Central Asia, 1919–1929*. Princeton: Princeton University Press, 1974. P. 404.

<sup>3</sup> Rakhima Aminova. *October Revolution and the Liberation of Women in Uzbekistan*. Moscow, 1985. P. 101–105.