THE EXPRESSION OF ENLIGHTENMENT IDEAS IN THE ACTIVITIES OF JADID WOMEN IN THE PRESS

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Abstract: This article examines the expression of enlightenment ideas in the activities of Jadid women through the press. It analyzes the role of women's participation in journalism, education, and public life during the early twentieth century. The study highlights how the press served as an important platform for promoting literacy, social awareness, cultural renewal, and women's education. Special attention is given to the historical significance of enlightened Uzbek women, their contribution to national journalism, and the difficulties they faced under political and social pressure.

Keywords: Jadid women, enlightenment, women's journalism, Uzbek press, women's education, social activity, cultural renewal, historical memory.

Introduction. At the beginning of the twentieth century, the processes of renewal that took place in the socio-cultural life of Turkestan were directly connected with the formation and development of the Jadid movement. The Jadids promoted the idea of advancing society through knowledge, education, schools, the press, literature, and social reforms. In their views, the future of the nation was interpreted in close connection with education, an enlightened generation, and a cultured family. Within this process, the issue of women acquired special significance. The Jadids regarded women not only as individuals limited to the family sphere, but also as an important social force actively participating in the spiritual development of society, child upbringing, and the process of national awakening.

The expression of enlightenment ideas in the press through the activities of Jadid women is one of the important scientific and historical issues of that period. For the Jadids, the press served as a means of awakening public consciousness, fighting illiteracy, encouraging women to pursue education, and criticizing outdated social views. Newspapers and magazines widely covered such issues as women's education, girls' schools, family culture, child upbringing, and the role of women in society. In this process, Jadid women also contributed to the strengthening of the enlightenment spirit in the press through their activities, ideas, and social position.

The relevance of the topic lies in the fact that studying the activities of Jadid women in connection with the press makes it possible to understand more deeply the stages of formation of women's social activity in Uzbek society. Their views on enlightenment, education, and social progress have not lost their significance even today. Especially in modern Uzbekistan, where expanding women's participation in education, science, and social life is considered one of the important directions of state policy, studying the legacy of Jadid women is of great importance for restoring historical memory and understanding national spiritual values.

Literature review. Sources related to the life and activity of Sobira Xoldorova describe her as one of the first professional women journalists in the history of Uzbek journalism. According to

available historical and journalistic materials, she was born in 1907 in Chust, Namangan region. In 1923, she came to Tashkent and studied in the field of women's education. Later, she continued her studies at the Higher Institute of Journalism in Moscow. These facts show that Sobira Xoldorova's life path was not merely an individual biography, but an important historical example reflecting the entry of Uzbek women into education, journalism, and public life in the early twentieth century. Her work in newspapers and journals demonstrates that the press served as an influential means of raising women's social awareness and discussing their role in society.

In historical and publicistic writings about Sobira Xoldorova, her educational activity and difficult fate are also emphasized. She worked in connection with the newspaper and journal "Yangi yo'l" and later served as a department editor at the newspaper "Qizil O'zbekiston." Her studies at the Institute of Journalism in Moscow between 1926 and 1929 indicate that she was not only an active woman in the press of her time, but also an educated intellectual who received professional training in journalism. From this point of view, her activity was closely connected with the broader movement of Jadid women and enlightened Uzbek women who sought to awaken society, promote literacy, and strengthen women's social participation.

Sources related to the period of political repression are also important in studying Sobira Xoldorova's personality and historical role. It is noted that she was persecuted in 1937 on political charges and, on December 5, 1940, was sentenced to ten years of exile in Yakutia. Her husband, Mo'min Usmonov, was executed in 1938. These facts show that Sobira Xoldorova's fate should be studied not only within the history of journalism, but also in connection with Soviet political repression, the tragedy of intellectuals, and political pressure against socially active women. Information about her children being sent to an orphanage further reveals that the repression policy affected not only individuals, but also entire families.

In several materials, Sobira Xoldorova is portrayed as a courageous, educated, and inspiring figure in the history of Uzbek journalism. Her life is interpreted through the concepts of enlightenment, the press, and social courage. She encouraged women to become educated and to participate actively in public life. This approach is important because it allows Sobira Xoldorova to be studied not only as a victim of repression, but also as a historical figure who contributed to the development of women's journalism and women's enlightenment in Uzbekistan.

The analyzed literature shows that three main directions can be identified in the study of Sobira Xoldorova. The first is her role as one of the first professional Uzbek women journalists. The second is her publicistic activity aimed at promoting enlightenment and women's social participation. The third is her tragic fate during the period of political repression. Therefore, the study of Sobira Xoldorova's activity requires an integrated analysis of Jadid women, the history of Uzbek journalism, women's education, and Soviet repression. Her life and work can be regarded as an important historical source for understanding the role of Uzbek women in education, the press, and social life.

Research methodology. This study is based on a historical-analytical and biographical approach to examining the life, activity, and social significance of Sobira Xoldorova. The research focuses on identifying her role in the formation of women's journalism, the promotion of enlightenment ideas, and the representation of women's social participation in the Uzbek press of the early twentieth century. The methodological basis of the study includes the principles of historical objectivity, chronological analysis, and contextual interpretation. Through these approaches, Sobira Xoldorova's activity is studied not only as an individual biography, but also as part of the broader socio-cultural processes

connected with Jadid women, women's education, public awareness, and the development of national journalism.

The study uses methods such as source analysis, comparison, generalization, and biographical interpretation. Source analysis helps examine available historical, publicistic, and scholarly materials related to Sobira Xoldorova's life and work. The comparative method makes it possible to connect her activity with the broader movement of enlightened Uzbek women and the development of the press during that period. Generalization is used to identify the main features of her contribution to women's enlightenment and journalism, while biographical interpretation allows the research to reveal the relationship between her personal fate and the political repression of the Soviet era. These methods provide a comprehensive understanding of Sobira Xoldorova's historical role and the significance of her legacy in Uzbek journalism and women's social history.

Results and discussion. The results of the study show that Sobira Xoldorova's activity occupies an important place in the formation of women's participation in Uzbek journalism and public life in the early twentieth century. Her biography demonstrates that the emergence of educated Uzbek women in the press was closely connected with the broader enlightenment movement of the period. Through her journalistic activity, she contributed to the discussion of women's education, literacy, social awareness, and their role in the modernization of society. This indicates that women journalists of that time were not only observers of social change, but also active participants in shaping public opinion.

The analysis also reveals that Sobira Xoldorova's professional development was significant for her time. Her education in journalism and her work in newspapers and journals show that she represented a new type of Uzbek woman: educated, socially active, intellectually independent, and committed to public enlightenment. In this sense, her activity can be interpreted as part of the Jadid women's broader struggle for knowledge, cultural renewal, and social participation. Her example proves that the press became an important platform through which women could express their views, raise social problems, and encourage other women to seek education.

At the same time, the discussion of Sobira Xoldorova's life cannot be separated from the tragic consequences of Soviet political repression. Her persecution, exile, and the suffering of her family demonstrate the difficult fate of many intellectuals who were active in education, journalism, and public life. This aspect of her biography shows that socially active women faced not only cultural and traditional barriers, but also political pressure. Therefore, her life should be evaluated both as a contribution to Uzbek journalism and as a reflection of the historical injustice experienced by many enlightened figures of that period.

Overall, the study of Sobira Xoldorova's activity allows us to understand the role of Jadid women in the development of education, the press, and social consciousness. Her legacy shows that women's participation in journalism was an important factor in promoting enlightenment ideas and strengthening public awareness. The discussion confirms that Sobira Xoldorova should be studied not only as one of the early Uzbek women journalists, but also as a symbol of intellectual courage, social responsibility, and historical memory.

Conclusion. In conclusion, the activity of enlightened Uzbek women in the early twentieth century played an important role in the development of national journalism, women's education, and social awareness. Their participation in the press helped promote ideas of enlightenment, literacy, cultural renewal, and women's active involvement in public life. At the same time, the tragic consequences of political repression show the difficult historical conditions under which progressive

intellectuals and socially active women lived and worked. Therefore, this legacy should be studied as a symbol of courage, education, social responsibility, and historical memory.

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