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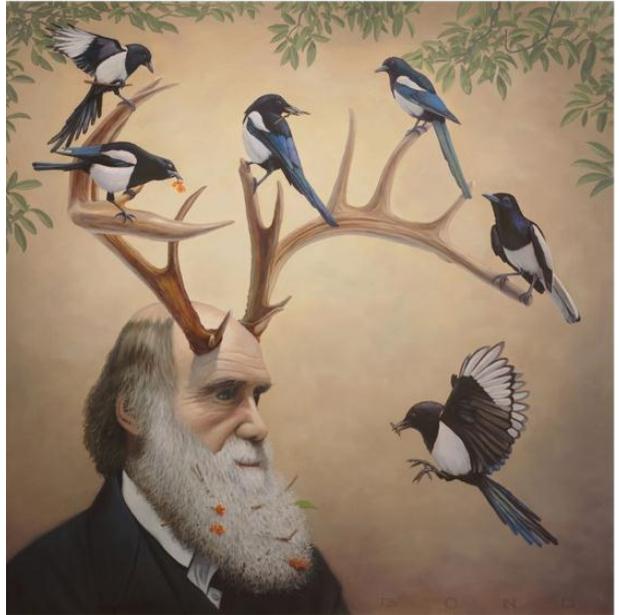
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Woman movements: Preservation of ethnocultural traditions

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Abstract

The purpose of the article is the identification of a role of women Tatar groups of Republic of Tatarstan in public and cultural development through XX-XXI centuries via structural, historical, anthropological and functional approaches. As a result, authors seek for lighting those issues connected with the Muslim world. If there is no woman in a family, then there is no family. In conclusion, in a way of life of modern Tatar women, among youth, the activity in public and cultural and confessional life, in the revival of spiritual ethnocultural traditions of the Tatar people is shown.

Keywords: History, Historical, Ethno Confessional, Culture, Development.

Movimientos de la mujer: Preservación de las tradiciones etnoculturales

Resumen

El objetivo del artículo es identificar el papel de los grupos tártaros de mujeres de la República de Tatarstán en el desarrollo público y cultural a través de los siglos XX-XXI a través de enfoques estructurales, históricos, antropológicos y funcionales. Como resultado, los autores buscan iluminar aquellos temas relacionados con el mundo musulmán. Si no hay mujer en una familia, entonces no hay familia. En conclusión, en una forma de vida de las mujeres tártaras modernas, entre los jóvenes, se muestra la actividad en la vida pública y cultural y confesional, en el renacimiento de las tradiciones etnoculturales espirituales del pueblo tártaro.

Palabras clave: Historia, Histórico, Etno Confesional, Cultura, Desarrollo.

1. INTRODUCTION

According to scientific literature, the processes of religious and spiritual revival in Russia gain the strength of significant social movement at the beginning of 90th of the 20th century. At this particular time, there are social and political, legal and economic conditions for activity of Muslim female demonstrating ethnocultural traditions. In the process of social and political transformation of the Soviet society and renewal of spiritual and moral heritage of the people of Russia, Islam becomes one of the dynamically developing faiths. The most active social groups in this movement are women. The fact is this phenomenon develops with global reinforcement of Muslim movement.

Positive experience represents Tatarstan with long peaceful co-existence of religion and ethnos variety and can become a model of dialogue of civilizations. The ethno confessional situation that developed in Tatarstan and Russia, in general, speaks about the system changes that arose in public consciousness and policy of public authorities. Therefore, the movement on a way of stimulation of primordial spiritual ancestors and cultural values is natural (SATTAROVA, 2018).

Among traditionally focused Muslim Tatars, religion was considered as an education standard at all times. Islam is the religion of the clearly designated canon structure. The Islamic tradition focuses on the development of respect for seniors, the responsibility to God, love and mercy to people. Muslim education has traditional specifics and differs from the secular European system of training. Muslim students, following Hadith by the prophet about the value of knowledge, differ in special diligence and conscientiousness; the teacher for them is not only information source, but also a mentor and a wise man. Islamic researchers enjoy high authority in society as their minds are directed to spiritual knowledge, which is a basis for social prosperity. The Islamic tradition comprises powerful potential in the education of personality. The youth has to keep in line with not only scientific and technical progress, but also bear in itself the religious and cultural traditions of ancestors (BALTANOVA, 2005).

Today professional religious educational institutions (sanaviya and gallium) are concentrated generally in cities. Only initial

madrasahs are an ibtadiya function in rural mosques. At the same time, everyone has an opportunity to gain bases of religious knowledge in state educational institutions. It should be noted that preschool educational institutions work according to the programs approved by the Ministry of Education and Science of the Republic of Tatarstan (RT) now (SMEYUKH, 2011).

2. HISTORY BACKGROUND

The boundary of XX-XXI centuries became an important stage of development of information, telecommunication, electronics and nanotechnologies. Modern educational and methodical approaches are developed in Muslim educational establishments, the material and technical resources are updated. It is remarkable that women make the main part of people interested in interactive courses and occupations by means of the Internet. In the renewal of spiritual, ethnocultural traditions pilgrimages to the holy sites begin to have an important role again.

In Tatar-Muslim families, at least one person surely tries to make hajj. Till 1990 annually 3-4 people went to Mecca from RT, but on June 23, 1990, from the airport of Kazan two planes with pilgrims on boards in a number of 302 people took off for Jeddah. Among all pilgrims, there were women and children for the first time. In 1998-2000 by the invitation of the king of Saudi Arabia, about 200 pilgrims left Tatarstan to the holy sites annually. The promotion of the most

active Muslims on obtaining the invitation to make a hajj was organized in the Muslim communities (ARIKAN, REVAN, BALCI, ŞAHİN & SERPEK, 2018: BULGAN, 2018: MARQUES, VILLATE & CARVALHO, 2018: SADEGHPOUR, FAR, KHAH & AKBARDOKHT AMIRI, 2017).

In spite of the fact that female Muslim discourse is considered from initial, social and political, legal and moral and esthetic positions for a long time, it still pushes together the opposite points of view and causes a fierce controversy. By definition of a specialist in Islamic Studies, the image of the woman in Islam, a Muslim, whose body, feelings, thoughts are reliably covered from public eyes, always drew the attention of poets and writers, scientists and journalists and all who are interested in the East. There passed centuries and eras, one public system replaced another, and the mysterious image of the Muslim woman remained invariable (ADIATULLINA, 2013). Muslim woman steadily keeps traditions, culture, language and a family. Her hijab is a symbol of humility to Allah, a symbol of purity and a curtain from debauchery (FAIZOV, 2005).

At the same time, the modern women's Muslim movement developing in the context of reinforcement of Islamic traditions is a dynamic versatile process. It is focused on the solution of very relevant religious and cultural, social and educational tasks. The movement of Tatarstan Muslims seeks to not only keep good traditions but also develop in new formats, creating positive precedents of cooperation with secular institutions, gradually becoming an important element of

civil society. It is possible to tell that now there is the second, deeper stage of religious revival that is connected with the return of religious norms to society and with the entry of religion into social life. The large role in this process is played by the women public organizations having confessional character and the voluntary associations of citizens, which are formed on the sexual and religious sign. The gender factor in the conditions of spiritual and moral updating of society and increase in socio-political activity of women became a noticeable phenomenon.

YUVAL-DAVIES (1989) draws the conclusion that there is a number of key justifications of inclusion of women in ethnonational projects. First, women bear responsibility for reproduction in ethnos. Secondly, they create these or those restrictions in educations. Thirdly, the function of ideological reproduction of community and broadcast of cultural norms is assigned to them. Fourthly, women mark national distinctions, and so, focus symbolic of ideological discourses, which form ethnic categories. Fifthly, they take part in all forms of the social fight.

3. DISCUSSION

In any national movement, the role of women is defined by a feeling of their deep compassion, moral purity and social responsibility for biological and cultural reproduction of people. The national body is first the sphere of woman corresponding to life. In many states of an

era which have passed stages of ethnic and political self-determination, nationally focused intellectuals perceived women as a basic component of national revival that had the stimulating, catalyzing effect on the fight of people for independence. A feminine, being embodied in a symbolical form of a recognizable image of the homeland, played huge value in the cultural life of people (GAPOVA, 2007).

In the context of available national discourses, the great value is attached to feminine symbolic that concentrates first on images of mother, wife, the pure maiden or sufferer. Real (or imagined) violence over bodies of women as the way of warfare can be presented as violence over a body of a woman of the nation in general and as a representation of relations with the colonialist or aggressor. A woman's body as a body of the nation becomes the battlefield since it can be used for designing of the myth about the origin, historical continuity or racial superiority. In Tatar ethnic consciousness similar contents bear in itself an image of the last Kazan queen Syuyumbike. In honor of Syuyumbike, the first Tatar magazine for women has been called. During the Soviet era, the magazine was renamed into *Azat khatyn* (A free woman). In 1990th, the initial name was returned. The image of the queen Syuyumbike is present at the emblems of some women organizations of Tatarstan today.

The true scope process of institutionalization was found in Tatar women national movement. Company *Kalfak*, Council of mothers, a society of Tatar women *Ana*, *Tayanych-Opora*, the fund *Tatar Family*,

Muslima, the splash of organizations is explained by dynamics of an increment of the number of Tatar population and emotion of the Tatar national movement. Respectively studying of political, social, ideological and theoretical, spiritual and moral, cultural and other aspects of Tatar national movement will help to comprehend prerequisites of formation of women Muslim organizations and formation of modern Muslim woman image.

Noticeable impact on the consciousness of people in the perception of a female perspective was played by women organizations, which have evolved from secular beginnings. The association of Tatar women Joint Stock Company Kalfak became the largest and active. The secular nature of the organization is complemented with religious and cultural implication. Reinforcement of ethnocultural traditions became the main course of activity. It is important to note that the participants were Tatar women of 45-50 years from the cultural elite.

In 1990th, the religious movement became a basis of formation of a number of the women religious organizations. Muslim female, The union of Muslim women of Tatarstan, Association of Muslim women, Amanat (the club of young Muslim mothers), etc. The union of Muslim women of Tatarstan became a milestone of organizational registration of women Muslim movement. Creation of the similar organizations has brought the movement to the level that allowed Muslim female to gather for the first congress.

It should be noted that in the territory of the Kazan province and earlier (during the pre-revolutionary period) the women Muslim organizations functioned such as «Union of Muslims, Union of Muslim women- soldiers, etc. The problems connected with some aspects of the political rights of women became key issues of those organizations.

Modern representatives of Islamic women organizations of Tatarstan perceive themselves their continuers. At the same time, in spite of a certain similarity between these movements, there are important distinctions. If at the beginning of the 20th century the topics to be discussed mainly were about this or that extent of the emancipation of Muslim women, then at the end of XX - the beginning of the XXI century the similar organizations are generally anxious with maintaining originality, ethnocultural traditions. That is a conservative movement.

Now there are two organizations in the republic of Tatarstan - the union of Muslim women of Tatarstan and The union of Muslims of Tatarstan. The careful analysis of the work of these women organizations defines that these unions internally do not coincide. Each one has its own social and political sphere.

The special meetings, seminars, lectures, articles on issues of bases of religious theory and practice in media acquainting inhabitants of the region and country with national traditions are complemented with progress in cultural development. Such an environment makes a

salutary impact on the atmosphere in which the women Islamic organizations work. Moreover, the work of these organizations is connected with education and training of children. The organization undertakes educational work in the wide range using national cultural values of Tatars.

The Muslim Women organization (Muslim) working under the supervision of A. Adiyatullina often focuses the attention on socially - political plots, its members fight against manifestations of anti-spirituality. Big active work is carried out within the fight for the purity of public customs. They see the solution to similar problems in the spiritual and moral education of youth. Muslims of Tatarstan have accepted the appeal to mass media and government institutions, has urged them to influence the process of formation of moral values in the environment of youth and in society in general. The union organized actions of prevention spreading of drug addiction, the venereal diseases and AIDS.

The information field, which has developed around the activity of Muslim organization is not unambiguous. Case of hijabs became one of the signs for the Russian Islamic Ummah, and it is not casual. Today in Tatarstan there is a natural development of Islamic media. Their work is very modern from a position of development of Muslim culture. The problems covered here fix a certain degree of tolerance in the poly confessional environment of the region. The available consent is caused by a number of key political decisions directed to

constructive interaction of Islam and Christianity. Both faiths are an important factor of international and civil solidarity today.

According to the all-Russian news agency of Muslims, today there are about 20 Muslim newspapers and magazines in Tatar and Russian languages in Tatarstan with 66 thousand copies monthly issued. The famous Islamic editions are the newspaper Umma, Vera, Islam-info, Tarkhan-biz, the magazine Musulmanskyy Mir, Moslime, AS SALAM, Musulmanskaya Kazan, etc. Many editions of secular character are appearing in Tatar such as Medeni a zhong, Syuyumbike, Tatarstan Yashlare.

Reader's interests entirely define the purposes and tasks of female magazines: the private life of a woman, strengthening of health, education of children, self-education, housekeeping, creativity and leisure, the relationship of generations. In other words, authors seek for lighting those issues connected with the Muslim world. If there is no woman in a family, then there is no family, so the editor of Muslim has characterized women. Besides mentioned a number of women media organizations Woman of Tatarstan, Eniyem-Mama fund, Committee of Mothers Having Many Children, Femina, Joint Stock Company Kalfak work. The image of the modern Muslim woman is brightly presented in them.

Muslim editions pay special attention to an image of the Muslim female, her appearance and inner world. The idealized image of a woman who has accepted and practicing Islam, sincerely and truly

following a canon of the belief became a certain standard. The focused editions consider specifics and the place of Muslim female in modern society: self-restriction, social role to full and selfless service to the relatives. Zukhra Abdyusheva writes in the article Without Me He Will Not Cope! Along with family and marriage issues in Muslim periodicals, the participation of Muslims in charity events is widely reflected too. For example, the charity event Sabygya which has been organized by the department of assistance and charity of THOUGHTS of RT and Bulgar radio station.

The search of the modern Muslim female image was promoted by the national Muslim fashion that has begun to develop Islamic canons. In 2007, a competition of talented designers of fashionable clothes under the motto The Muslim in Modern Society in the Hermitage center of the Kazan Kremlin was held for the first time. In 2008 the similar competition of designers, fashionable national and Muslim collections took place in National culture center Kazan. A year later in October 2009 within the International Festival of Muslim cinema Gold minbar with the assistance of the Ministry of Culture of RT the First International competition of designers of a national suit, Muslim fashion was organized. The project was directed to familiarizing youth and society with values of national, Islamic culture, studying of modern ideas and new tendencies in the sphere of Muslim fashion, on the creation of conditions of the international cooperation of designers, exchange of ideas and experience of experts in the industry of fashion.

In 2006 competitions of female spiritual beauty, The Muslim female of 2006 was organized. The aims of this action were; formation of social movement among female population, healthy lifestyle covering high ethical standards and values, preparation for harmonious marriage, promotion of chastity and commitment. The first competition showed sincere wealth, talent, the femininity of participants. It disproved the opinion that all Muslim females are closed women in the literal and figurative sense of this word.

3. CONCLUSION

Thus, the democratization of society, refusal of Soviet and communistic ideology and creation of the political and legal platform of development of public associations became an indispensable condition of the revival of ethno confessional and cultural traditions. The woman Muslim movement was not an exception. The regional Islamic learning and educational organizations, represent the key information resource creating public mood about the women practicing Islam, contributing to the development of the forms of ethno confessional interactions approved in social practice in Tatarstan and Russia today. Stated allows concluding that in a way of life of modern Tatar women, among youth the activity in public and cultural and confessional life, in the revival of spiritual ethnocultural traditions of the Tatar people is shown. Many problems of the Muslim female are under the close attention of the public, public institutions, and different aspects of these problems receive due lighting on pages of the religious

and secular periodical press, in Internet space. The materials of the article can be used for the creation of lecture courses for students studying a wide range of socio-humanistic educational programs.

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