



ISSN 2181-9599

Doi Journal 10.26739/2181-9599

ЎТМИШГА НАЗАР

5 ЖИЛД, 11 СОН

ВЗГЛЯД В ПРОШЛОЕ

ТОМ 5, НОМЕР 11

LOOK TO THE PAST

VOLUME 5, ISSUE 11



ТОШКЕНТ-2022

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**ЎЗБЕКИСТОНДА СОВЕТ ДАВРИДА ИШЧИ ХОТИН-ҚИЗЛАРНИНГ ИЖТИМОЙ-
ИҚТИСОДИЙ АҲВОЛИ
(1925-1941 йиллар)**

For citation: Dilafruz A. Iymanova. SOCIO-ECONOMIC SITUATION OF WORKING WOMEN IN UZBEKISTAN IN THE SOVIET PERIOD (1925-1941). Look to the past. 2022, vol. 5, issue 11, pp.29-36

 <http://dx.doi.org/10.5281/zenodo.7310211>

АННОТАЦИЯ

Ўзбекистонда совет даврининг 1925-1941 йиллардаги хотин-қизларнинг ўрни ва ижтимоий аҳволи, уларнинг саноатга жалб этилиши, хотин-қизлардан компартия сиёсатини тарғиб қилиш учун “ижтимоий-сиёсий фаол” ходимлар тайёрлашни янада жадаллаштириш ишлари, муаммолари, сабоқлари архив хужжатлари ва манбалар асосида ёритилган.

Калит сўзлар: хотин-қиз кадрлар, ижтимоий ҳаёт, тенглик, партия, марказ, маъмурий-буйруқбозлик, ижтимоий ҳаёт, маҳаллий кадр, ходим, аппарат, коммунистик мафкура, коммунистик ахлоқ, шовинизм, авторитар режим.

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**СОЦИАЛЬНО-ЭКОНОМИЧЕСКОЕ ПОЛОЖЕНИЕ ТРУДЯЩИХСЯ ЖЕНЩИН В
УЗБЕКИСТАНЕ В СОВЕТСКИЙ ПЕРИОД (1925-1941 гг.)**

АННОТАЦИЯ

На основе материала освещаются роль и социальное положение женщин Узбекистана в советский период 1925-1941 гг., их вовлечение в производство, работа по дальнейшему ускорению подготовки «общественно-политических активистов» для пропаганды политики Коммунистической партии архивные документы и источники.

Ключевые слово: женские кадры, общественная жизнь, равноправие, партия, центр, управление, общественная жизнь, местные кадры, штаб, аппарат, коммунистическая идеология, коммунистическая этика, шовинизм, авторитарный режим

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"The latest history of Uzbekistan"

SOCIO-ECONOMIC SITUATION OF WORKING WOMEN IN UZBEKISTAN IN THE SOVIET PERIOD (1925-1941)

ABSTRACT

The role and social status of women in Uzbekistan in the Soviet period 1925-1941, their involvement in industry, the work to further accelerate the training of "socio-political activists" to promote the policy of the Communist Party are covered on the basis of archival documents and sources.

Index Terms: female cadres, social life, equality, party, center, command-and-control, social life, local cadre, staff, apparatus, communist ideology, communist ethics, chauvinism, authoritarian regime

Introduction:

The role and social status of women in Uzbekistan in the Soviet period 1925-1941, their involvement in industry, the work to further accelerate the training of "socio-political activists" to promote the policy of the Communist Party are covered on the basis of archival documents and sources. Widespread involvement of local women in production was necessary, first of all, to strengthen the economic base of the regime of that period.

Literature review:

R.Murtazaeva, K.Rajabov, D.Alimova, R.Abdullaev, D.Ziyayeva, B.Hasanov, R.Bazarboev, A.Golovanov and other historians in this field. It should be noted. In this study, one of the most complex and controversial issues in the history of Uzbekistan, the Soviet era, is studied in a new way, free from any ideology, one-sidedly and objectively.

Research Methodology:

The methodological guidelines and recommendations of the President of the Republic of Uzbekistan Shavkat Mirziyoyev on the development of the history of Uzbekistan were used to determine the theoretical and conceptual basis of the study. The research used historical, systematic, statistical, systematic analysis, comparative analysis and problem-periodic approaches.

Analysis and results:

The Soviet government and the Communist Party paid special attention to the issue of women in the early twentieth century. Under the influence of the country's industrialization, there was a shortage of labor, the use of women's labor as cheap labor, and thus the efficient use of natural resources of Uzbekistan. The First World War, the Civil War, led to a reduction in the number of men. Under the influence of the "idea of equality", women's labor in the workplaces where men used to work has expanded.

We can see that the period under study began with the sharp turn of the Union's industrial policy towards women in the republic after the resolution "On work among women" adopted at the 1st Congress of the Communist Party of Uzbekistan (b) in Bukhara (February 8, 1925). It was based on the slogan "No organization, no enterprise should be without women." The aim was to strengthen the involvement of indigenous women in the production process, as strengthening the material base of the Soviet government, formed in 1925, was a key issue. In addition, many short-term training courses have been organized to further accelerate the training of "socio-politically active" women to promote Communist policy. However, it should be noted that under the guidance of the center, the task of training active female leaders from a class-based approach was performed at the expense of women who were illiterate, lacked relevant skills and abilities, and came from poor families. On January 1, 1926, 1,600 Uzbek women worked at the Tashkent Sewing Factory and Fergana Weaving Enterprises. By the end of 1926, 814 local women were members of 16 major women's co-operatives across the country, and by 1929, 4,258 women had started working in 50 co-operatives[1].

For the development of the national economy and culture of Uzbekistan, the educated, skilled local nation, which gained a reputation among the public, demanded a high level of organizational work among women. One of the important tasks of this period was to involve working and peasant women in the building of the Soviet, trade unions, cooperatives, to further disseminate and consolidate the achievements in this field. In 1925, the III Congress of Soviets of Uzbekistan, at which Y. Akhunboboev made a report "On the release of women." The resolution of the Congress on this issue states that it is urgent to raise working, poor women to the Soviet, economic and cooperative bodies, and to create the necessary conditions for those who work. It was emphasized that special attention should be paid to indigenous women[2]. In 1925-1926, public meetings were held in volosts, districts in order to implement the government's instructions on the involvement of workers in the state apparatus. There were congresses of women workers and peasants. By 1925, 200 women worked in the lower bodies of the Soviet apparatus of Uzbekistan. In February-November this year, 110 people rose to leadership positions. Many of them were indigenous[3]. Some of them were women. During this period, 11 women were elected to the MIC of the USSR, 9 of whom were Uzbek women. In the early years, Soviet administrators were cautious in the use of women's labor and did not engage in harmful, labor-intensive industries. By 1929, that view had changed dramatically. The policy of "equalizing" women with men on all fronts seemed to prevail. The issue of treatment of women in the republic began after the resolution "On work among women" adopted at the I Congress of the Communist Party of Uzbekistan (February 1925). In order to increase the "social activity" of local women, in a short time the All-Uzbekistan Congress of Peasant Women (March 1925), twice the Council of Heads of Women's Departments (August 1925), 1 Tashkent Conference of Women Teachers (April 1926), the Second Council of Women's Clubs and Red Corners of Central Asia (April 1926) and other events[4]. From March 1925 to March 1926, the number of women's clubs increased from 11 to 32, and the number of members from 920 to 3,000. In 1925, women made up 6.6 percent of the Soviet population in Uzbekistan, and 50 percent of the central and regional women's departments were localized. In the 1926 Soviet elections, about 120 women participated[5]. The Soviets managed to increase the number of their supporters by filling the ranks of the party with local women. This is due to the high level of patriotism, courage and initiative in the hearts of Uzbek women. Because women believed that socialist ideas were in the interests of the people. However, it should also be noted that the qualifications and literacy potential of women in senior positions were very low. Under the direction of the center, on the basis of a class approach, the task of "training active leaders from poor and poor women" was accomplished only at the expense of illiterate, unskilled women.

In accordance with the resolution of the organizing bureau of the Central Committee of the RCP (b) in June 1925 "On tasks for the affairs of women in the Soviet East", in order to strengthen the material and technical base of the Soviet government, to develop industrial production began to involve women. In order to use Soviet policy as a cheap labor force for women, on June 4, 1925, the Central Committee of the Communist Party of Uzbekistan and the People's Commissariat of Labor of the USSR established the Central Commission for the Study of Women's Labor. When the Central Commission examined the labor of women in industry, in 1925, 4,680 workers (1,600 were Uzbeks), or 9.7 percent, were women. On January 1, 1926, 1,600 women worked in the enterprises of Uzbekistan. These were mainly sewing enterprises in Tashkent and weaving enterprises in Fergana. The resolution of the organizing bureau of the Central Committee of the CPSU (b) "On the next tasks of the work among the working peasants and working women of the East" emphasizes the need to strengthen the fight against reactionary elements opposing women's liberation, to promote socialist lifestyles among women. Local women are encouraged to work in the following areas:

- Involve them as much as possible in party and soviet, professional and cooperative construction;
- Development of institutions that help women to participate equally with men in public life;
- strengthening communist ideological work among working women and peasant women;
- Strengthening the skilled labor of working women, their wide involvement in the manufacturing sector[6];

Thanks to the new economic policy of the Soviet government, the involvement of women in industrial production became more widespread. In particular, the approval of the position of instructor working among women in the handicraft industry cooperative has further accelerated this process. The instructors strengthened their organizational activities by holding regular monthly meetings and meetings. As a result, in 1925, only in the Tashkent region, 2,632 women worked in enterprises of industrial cooperatives. But the existing social way of life, the influence of ideology on religion, did not allow the Soviet government and the Communist Party to use women for economic purposes. Therefore, in 1925, the Union of Struggleless Atheists was formed. Through this organization, the Soviets fought against religion on the basis of a specific plan: 1. To carry out a large-scale struggle against religion among young women. 2. Conducting seminars on this topic for women. 3. Reading lectures. 4. The use of women themselves to fight religion. 5. Organization of special courses, training of women or training of specialists from them. 6. Organize anti-religious circles in enterprises and collective farms, involving women in them. 7. Publication of several anti-religious pamphlets for women in the national publishing house. 8. Organize anti-religious exhibitions and photo corners. The Soviets tried to link the cause of all backwardness to religion. Although Islam does not forbid women from participating in public life and production, a policy of non-recognition of Islam has been pursued. This, in turn, fueled hostility against Soviet rule among the local population. "The sharp crackdown on anti-religious propaganda among women would exclude them from social work," he said, adding that "polygamy and thick-skinnedness are the fault of religion".

Not only because of the illiteracy of women in Uzbekistan and the resistance of class enemies to the education of women, but also because some Soviet trade unions, which mistakenly believe that workers and peasants are incapable of carrying out the work entrusted to them, are obsolete would be characterized. It is for this reason that the promotion to leadership has often been carried out in a seemingly unsystematic manner and by administrative means from above. In many cases, the workers of these enterprises were not involved in the upliftment of female workers and peasants by the poorer masses of the villages and auls[7]. The 7th Provincial Council, which is dedicated to the promotion of women to leadership positions, has played an important role in addressing this issue more accurately and qualitatively[8].

Local councils called for greater involvement of women in production, schools and other educational institutions, and the creation of a network of women's and children's institutions. Women's social activism increased. If in 1925, 200 women worked in the lower bodies of the Soviet apparatus of Uzbekistan, in 1926, 665 women were elected to village councils in the Fergana region alone. The number of women members of "Koshchi" unions has increased. In 1927, the "Attack" movement was declared. It was declared a struggle against old marriage, paranja and chachvan. Uzbek women were encouraged to work for equality and improving their lives.

In March 1925, the Central Asian Bureau of the RCP (b) adopted a special resolution stating that "women's illiteracy is an obstacle to the economic and cultural development of the republic. Women who were students of illiteracy termination schools had special privileges. They were allowed to leave work 2 hours earlier with full paychecks. Medical consultations and kindergartens initially served the women who attended the school. Still, there would be a shortage of local women to study. In order to attract more women to production, to train them as skilled workers, managers, special attention was paid to vocational schools, factory education, working schools. However, due to the fact that the weight of women was going very slowly, the problem of attracting students was solved by administrative means. For example, in the mid-1920s, the number of girls in FZUs in Uzbekistan was 5.0%. By the 1927-1928 academic year, 165 women or 12.2% of all students in FZUs had been educated. In addition, in 1927 the process of establishing industrial and technical schools in Uzbekistan began. In the same year, only 117 women in the country studied in such schools. In 1927, the literacy rate of local women was 3.6%, and in rural areas - 1%. Therefore, as a result of increased attention to this process due to the "Attack" movement, in 1926-1927, the number of such schools increased to 155, and 4,605 women became literate. However, cases of dropping out of school due to social circumstances, including early marriage of girls, resistance of family members to women's education, and other reasons, continued on a regular basis. In the 1929-1930 academic year, this figure

was 30 percent in urban areas and 60 percent in rural areas. As a result, the Soviets' plan to end women's illiteracy failed. After the decision of the Central Committee of the CPSU (b) on May 17, 1929 "On the work to eliminate illiteracy" and the decision of the Central Executive Committee of the USSR in August 1929, the struggle for literacy intensified. In order to end the illiteracy of the rural population, it is planned to educate 350,000 farmers. And for this purpose the mobilization of 25 thousand people began. In 1931, 175,900 women were educated in illiteracy termination schools, while in 1933 it reached 286,400. Working women were given benefits. As a result, 808,000 women were literate in the first five years[9]. The First Congress of Women Workers and Peasants of Uzbekistan (September 1927) and the All-Union Council (1928), which worked among women and national minorities in the East, played an important propaganda role in attracting women to public administration[10]. But many active women have sacrificed their lives for freedom, education. Between 1927 and 1928, more than 2,500 women in the republic were killed by their fathers, husbands, brothers. Society has struggled to adapt to changes in the status of women. Opponents of women's freedom went to the most drastic measures. Leaflets were distributed among the population urging Muslims to restrict women's rights, to fight against the news of life, and to fight against the activists and participants of the "Attack" movement[11]. Several social and historical factors influence this tragic process:

First, the long-term lifestyle, religious-cultural, moral norms, living by the laws of the social status of the sexes society to understand "women's equality" in practice and quickly was unable to change. Time and effort to change public consciousness action was needed.

Second, the administrative pressure on the release of women, radical measures, their involvement in public life, in particular. The haste and mistakes made in the "attack" movement led to negative consequences of the process and increased women's deaths.

Third, new gender relations in Uzbekistan formation by the Soviet state (other than the former Soviet Union) as in the republics) all of the social life of women proof of the advantages of a socialist system that gave equality in all spheres carried out as. The realization of the ideas of gender equality was aimed at proving the fairness of the new society.

Fourth, many of the rights and freedoms of women that the fate of women has always been determined in domestic and social thought, despite the fact that it has a showy nature ideas were preserved. But despite this, women have entered economic and social life. As a result of the "Attack" movement, women's departments began to gain importance as a legal institution. As a result, a special representative of the women's department participated in the proceedings as a defender of women's rights and received the status of "people's adviser." According to the leadership of the Soviet state, the involvement of women in social production is a key factor in their liberation in practice. Therefore, special attention is paid to the broad involvement of rural and urban women in production. The main industry in which women's labor is used is agriculture. In 1927-1928, 30 agricultural cooperatives and other types of women's cooperatives were established in Uzbekistan. In 1930, women made up 80 percent of the agricultural workforce. A network of children's institutions has been created at the enterprises. The number of children in them has reached 91,000[12]. This created an opportunity for mothers to work in production. Thus, the instruction of the Soviet government to involve indigenous women in social production was fulfilled.

In 1927, the V Provincial Meeting of Central Asian Women Workers reported an increase in the number of women in handicraft cooperatives. This process, in turn, led to the need for new construction and equipment. As a result, techniques have also been introduced to alleviate women's heavy manual labor. Short-term training courses for cooperative activists have been organized. There, 7,000 women studied, and more than 200 were sent to college and university. He recruited 600 women to lead the co-operative of party organizations.

From October 1, 1926, to 1929, the number of artel increased from 16 to 50. In them, the number of women increased from 814 to 4,258. In 1926, 27 women were educated at the university. In order to attract more women to production, special attention is paid to the training of skilled workers, managers, vocational schools, factory students, working schools. However, due to the slow weight of women in them, the involvement of students was resolved by administrative means. In

1927, the process of establishing industrial and technical schools in Uzbekistan began. This year, 117 women in the country studied at such schools. In the same year, economic support commissions were established in all regions of Uzbekistan. Their task was to free women from the shawl and to employ women who aspired to work in factories and to attract them to FZUs. Therefore, the People's Commissariat of Labor decided to spend 50,000 soums on the organization of women's education in the budget year 1927-1928. In the training of industrial personnel from women, the working faculties of higher education institutions, institutions and organizations were also used. However, the current socio-political situation showed that women have a low percentage in educational institutions. Kindergartens and nurseries have been opened to attract more women to the industry. In 1928-1929, their number exceeded 70. A women's counseling center for mothers, mother and child corners have been set up. The reason was the need to make greater use of women in the implementation of the five-year plans in the national economy. In 1929, there were 883 women for every 1,000 men. The low number of women in Uzbekistan is explained by the high number of deaths at that time. There were excessive stress on the female body, physiological excess of childbirth, frequent and multiple births, and other causes. Nevertheless, in order to form a national proletariat from local women, attention was paid to the mass assimilation of their modern technical knowledge. The number of women in the working faculties began to increase. In 1929, many indigenous women received secondary special education. The Communist Party's policy of protecting women continued until the 1930s. The aim was to change their traditional way of life, consciousness, thinking, to adapt to the Soviet way of life, to involve women in economic, political and industrial spheres.

The establishment of an administrative-command system in governing the country after the 1930s, the non-compliance with democratic principles, also had an impact on the issue of women. Various competitions were organized to attract them to the industry. At the XIII Congress of the Soviet RCP (b) a resolution was adopted "On the work to be done between workers and peasants." Special attention was paid to the issue of "strengthening the leadership, production, industry and party involvement in the work carried out by the party committees among the working women of the East"[13]. A special fund has been set up to run and strengthen the work among women. In 1931, the Center set the task of raising 330 women to industry, 60 to transport, 40 to construction companies, 200 to cooperatives and 4 to trade unions, and a total of 2,800 women to leadership positions.

In the 1930s, the level of education of women increased significantly. In 1932 alone, 7,400 women workers were trained in various production courses. In 1932-1933, 5,000 women were trained in higher education institutions[14]. In 1937, about 30,000 women held leadership positions. In 1937, 273,637 women graduated from illiteracy schools. 183 women served as kolkhoz chairmen, 242 women as deputy chairmen, and 606 women as brigade leaders. In 1933, 2.2 thousand women were promoted to leadership positions, and by 1934 their number had risen to 17.7 thousand[15]. The share of women's labor in Uzbek industry increased to 36.2% in 1937, and 30,000 women held leadership positions[16]. The hard work and dedication of Uzbek women has been evident in science and culture. In 1937, more than 400 women took part in the first conference of women scientists in Uzbekistan. Among them were M.Khojinova, Z.Saidnosirova, the first Uzbek women to conduct research in the field of chemistry, Z.Umidova and others in the field of medical sciences. During the study, Z. Saidnosirova presented a dissertation for the degree of Candidate of Chemical Sciences. R.Mirsoatova, Z.Umidova, M.Ashrabova received the degree of Candidate of Medical Sciences, H.Sulaymonova received the degree of Candidate of Legal Sciences. She became an academician of the Academy of Sciences of the Uzbek SSR and served as Minister of Justice. Advances in science and technology also realized the economic interests of the Soviet government and the Communist Party. In particular, the radical acceleration of scientific and technological progress is a key issue of the party's economic strategy, and it was emphasized at the XXVII Congress of the CPSU that without it the expected results in accelerating the economy could not be achieved.

In order to increase the activity of women in industrial production, Uzbek women have graduated from various educational institutions to obtain secondary special skills in various sectors of the economy. In 1937, 76 students graduated from the Industrial College in Tashkent, 39 of them were women. By 1930, 385 women workers were needed in the republic's industry. If in 1928 in the

industry of Uzbekistan was 15.1% of the total number of 2194 women and workers, by January 1, 1933 this figure was 28.2% to 11,063 people[17]. As a result of the involvement of women in industry, by 1940, 40.7% of indigenous workers in industry were women. All 20,000 women workers (including 16,000 Uzbeks) in Uzbekistan's industrial enterprises have mastered the industry and become skilled professionals[18]. Many social problems have arisen among women as a result of the fact that industry is based on certain physical labor and women are not able to fully meet the requirements of industrial production. There have been cases of mass exodus from industrial enterprises due to the origin of various diseases and the unsatisfactory level of needs of working women. The Communist Party, which sought to implement the five-year plans for the development of the national economy through the effective use of women's labor, reduced their status in the family. The fact that they were paid 25-30% less than men, and that they were equal to men in terms of work, was also a confirmation of the above considerations.

So, since the participation of women workers in the competition was an assessment of their political consciousness, the women workers were forced to work overtime, to win the competition, without any privilege. In fact, it was just a form of forcing workers to work for the state. On May 20, 1938, the resolution of the Central Committee of the Communist Party of the Soviet Union "On Women's Affairs" reflected the issues of improving the skills of women, improving their living conditions, expanding their involvement in production by attracting them to leadership positions. Because of the shortage of manpower in Uzbekistan, most party-Soviet leaders have proposed to expand production, fill vacancies, provide new enterprises and institutions with workers at the expense of women. One of the main sources of filling the ranks of the working class was women who were housewives. In the process of training women as specialists in the national economy, they are involved in part-time and evening departments of vocational schools and universities, inseparable from their production. In 1940, the number of women workers and employees accounted for 40.7% of the republic's workers[19]. Thus, in 1920-1940, the Soviet government took measures to involve women in production, to create a wide network of women's and children's institutions, to involve them in schools and other educational institutions. If until the second half of the 1930s the main focus was on the situation of women, their promotion to leadership positions, and their involvement in education, then gradually these figures were not reflected in the reports. This is due to the development of a new concept of "solving the problem of women in the USSR." Although women retained their quotas for leadership positions and parliamentary seats, as before, these issues were gradually ignored politically. "The women's issue has been resolved."

Conclusion/Recommendations:

In short, the Soviet government sought to implement the five-year plan for the development of the national economy at the expense of women's labor by involving Uzbek women in industrial production. As a result of the offensive movement of the communist ideology, women were involved in social production and their social activism increased. She began to realize that she had a place in the development of society. As a result of this social activism, Uzbek women have become alienated from the national, traditional way of life. The interests of the dictatorial regime did not take into account the production capacity of local women, who were involved in types of production that required heavy physical labor. Women, who make up 50% of the national economy, were mainly involved in areas that require heavy physical labor as a result of the struggle for equality between men and women in all spheres of life, and wages were 25-30% lower[20]. This was contrary to the norms and laws of labor protection. Although women had practically equal rights with men in access to education, there was little emphasis on training them, less attention was paid to training local women in higher and secondary special education. Lack of confidence in women's leadership skills prevented them from fully demonstrating their potential. The pursuit of normative indicators in the involvement of women in social production has also led to negative social consequences. The Soviet era did not take into account the peculiarities of the female body, its role in the upbringing of the younger generation. Activities related to the self-reproduction process were discriminated against. Involving women in social production has been recognized as the only way for women to become more active in society.

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ВЗГЛЯД В ПРОШЛОЕ

ТОМ 5, НОМЕР 11

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VOLUME 5, ISSUE 11

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