



Repression Of Uzbek Women Journalists

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ABSTRACT

One of the saddest, most tragic pages of our history is the repressive policy pursued by the Soviets and its tragic consequences. Repression, like all the people's of the former Soviet Union, has brought unprecedented tragedy to the people of Uzbekistan. The inhuman and unlawful accusations against our women in particular are a very tragic part of our history. In this article, we will meet some of these women.

KEYWORDS

Soviet System, Policy Of Repression, Sentence, Imprisonment, Criminal Code, People's Commissariat Of Internal Affairs, Counter-Revolutionary Activity, Uzbek Woman.

INTRODUCTION

With the independence of the Republic of Uzbekistan, a new period in its spiritual life began - the period of awakening, self-awareness. The falsification and misinterpretation of history, which was subordinated to the interests of the Soviet-era administrative command system, has been

eliminated. During the years of independence, many issues in the history of Uzbekistan have begun to find new, scientifically objective and fair solutions. This is especially evident in the study of the history of the Soviet period, which has been falsified and interpreted unilaterally for decades. The issue of the Soviet regime's

treatment of indigenous women is one of the most important issues awaiting its scientifically based interpretation.

Due to the fact that the policy of the Soviet totalitarian regime in Uzbekistan on women's issues is inherently contradictory, the main task today is to objectively cover the historical reality on a scientific basis with the help of archival documents and sources. This explains the urgency of the problem. This research work is fully consistent with the objectives set out in the Decree of the President of the Republic of Uzbekistan dated October 8, 2020 No D-5598 "On further study of the heritage of victims of repression and additional measures to perpetuate their memory".

LITERATURE REVIEW

Soviet-era research has largely praised the role of pseudo-communist ideology as a "revolutionary transformer" in socio-political, economic, and spiritual life. illuminated in terms of. The great statehood and chauvinist policies of the dictatorial regime were glorified, and the ideas of Marxism-Leninism, which were alien to the Uzbek people, were propagated. The basis of the literature of the Soviet period was the idea of the struggle against traditional national and religious values, which were formed over the centuries and became the way of life, the spiritual image of women in the East. The literature of the Soviet period was written in the style of a single political ideology, and very important issues were falsified. The essence of the literature of the totalitarian regime was the unscientific conclusion that the issue of women was "solved" and the essence of "freedom" of women was analyzed in terms of the goals and interests of the Communist Party. [8]. In the first years of independence, D.A .Alimova's scientific monograph and a number of scientific articles on the history of

Central Asian women, her doctoral dissertation were the first step in revealing the colonial nature of Soviet policy towards women [1]. In the article of the historian on the traditional views on the status of women in the family society and the interpretation of historical reality [2], various social views on this topic, their historical roots were first highlighted on a scientific basis. Sherali Turdiev's work describes the presence of Uzbek girls among a number of students who went to study in Germany, their educational process, and their innocent imprisonment [7].

RESEARCH METHODOLOGY

Primary, ie archival documents, were used to cover the research. In addition, the children and grandchildren of the repressed people were covered based on their information. The method of "oral history" was used.

ANALYSIS AND RESULTS

The problem was studied by N.Karimov, H.Ahrorova, Sh.Turdiev on the basis of materials from the archives of the State Security Service, and the main part of their articles was published in the collection of articles and essays "Tulips in the Snow" (2001). The documentary "Flower in the Rain" (1986) by Y.Sulaymon is based on an interview with the protagonist of the story - a victim of repression Tajikhon Shodieva. In Sh.Turdiev's "They studied in Germany" (2006), we can also learn about Uzbek girls who studied abroad and were persecuted.

A number of studies on women have been conducted in our country, but the topic of repressed women has not been widely covered and not brought to the level of a dissertation. This article is a specific part of this research work.

“Repression” is a Latin word (repressio) meaning pressure, oppression. The Uzbek meaning of this word corresponds to the concept of repression. Repression is a punitive measure applied by the repressive party and state authorities. Repressive mass punishment is a tool of torture, intimidation, intimidation, oppression and repression of the people by the dictatorial states [5].

The policy of repression was an integral part of Soviet society until the collapse of the USSR. Among those who were unjustifiably imprisoned and prosecuted by the “troika” of the People’s Commissariat of Internal Affairs of the Uzbek SSR were many party, Soviet, economic workers, military, intellectuals and collective farmers [3].

From 1937 to 1938, the sharp edge of the sword of repression did not bypass not only statesmen, writers, scientists, but also women, many of whom were housewives. They, like their spouses, were arrested innocently. Their children were taken to an orphanage. These measures were taken in accordance with the order of the USSR IIX of August 15, 1937 No 00486 “On measures to repress the wives and children of traitors”. Below are some of the women who were persecuted:

Shamsieva Saodat (1908-1987) Is an Uzbek journalist. He was born in a peasant family in a village near Turtkul, Khorezm region. She studied at a Tatar girls' school until she was 12 years old, with the help of her father, Polvonniyoz aka. In his family he learned to weave and spin. In 1924 he went to Khorezm for practical training. Later, she married Zokirjon Shamsiddinov, the director of the first printing house in Tashkent, and began living in Tashkent. At the suggestion of her husband, the women graduated from the school. On behalf of the People's Commissariat of Education, she worked as the director of the

Khiva Women's School. Shortly after her husband's death, she was left with two children. In 1928 he studied at the Samarkand Pedagogical Academy, Faculty of Organization. He worked as the secretary of the Samarkand Komsomol committee. From 1930 to 1933 he studied at the All-Union Institute of Journalism in Moscow. After graduating from the institute, he was appointed editor of the newspaper “For the good harvest” of MTS, Andijan district, Andijan region. In 1935 he came to Tashkent and headed the culture department of the newspaper “Kyzyl Uzbekistan”. In 1936, at the suggestion of Akmal Ikramov, he was appointed editor-in-chief of the women's magazine “Bright Life”, which worked in the press department of the Central Committee and was suspended for unknown reasons. In 1937, Shamsieva Saodat was accused of espionage because of her brother Madamin Polvoniyozov. In 1937-1945 he was forced to live in secret in Orjonikidze district. In 1945 he started working at his TAG. He worked for Parkent and Angren district newspapers. He was amnestied in 1956. In the same year, he went to Moscow and asked the relevant organizations to clarify his situation, and was told, “You were expelled from the party in 1937 and sentenced to be shot”.

Sabira Kholdorova is the wife of Mumin Usmanov, the deputy editor of the Red Uzbekistan newspaper and the repressed deputy chairman of Uzbekistan. Sabira Kholdorova was born in 1907 in Chust to a poor peasant family. Until 1921, he was educated in a boarding school until the age of 14 and received a secondary education. He was survived by his wife, Mumin Usmanov, a 12-year-old son, and a 5-year-old daughter, Manzura, an elderly mother, Komila. Mumin Usmanov and Sabira Kholdorova were arrested and charged with a series of counter-revolutionary activities. 1937 was such a

terrible year that no one cared about the fate of orphaned children - it was believed that there was an orphanage, at which time two children of Sabira Kholdorova and Mumin Usmanov were sent to the orphanage. The couple's property was confiscated, each with a separate letter from the mother and children, from a meat grinder to a spoon. During the investigation, Sabira, who was mentally ill, was taken to hospital. This is natural, of course. But for some reason his application for permission to meet with his mother was not granted. Eventually, Sabira Kholdorova was allowed to meet with her family only after she went on a hunger strike. In 1940, Sabira Kholdorova was deported to Yakutia for 5 years by the decision of the Special Assembly of the People's Commissariat of Internal Affairs of the USSR. Sabira will not be left alone even after her return in 1942. In May 1949, he was again deported from Tashkent. He was again admitted to a psychiatric hospital and treated for three months. However, he was sent 50 kilometers from Tashkent before he could recover. He returned only after a general amnesty. From 1943 to 1949, Sabira repeatedly appealed to the USSR Supreme Soviet and the USSR People's Commissariat of Internal Affairs, claiming that she had been unjustly convicted. But his applications would be in vain. On June 22, 1956, the military tribunal of the Turkestan military district reconsidered the case of Sabira Kholdorova. Led by Lieutenant-Colonel Guskov, the Justice Lieutenant-Colonel Sherbakov and Ivanov made the ruling. The ruling stated:

“Kholdorova’s case was not investigated impartially, and attempts were made to prosecute her illegally”, he said. “Seventeen months after Kholdorova’s arrest, she was charged”.

CONCLUSION

Thus, the decision of the Separate Assembly under the NKVD of the USSR of December 5, 1940 is annulled. Sabira Kholdorova did not enjoy her children, she died prematurely. In conclusion, the attitude of the Soviet government towards the representatives of the indigenous peoples, especially its illegal violence against women, should be known to generations, and it is necessary to draw the right conclusions from it.

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