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The proceedings are the papers of students, undergraduates, doctoral students and young researchers on topical issues of natural and technical sciences and humanities.

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оставил свой след не только в мифологии и искусстве, но и в социальных и религиозных аспектах жизни этого народа, подчеркивая его уникальную культурную идентичность. Таким образом, изучение образа волка в древнетюркской культуре открывает новые перспективы для понимания и анализа этой древней и увлекательной культуры, а также ее влияния на современный мир.

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THE IMPACT OF JADIDISM AS AN ENLIGHTENMENT MOVEMENT TO THE STATUS AND ROLE OF WOMEN IN SOCIETY IN LATE 19TH AND EARLY 20TH CENTURIES

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President of Kazakhstan Kassym-Jomart Tokayev, speaking at the jubilee X summit of the Organization of Turkic States, noted that today «the Turkic world interacts with global powers on equal terms» [1]. In this regard, recent years have been characterized by increasing interest in multifaceted historical aspects, including the role of jadidism in the history of the countries and peoples of Central Asia.

Such interest is explained by several factors. First, jadidism is an important enlightenment movement, and its ideas about modernizing education, disseminating knowledge, and updating religious practices are crucial for understanding the historical development of Central Asia in the late nineteenth and early twentieth centuries. Second, the contemporary rethinking of jadidism is related to its potential impact on contemporary processes in the region, especially in the context of rapid social and economic change. Third, the increasing access to primary sources and academic research on jadidism contributes to its deeper study. Contemporary scholars are drawing attention to the role of jadidism not only in a historical context, but also within contemporary debates on religion, education, and social reform.

This is evidenced by the holding of the International Scientific Conference «Jadids: Ideas of National Identity, Independence and Statehood» in Tashkent in December 2023. In his welcoming speech, President of the Republic of Uzbekistan Shavkat Mirziyoyev emphasized that «reforms to build in the New Uzbekistan a just, free and prosperous society, a prosperous life, a truly people's state, where the dignity of man and his interests are paramount, are fully consonant with the noble ideas and programs of the jadids» [2]. In his opinion, jadidism has left a deep trace in the history of not only the Central Asian region, but also the entire Muslim and Turkic world.

In addition, within the framework of the conference, Saida Merziyeva met with Ruslan Zheldibai, Assistant to the President of Kazakhstan for Internal Policy and Communications, which indicates the

relevant interest of the Republic of Kazakhstan in a detailed study of this issue. The main thematic node of the meeting was the discussion of the role of jadids in uniting the peoples of Central Asian countries [3].

It should be noted that today the interest of women researchers, politicians, public women, etc. in the promotion of Turkic ideology is not accidental, since the Turkic women historically had a high status in all spheres of life. In this context, the role of women becomes an important object of study. The history of her position and mission is a complex and multifaceted process reflecting the dynamics of socio-cultural and religious changes over many centuries.

In traditional Turkic culture, women often had high status and authority. They managed land holdings, were engaged in trade, were equally skilled in weaponry and saddlemanship as men, thus taking part in battles, and were not infrequently rulers [4].

However, as in other cultures, the status and role of women in the Turkic world could vary depending on specific historical, religious and socio-cultural conditions. That is why with the advent and spread of Islam among the Turks, as well as accompanying factors, this role underwent significant changes.

In the concept of Muslim tradition, women have long been the focus of debates, contradictions and transformations. Thus, V. Bartold noted that «from the very beginning, woman under Islam was in a more belittled position in relation to man than it was before, and later the law and custom increasingly restricted her rights» [5]. In addition, in the article «Woman in Islam: Traditions and Modernity» the authors note that «the religious tradition has strengthened the idea of a woman as a keeper of the home, this stereotypical image became dominant, while the man was assigned a more privileged role, most often dominating over a woman» [6]. The position of woman gradually declined, the role and authority of man, on the contrary, increased, becoming the main productive force. Misinterpretation of dogmas in Islam began to distort the basic principles that actually recognize equality between men and women, giving them the same spiritual and moral rights. The misinterpretation and application of these principles, often based on cultural or historical biases, has led to systematic discriminatory practices and restrictions that have resulted in women being denied equal opportunities in society and in decision-making [7].

In this regard, it becomes important to analyze the influence of social movements in overcoming obstacles to women, which allows us to better understand the dynamics of changes in the sociocultural paradigm and the contribution of women to the development of society and culture in the Muslim world.

The study of this aspect on the example of jadidism, as an educational movement that influenced educational transformations, including specific ideas and initiatives put forward by jadids in relation to women, allows us to conclude about the promotion of women's empowerment and the formation of a more equal society in the Muslim world.

The reforms of jadidism were a prerequisite for the formation of the foundations of Turkic-Muslim culture of the new time, the creation of a national intelligentsia, the rise of Turkic literature to a new level, and the emergence of Turkic-Muslim representatives in the political arena of the Russian Empire. Their ideas had a tremendous influence on the life of Russian Muslims in general and women's society in particular. The proponents of jadidism addressed, first of all, the problem of enlightenment of the Muslim woman, her participation in public and political life. Undoubtedly, the main issue in the jadid movement was enlightenment and first of all it was expressed in reforming the system of education of Muslims in accordance with the achievements of world pedagogical science.

The problem of reforming women's education was particularly acute. This was due to ignorance and prejudice in the Muslim environment, which limited women's education. Although according to the canons of Islam, education was compulsory for all Muslims. Usually girls received knowledge in confessional mektebs or at home. The education of Muslim women was limited to rote learning and reading Koranic texts, and less often girls were taught to write [8].

A breakthrough in the education of Muslim women was the opening of the first new-method schools for girls. Thus, in 1890, the school «Magruy abstai mektebe» was opened by G. Barudi and his

wife Magruy. In 1893, another school of the new method was opened in Bakhchisarai, which was headed by P. Bolatukova – the sister of the founder of the school I. Gasprinsky.

Gradually, thanks to the efforts of the advanced part of the Tatar society such schools became more and more, which provided an opportunity for girls to receive quality education and continue their studies in other educational institutions. Women's schools were mostly sponsored and opened by men, but often women themselves were patrons, administrators and teachers. Thus, in 1897, F. Aitova, inheriting the fortune of her father, a supporter of progressive reforms of Jadidism, opened a gymnasium for girls with the aim of educating Tatar children. The gymnasium itself existed for 3 years, but F. Aitova continued her activities and struggle for the opportunity to teach. Thus, in 1916 she was allowed to reopen an educational institution for Muslim women. The curriculum included both religious and secular studies, and the girls were taught hygiene, housekeeping and handicrafts [9].

In different years, women's schools were opened in all the places where Turkic Muslims lived: in Orenburg, the first new-method women's school was opened under the leadership of Fatima Adamova, in Verny, a women's school operated at the Tatar stone mosque, in the house of merchant Gabdulvaliev, in Ufa in the parish of A. Osmanov, as well as in Ziyabashi under the leadership of H. Gismatullina.

Along with the development of women's education, women's publishing began to emerge, since newspapers and magazines were the most important propaganda and agitation tools. First of all, of course, it is associated with the name of «the pearl among Tatar women» Zukhra Akchurinoy-Gasprinskaya and the first newspaper for the Turkic-speaking population «Tarjiman» [10, p. 26]. Supporting her husband, I. Gasprinsky, Z. Gasprinskaya was engaged not only in the organizational affairs of the newspaper, but also edited the texts, making them more understandable, having a better command of Volga Turkic, was engaged in translations. Z. Gasprinskaya continued to be a good mother, wife and housekeeper. In our opinion, this example inspired I. Gasprinsky to write many articles on equality and the status of women, as well as to publish his famous work «Kadynlar».

In addition, it is necessary to mention H. Gismatullina, the first woman whose works were published in a separate edition. For example, the works «Persuasion of People of Truth», «Consolation», «A Scattering of Questions» were published in 1895, in 1897, and in 1900, respectively, and had the character of a methodical guide for teachers of women's schools. In the education of girls, the author called for a shift to the dzhdadi method of teaching, which was already used in boys' schools. Moreover, Gismatullina encouraged women to publish their works, which could serve the progress of nations [10, p. 30].

Following in the footsteps of her parents, Shafika Gasprinskaya became the editor of the first specialized women's magazine in the Turkic-Muslim society of Russia, «Galyame Nisvan», which began publication in 1906. The pages of the magazine raised issues of education, rights and freedoms, political and social status of Muslim women. For some time, the magazine was the only women's periodical and played a consolidating role in the Turkic-Muslim milieu.

The analysis of this aspect unveils a notable trend towards a surge in women actively contributing to literature, alongside a notable increase in the volume of literary works authored by them during the era of Jadid activity. Notably, newspapers and magazines served as pivotal platforms fostering the proliferation of various intellectual currents and enabling women to express their thoughts and ideas freely. This shift not only expanded the literary landscape but also marked a significant step towards gender equality and empowerment within intellectual circles.

Thus, due to the courage and example of women in publishing, by 1917 more than 70 organizations of Muslim women had appeared in many cities, which pursued one important goal - the cultural and educational awakening of Muslim women. During this period, women not only participated in political meetings, but also acted as their organizers. Obviously, this trend of jadidism had favorable consequences for the Muslim society as a whole and especially for women. The activity of Muslim assemblies was characterized by an international, unifying and, above all, cultural and educational bias [10, p. 48].

Against this background, the elections for the positions of kadi and mufti were an important event for the Muslim community. The revolutionary atmosphere served as a catalyst for activists and gave the jadids an opportunity to increase their influence in the Central Spiritual Board of Muslims. Candidates could now be elected from all Muslim communities. The candidates included many respected jadids, theologians and secular intellectuals, including 3 women. Special attention of researchers is attracted by the phenomenon of Mukhlisa Nigmatullina, who in May 1917 was elected by the participants of the All-Russian All-Muslim Congress to the post of kadi - Islamic judge in the Central Spiritual Board of Muslims of Inner Russia and Siberia. This choice was a compromise between conservatives and liberal groups in society and therefore proved acceptable to many delegates [11].

Before her election, M. Nigmatullina served as an educator at a girls' madrasa established by her brothers in Izh-Bubi. Her transition to the role of kadi did not impede her commitment to education; instead, she continued to propagate knowledge through her writings on legal and social matters. Additionally, she took it upon herself to educate imams on the imperative of safeguarding women's rights and advocated for their inclusion in religious sermons – a pioneering effort in promoting gender equality within religious discourse. Nigmatullina's multifaceted approach exemplifies the intersection of education, activism, and advocacy in advancing women's rights during this transformative period.

Upon thorough examination of jadidism's impact on women's enlightenment during the late 19th and early 20th centuries, it becomes evident that the movement played a pivotal role in fostering comprehensive development for women. By advocating for expanded opportunities and active involvement of women across various spheres of social life, jadid thinkers underscored the primacy of knowledge and reason over entrenched religious customs and beliefs. This ideological shift facilitated the emergence of a new paradigm for women within Islamic society – one characterized not by subordination and dependence, but by active engagement in social affairs, self-realization, and meaningful contributions to societal progress.

This transformative process yielded profound implications for the Turkic world, as it laid the groundwork for a more egalitarian and just society founded upon principles of knowledge, reason, and justice. By challenging traditional gender norms and empowering women to assert their agency, jadidism catalyzed a paradigm shift that reverberated across societal structures, ultimately fostering greater inclusivity and equity. As a result, women emerged as indispensable agents of change, integral to the advancement and evolution of their communities.

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ТЮРКСКИЕ НАРОДЫ ЮЖНОЙ СИБИРИ И ИХ КУЛЬТУРА

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Южная Сибирь богата своим разнообразием этнических групп, среди которых выделяются тюркские народы – народы, наследующие древние культурные традиции и обладающие богатым культурным наследием. Они оказали значительное влияние на формирование исторического и культурного ландшафта этого региона.

Народы Южной Сибири играли важную роль в этнокультурной и политической истории Северной Евразии в средние века и начале Нового времени. Именно в данном регионе возникло древнейшее на территории Сибири государство – Кыргызский каганат, который с 840 г. стал гегемоном в Северной Евразии. Народы региона оказали серьезное сопротивление монгольскому завоеванию в XIII в. Они создали высокоразвитые культуры, в том числе в домонгольское время со значительной ролью земледелия.

В историческом плане тюркские народы Южной Сибири имеют богатое наследие, которое простирается на тысячи лет. Они входили в состав древних тюркских каганатов и имели развитые формы государственности, среди которых выделяются тюркский и кыргызский каганаты. Эти каганаты играли важную роль в торговле, культурном обмене и военной истории Сибири.

В состав тюркских народов Южной Сибири входят такие этносы, как Тувинцы, Хакасы, Тофалары, Шорцы, Теленгиты, сойоты, Карагасы и др. Каждый из этих народов имеет свою уникальную культуру, традиции и образ жизни, хотя они также имеют общие черты, объединяющие их в единую этническую группу. Тюркоязычные народы издревле известны как кочевники, осваивавшие обширные пустынные и степные пространства Евразии. По мнению А.В.Дыбо, значительная часть тюркоязычных народов с древних времен обитала в горно-таежных районах Сибири, проникая в глухие лесные районы Сибири и осваивая их. Малые тюркоязычные народы Южной Сибири можно отнести к таежным тюркам: челканцы, кумандинцы, тубалары, телеуты, теленгиты, шорцы, тоджинцы. Более крупные этносы: алтайцы, тувинцы и хакасы – имели распространение в различных географических ландшафтах: степном и таежном. По словам А. В. Дыбо, таежная культура в тюркской лексике является более древней и связана с горно-лесной прародиной тюрков в Южной Сибири [1]. Эти народы имеют древние корни и историю,