

GENDER EQUALITY AS AREA OF I. GASPRINSKY'S AWARENESS-RAISING ACTIVITIES

The objective of the paper is to study and to produce a holistic view of the I. Gasprinsky activity aimed at the establishment of a Muslim woman as an equal member of society. **Methodology.** Scientific thinking on the I. Gasprinsky feminist activity had been based on usage of the axiological and culturological (that has allowed to unfold a humanity and to detect values in the I. Gasprinsky educational activities under review) and integral (that has allowed to analyze the commonality of the I. Gasprinsky cultural and educational system) approaches, and also on source studies (when examining press reports) and contextual analysis (when examining the subject matter of iss. «Алеми Нисван» («Woman») and other publications of enlightener). **The novelty** of the issue lies in the fact that I. Gasprinsky activity is studying from the point of view of the feminism, which is important, because of a significant impact of the behalf of women on the Muslim society as a whole. In the work the complete picture of the enlightener's feminist activity is organized. **Conclusions.** I. Gasprinsky made a significant step towards fundamental reform of the status of women, which gradually got constant and undeniable rights in a Muslim society. Such kind of activity of the educator laid the foundation of a democratic tradition in Crimean Tatar national movement.

Keywords: Ismail Gasprinsky, Jadidism, awareness-raising activities, women's issue, periodical, emancipation.

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Гендерна рівність як вектор просвітницької діяльності І. Гаспринського

Мета роботи. Дослідження присвячене вивченню та побудові цілісної картини діяльності І. Гаспринського, спрямованої на становлення мусульманської жінки як повноправного члена суспільства. **Методологія.** Наукове осмислення феміністичного напрямку діяльності І. Гаспринського базувалося на використанні аксіологічно-культурологічного (який дав змогу розкрити гуманістичний зміст і виявити ціннісні орієнтири розгляданого вектора просвітницької діяльності І. Гаспринського) та цілісного (який дав змогу проаналізувати єдність культурно-просвітницької системи І. Гаспринського) підходів, а також джерелознавчого методу (при вивченні друкованих джерел) і методу контекстуального аналізу (при вивченні змістового наповнення видання «Алеми Нисван» («Жінка») та інших публікацій просвітника). **Наукова новизна** роботи полягає в тому, що діяльність І. Гаспринського вивчається з позицій фемінізму, що важливо, оскільки виступ на захист інтересів жінок істотно вплинув на мусульманське суспільство в цілому. У роботі вибудовується цілісна картина профеміністичної активності кримськотатарського просвітника. **Висновки.** І. Гаспринський зробив помітний крок у справі корінного реформування становища жінок, які поступово отримали постійні і безперечні в мусульманському суспільстві права. Така діяльність просвітника дала можливість закласти фундамент демократичної традиції в кримськотатарському національному русі.

Ключові слова: Ісмаїл Гаспринський, джадидизм, просвітницька діяльність, жіноче питання, періодика, емансипація.

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Гендерное равенство как вектор просветительской деятельности И. Гаспринского

Цель работы. Исследование посвящено изучению и построению целостной картины деятельности И. Гаспринского, направленной на становление мусульманской женщины как полноправного члена общества. **Методология.** Научное осмысление феминистского направления деятельности И. Гаспринского базировалось на использовании аксиолого-культурологического (позволившего раскрыть гуманистическое содержание и обнаружить ценностные ориентиры рассматриваемого вектора просветительской деятельности И. Гаспринского) и целостного (позволившего проанализировать единство культурно-просветительской системы И. Гаспринского) подходов, а также методов источниковедения (при изучении печатных источников) и контекстуального анализа (при изучении смыслового наполнения издания «Алеми Нисван» («Женщина») и других публикаций просветителя). **Научная новизна** работы заключается в том, что деятельность И. Гаспринского изучается с позиций феминизма, что важно, поскольку выступление в защиту интересов женщин существенно повлияло на мусульманское общество в целом. В работе выстраивается целостная картина профеминистской активности кримськотатарского просветителя. **Выводы.** И. Гаспринский сделал заметный шаг в деле коренного реформирования положения женщин, которые постепенно получили постоянные и неоспоримые в мусульманском обществе права. Такая деятельность просветителя позволила заложить фундамент демократической традиции в кримськотатарском национальном движении.

Ключевые слова: Исмаил Гаспринский, джадидизм, просветительская деятельность, женский вопрос, периодика, эмансипация.

Introduction. There is no more significant figure in the whole Crimean Tatar world than Ismail Gasprinsky, whose progressive activity at the end of XIX century and at the beginning of XX century defined the priority directions of the Crimean Tatar culture, education, and national identity development. The Jadidism movement spread actively among the Muslim population with the active assistance of I. Gasprinsky. Jadidism has evolved in many spheres of life, originating as the idea of the educational system alteration through its transition to sound teaching method, becoming truly social phenomenon.

The aspect related to the women's movement is important in the Jadidism discourse. Even then advanced Crimean Tatar intellectual elite understood the importance of attracting women to the activism not only in culture but also in social and even political spheres. Women's issue takes an important place in the activities of I. Gasprinsky, who made great efforts to rectify the plight of women.

A great contribution to the formation of an objective idea of outreach activity of I. Gasprinsky made works of V. Gankiewicz, M. Ilminsky, N. Karimov, I. Kerim, L. Klimovich, N. Yablonovsky et al. The influence of the educator on the movement for social rights of women got in view of such researchers as L.U. Alimov, A.Y. Crimsky, A.Kh. Makhmutov, E.I. Mustafayev, S.P. Shendrikov. Yet the role of I. Gasprinsky in the development of women's issues in these works is considered fragmentarily, underlying the necessity of a comprehensive study of this question and determining the relevance of the study.

The objective of the paper is to study the I. Gasprinsky activity aimed at the establishment of a Muslim woman as an equal member of society.

The problem of women status in the Muslim world at the end of the XIX century. There was a problem of women's education in the Crimea that was complicated by the fact that a significant part of the Muslim clergy had a very negative attitude towards the development of women's education, equalization of their social and cultural rights at the end of XIX century. Many believed that education of women will lead to immorality [1, 85]. Muslim women, in fact, have been turned into slaves of their husbands according to the religion laws, as well as the then traditions. They had no right to contradict a word of men. Women were forbidden to appear in public with an open face, and at home – to sit at the same table with someone else's husband. Women also were forbidden to learn and go to school, visit the mosque and the cemetery. Women had just the right to have children and raise them, do household chores, help their husband with household chores (but did not have the right to intervene in his affairs). Many of these prohibitions existed not in the Sharia, but were invented by the mullahs, the clergy, which felt very convenient to keep women in subjection, because they made up almost half of the nation [5].

The movement for women's social rights has begun in Crimea under the influence of I. Gasprinsky. Attitude toward Muslim women has changed in a short time significantly through the efforts of the educator. One of his merits is the mass attraction of women to education and the opening of schools for them. With every passing year the number of schools for girls has gradually increased, and the best students have been recommended to the gymnasiums. Gasprinsky monitored the creation of schools for girls, and participated in their organization and work, he opened a special newfangled school for girls in Bakhchisarai. His wife took over the women's club of needlework. She has focused on artistic education of girls [4, 192]. To permanently illuminate the problem of women and to maintain interest in it, I. Gasprinsky published letters of readers which came to the address of the newspaper "Terjiman". Thus, he showed the women self-growth and influenced the formation of public opinion.

Speech of I. Gasprinsky to protect the interests of women has had a great impact on the entire Muslim community. He has been studying carefully the issue of women's education in the history of educational thought. He knew the works of many progressive educators and thinkers, which addressed the issue of women's education. Gasprinsky considered a women's education as a component of general education of the nation, and they have been put forward many important ideas on the subject. He found it necessary to oblige every Mullah and Maktebdar to educate girls with elementary literacy and faith.

I. Gasprinsky strongly defended the women's right to education, required to determine their socio-economic and cultural status by law. He dedicated series of works to this problem: "Land of Women", "Kadinlar", "Arslan-Kiz", "Dar-al-Rahat musulmanlary", etc. He published in the "Terjiman" dozens of articles and notes: "Sharia also allows girl to study", "The enemies of Muslim woman", "Message to the editorial staff of Kasimov girls", "The process of girls' education", "On the problem of women", "Islam and women's rights", "Women's rights", "Again, the rights of women", "The situation of girls and women in the Crimea", etc.

His work "Kadinlar" is a reference book, which became a symbol of the struggle for women's rights. The following epigraph tells about the appointment of the book: "Woman is needed as air for each home. For women themselves, science and knowledge are needed as well. Women need to know that they make up half of humanity and, therefore, are of great importance. Women give birth to children, breast-feed them, teach them to speak, and bring them up. Children hear the words of kindness, honesty and fairness from the mother's mouth. Therefore, a woman is a great power, the core of the family and the state" [1, 85]. The author considers that a woman must perform three types of duties: to be a beautiful woman, a good wife, and a good mother. Motherhood, married life, the duties of mother-educator – that is what defines the critical importance of women in society. Hence the need to respect for women, to improve their knowledge, and level of culture.

To raise the authority of modern women, I. Gasprinsky introduced a special section to his book "Great Women", which says that in ancient times, women also have been at the head of the state, and have

participated in politics. Among women there were scientists, and writers. He calls the names of Cleopatra, Elizabeth Tudor, Queen Victoria, Empress Catherine II and tells of their services to the country. The whole book content is permeated with a sense of respect for women from the beginning to the end. Gasprinsky aims to show the role of mothers in educating the young generation, condemns religious fanaticism, limiting the path of women to equality in the home, family, social life, encourages women to knowledge and culture, to the struggle for emancipation.

In 1882 Gasprinsky published the article "Do we need to teach women?" which became the programmatic work on the issue of women's education. The author writes: "In one of my books, I had the absolute pleasure to talk about the opening of female Muslim school in Tiflis, where the girls will be taught the sciences and crafts. Only women will be teaching there, and the leg of men won't get through the door of this institution. With regard to this, some of our readers complain. Why girls should not be taught sciences and rules? Sharia does not prohibit, does it? The mother or the father, having means, should educate and teach their children, no matter if it is a girl or a boy, and be responsible for them and their actions. It is necessary to teach boys for them to be good men, fathers, and workers. Also nothing prevents to teach the girls for them to be good wives, mothers, and housewives. The more educated is a woman, the more useful she is as a daughter, sister, wife, and mother" [3, 128].

Gasprinsky recalls that Sharia does not prohibit the education of women: "We are born of women, grow and begin to speak in the hands of women. We live, work with women and finally die by a woman – a wife or mother, receiving the last relief from them. It is a sin to leave them in dark like animals" [5, 92].

The article "Women of East and West" of Gasprinsky considers the peculiarities of the situation of women of East and West in the society. It is written there that European women have the right to receive an education, and women of the East are deprived of this right. Among women of the Western there are teachers, doctors, post and telegraph workers, and the bank employees, they are fighting for equal rights with men in all spheres of life. Eastern women are deprived of all this. The educator seeks to share his knowledge on the issues of women's emancipation and advises to learn it from the Japanese: "Every Japanese village has an elementary school, which is attended by 81% of girls, but the Japanese are not happy with this. They tend to encourage all the girls to the process. Education should begin with elementary school, it is necessary to create secondary schools afterwards, and then the higher women's educational institutions. Japanese people focus on problems of moral and ethic education, they study music and art in detail, and they got good results. We also need to teach our girls the sciences, who could learn not only in elementary and secondary schools, but also in higher educational institutions" [3, 132].

In his article "On the situation of Muslim women" I. Gasprinsky showed us numerous examples of disempowerment of Muslim women. He protects the basic rights of women in family life. In conclusion, he called for the creation of the state legal system for women protection [5, 94].

Gasprinsky continued this issue in the article "Where is the root of evil? (The question of divorce)," revealing the terrible truth: Thousands of women suffer oppression, abuse, humiliation, committed by their pathetic husbands. In this publication he opposed the Muslim clergy, entered into collusion with unscrupulous men and covered their crimes with Sharia. "The Qur'an can be translated in one word. Its essence is justice!" says Gasprinsky. The provisions of the Qur'an used to cover up all low lawless actions, entirely contrary to God and the Qur'an" [5, 95].

The organization of publication of the first Crimean Tatar women's periodical. In order to solve the social problems of women in the Muslim world I. Gasprinsky decided to create a specialized periodical, which would be fully dedicated to Muslim women, their spiritual development and education. In particular, I. Gasprinsky wanted to devote a journal for Muslim women "Terbie" ("Education") to women's issues. However, the proposal was not supported by the government. I. Gasprinsky makes a new attempt after the refusal. He decided not to issue a separate publication, but an appendix to his newspaper "Terjiman" called "Kadym" ("Woman"). However, this measure has not been successful as well, and the royal censor strongly opposed attempts of Gasprinsky.

Only thanks to his vitality and authority I. Gasprinsky in 1910 managed to start publishing the weekly "Aleml Nisvan" ("Women's World"), though. At the beginning of November 1905 women's journal program for the Crimean Muslim women was adopted in St. Petersburg. This program opened a wide field of activity for this periodical [2, 18].

Along with an introduction to readers their rights and responsibilities, reflected in the legislative acts, the journal told about innovations in traditional women's occupations: handicrafts, weaving, carpet weaving and silk production, accompanied by the necessary explanations in pictures and drawings. "Aleml Nisvan" gave practical tips on housekeeping, children's education and health necessary to facilitate women's work and improve family life. The journal described the woman's life in different countries, contained biographies of prominent women with portraits and drawings. It also contained the information on "basic knowledge", stories, letters, readers' questions and answers on them by editorial staff; scientific discoveries, inventions, news, and, finally, the announcement and advertising. Undoubtedly, the journal "Aleml Nisvan" significantly expanded the horizons of the Crimean Tatar women, and contributed to the development of public education among them.

First experimental copy followed soon after, and the release of the journal was closely followed by Europe's leading publications that specialize in problems of the Muslim world. Since the release of the first copy the head of the editorial staff has been the daughter of educator Shefika Gasprinsky-Nasipbeyli.

"Aleml Nisvan" has gradually become an appendix to the "Terjiman", the frequency of which was moving in the direction of daily. But "Aleml Nisvan" remained a weekly. In the years 1910-1911 the journal was published more or less regularly as an appendix.

Conclusions. I. Gasprinsky made a significant step towards fundamental reform of the status of women, which gradually got constant and undeniable rights in a Muslim society. His protection of the women's interests had a great influence on Muslim society. Such activity of the educator laid the foundation of a democratic tradition in Crimean Tatar national movement.

Defending women's right to education, I. Gasprinsky required by law to determine their socio-economic and cultural status. He devoted a number of works to this problem. In addition, the educator has organized edition of the first specialized periodical dedicated to the situation of Muslim women in that society. The value of "Aleml Nisvan" can hardly be overestimated. The publication has become the original phenomenon not only in Crimean Tatar culture, but also in cultures of Turkic people of Russia.

The subject of further research could be general contextual analysis to meaningful interpretation of the "Aleml Nisvan" journal contents.

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