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SAIDA SHERAHMAD KIZI AND WOMEN'S EDUCATION DURING THE JADID ERA

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Abstract: This article examines the development of women's education during the Jadid era through the example of Saida Sherahmad kizi. It highlights the role of enlightenment, modern schooling, and intellectual renewal in expanding educational opportunities for women in Central Asia. Particular attention is given to the transformation of social attitudes toward female literacy and participation in cultural life. The study also considers how the Jadid movement contributed to the emergence of a new generation of educated women and to broader processes of social modernization.

Keywords: Jadid movement, women's education, Saida Sherahmad Kizi, enlightenment, modern schooling, social transformation, Central Asia, female literacy.

The Jadid movement was one of the most significant intellectual and cultural reform movements in Central Asia at the end of the nineteenth and the beginning of the twentieth century. Its representatives believed that the progress of society depended on education, enlightenment, science, and the renewal of social thinking. One of the important issues raised by the Jadids was the education and social position of women. At that time, educational opportunities for girls were limited, and women were often excluded from public and intellectual life. Therefore, the Jadids considered women's education an essential condition for building an educated and progressive nation.

The question of women's education became closely connected with the broader goals of national development. Jadid intellectuals argued that an educated woman could play an important role not only in her own personal development but also in the upbringing of future generations. They supported the opening of new-method schools, the spread of literacy, and the participation of women in cultural and educational activities. In this context, the image of the educated and socially active woman became one of the symbols of modernization in Turkestan.

Saida Sherahmad kizi can be studied within this historical and cultural context. Her life and educational aspirations reflect the growing importance of knowledge and self-development among women during the Jadid period. By examining her example, it is possible to understand more clearly how the ideas of enlightenment influenced women and encouraged them to seek education, participate in social life, and contribute to the intellectual development of society.

Thus, the study of Saida Sherahmad kizi in connection with women's education during the Jadid era is important for understanding the changing role of women in Central Asian society. Her example helps reveal how education became a powerful tool for social transformation and how Jadid ideas contributed to the emergence of a new generation of educated women who were ready to take an active part in the progress of their nation.

The development of women's education was one of the important aspects of the Jadid reform movement. Jadid intellectuals believed that society could not achieve real progress without educating women. They understood that women played a central role in family life and in the upbringing of future generations. For this reason, they encouraged girls to become literate, attend schools, and gain

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access to modern knowledge. The promotion of women's education was closely connected with the Jadids' broader goals of enlightenment, cultural renewal, and national development.

During the Jadid period, traditional educational opportunities for girls were limited in many parts of Turkestan. Most formal educational institutions were mainly attended by boys, while girls often received education at home or in small local schools. Jadid reformers tried to change this situation by supporting new-method schools and by introducing subjects such as reading, writing, mathematics, geography, history, and natural sciences. They believed that education should prepare young people for the changing world and help them become active and responsible members of society. This new approach gradually created more opportunities for women to participate in intellectual and social life.

Saida Sherahmad kizi can be considered within this broader process of educational and cultural transformation. Her image represents the aspirations of young women who wanted to gain knowledge and take a more active role in society. In the context of Jadid ideas, such women became examples of a new generation that valued education, personal development, and social responsibility. Their desire to study challenged older attitudes that restricted women mainly to domestic roles.

The importance of women like Saida Sherahmad kizi was not limited to their personal education. Educated women could also influence their families, communities, and future generations. Jadid thinkers often emphasized that an educated mother could raise educated children and contribute to the cultural progress of the nation. Therefore, women's education was seen not only as an individual right but also as an important part of national modernization. This idea strengthened the connection between women's personal development and the future of society.

Another significant feature of the Jadid movement was the attempt to change public attitudes toward women. Through newspapers, magazines, literature, schools, and public discussions, reformers raised questions about literacy, education, social participation, and the position of women in society. These discussions helped create a new understanding of women as active participants in cultural and intellectual life. Women gradually became not only the subjects of reform but also contributors to the process of social change.Saida Sherahmad kizi can therefore be viewed as a symbolic example of the educated woman that Jadid reformers hoped to see in a modernizing society. Her connection with education reflects the broader struggle of Central Asian women for knowledge and greater social opportunities. Through education, women were able to expand their worldview, develop independent thinking, and contribute more actively to the progress of their communities.In this way, the story of Saida Sherahmad kizi is closely connected with the general history of women's education during the Jadid era. Her example demonstrates how the ideas of enlightenment and modernization opened new possibilities for women. It also shows that the development of women's education was not a separate issue, but an essential part of the Jadid vision for a more educated, progressive, and culturally developed society.

In conclusion, women's education was an important part of the Jadid movement and its broader program of social and cultural modernization. The reformers viewed education as a key factor in improving women's social position and strengthening the intellectual development of society. Saida Sherahmad kizi can be considered within this process as an example of the growing role of educated women in the Jadid era. Her case reflects the wider transformation of attitudes toward women's learning, social participation, and personal development. Therefore, the study of Jadid women's

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education remains significant for understanding the modernization of Central Asian society in the early twentieth century.

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