



## The Role Of Women's Personnel In The Development Of The National Economy Of Uzbekistan: Social And Political Status (1917-1940)

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### ABSTRACT

This article describes the colonial nature of the policy pursued by the Soviet regime to involve women in socio-political life and the factors and causes of the problems in this area, the socio-material status of women, the way of life on the basis of scientific sources.

### KEYWORDS

Soviet system, communist ideology, industrialization, women's cadre, women's health, fights against illiteracy, women's and children's health, material life, women's labor.

### INTRODUCTION

In the history of humankind, the issue of attitude to women has always been one of the specific issues. In the 20 years of the twentieth century, the use of women's labor under the influence of industrialization of the country became an economic necessity. The First World War, civil wars led to a reduction in the number of men. Previously, women's Labor was carried out in places where men work. Extensive involvement in the production of domestic women was necessary, first of all, to strengthen the economic base of the regime of that time.

The propaganda work of the Soviet regime was primarily aimed at shaping class contradictions and worldviews. Special cadres were trained to train people's minds in the "Soviet" way. In the process of women's participation in social and spiritual life, activities were carried out in all spheres using the methods and forms of administrative command. Soviet measures served to some extent to increase women's social activism. Their socio-political consciousness grew in a manner typical of the policies of the Soviet regime and sought to be the bulwark of the socialist economy. Since the second half of the

1920s, the Soviet government has made it a priority to involve women in all spheres of industry, free from the "veil." To this end, local women began to fill the working class. Initially, this was the case in unskilled and low-paid areas, but later, as a result of the training of qualified women in the fields of education, there was an increase in the number of women among engineers and technicians.

Several scholars have conducted research on the socio-political issues of women in the twentieth century, 1917-1990. The study examines the use of women's labor in the national economy of Uzbekistan, their financial situation, women's and children's health and other issues. N.Juraeva (Attitude towards women in Uzbekistan - Tashkent. 2013), Ya.A.Abdullaeva (Women of Karakalpakstan yesterday and today. (Late XIX and XX centuries) - Tashkent. 2004), Ya.A.Abdullaeva The impact of society on changes in the social consciousness of women and their condition. (From the last quarter of the XIX century to the 80s of the XX century. On the example of Karakalpakstan) // Social opinion, 2001), D.A.Alimova (Women's question in Central Asia: History of the study of modern problems. - Tashkent. 1991), D.A.Alimova (Women's question of Soviet historiography of Central Asia (20-80 years): Dis. doctor of scientific sciences - Tashkent, 1991), G.Ismailova (Women workers in Uzbekistan preparation. - Tashkent. 1983), D.A.Alimova (Women's question in Central Asia: History of study of modern problems. - Tashkent: Science, 1991), D.B.Bojonova (Socio-economic relations in Uzbekistan. - Tashkent: Sharq, 1999), H.S.Shukurova (Socialism and women of Uzbekistan. - Tashkent. 1970), K.E.Bendrikov (Essays on the history of national education in Turkestan. - M: 1960) M. Toxtajeva (Between the slogans of communism and the laws of Islam. - T. 2000), Taras Kuzio (The Problem of Asian

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## MAIN PART

Gender equality between 1917 and 1930 was declared an ideological task of the Soviet state. In Soviet Russia in 1918, the equal rights of women and men in all spheres of social life were proclaimed, and this was enshrined in their own Constitutions. After that, a similar article was added to the Constitution of the Autonomous Republic of Turkestan. (October 1918). However, in the current conditions of that time, ensuring the equality of women was a difficult task. According to Sharia and customary law, a woman was considered a housewife at that time. That is why for many years the liberation of women was a struggle against the Soviet model. The Communist Party, which served as an ideologue, believed that the share of women's labor in industry should be increased. This was in complete response to the concepts of Marxist feminist theorists. They saw women's participation in public productive labor as a key factor in determining their social status. Ideological and production factors influencing women's activities have been established. This was reflected in the measures taken by the Soviets in the following areas:

- Propaganda and propaganda work carried out through demonstrations, "ceremonial" celebrations of March 8, material and spiritual stimulation;
- Organizational and educational work carried out through congresses, plenums, conferences, public meetings, congresses;
- Various competitions, specially organized brigades and units, setting a personal example to increase productivity, "social tugs" for example, other events related

to the working days, weeks, months, hashars;

- "These include specially organized training and advanced training courses, various circles, propaganda points, slogans and invitations, as well as socio-political and technical work.

On the basis of the events held, the effective and greater use of women's labor has served to nurture a new generation that is equally active in society with men.

One of the first measures to involve women in social life was to involve them in education. Initially, a special women's school was established. The first women's school was founded by Bashorat Jalilova in December 1917 in the Beshyogoch district of Tashkent, where 42 girls were educated. In 1918, there were 4 women's schools in Tashkent [1]. Soon such schools were opened in Andijan, Kokand and other cities.

In 1919-1920, women's institutes and secondary technical schools were established, where indigenous women studied. However, they accounted for 7-8 percent of the students [2]. The low attendance of the population at the new schools, and the anti-religious propaganda which was combined there with education, also had a great effect. The Soviet government's radical measures to change the status of women began in 1921 with religious weddings, a ban on polygamy, and a marriage age of 16 for girls instead of 9 and 18 for boys instead of 16 [3].

Between 1923 and 1924, the fight against illiteracy among women began, and the number of such courses reached 18, in which 500 women were educated. In 13 of the courses, indigenous women taught. As a result of these courses, the first Uzbek women appeared among the employees of Soviet institutions. The first Uzbek-language women's newspaper "Yangi Yol" has been published. In 1924, women's organizing

courses were also organized to unite women and protect their interests[4].

Women's clubs, which emerged in 1924, played an important role in expanding women's participation in society. They have started literacy courses, libraries, women's and children's clinics, health departments, legal clinics, sewing, vocational schools, artels and others. In the villages, a "peasant house" was opened, where red corners were opened, which acted as women's clubs [5]. Here, the marriage of underage girls has played a major role in the fight against violence against them. At the XIII Congress of the RCP (b) in May 1924, a special resolution was adopted on the work of women, strengthening the party's influence on working and peasant women through political and cultural education in party organizations, involving them in party, industrial and cooperative construction. to prepare for promotion to elected positions and to perform the assigned tasks, to strengthen the work on strengthening the apparatus of work on women. In the early years, Soviet officials were cautious in the use of women's labor and did not engage in harmful, hard-working industries. By the late 1920s, that view had completely changed. The policy of "equalizing" women with men on all fronts seemed to prevail. The issue of the 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, the All-Uzbekistan Congress of Peasant Women (March 1925), twice the Council of Heads of Women's Departments (August 1925), the First 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. 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 [6].

In accordance with the resolution of the Organizing Bureau of the Central Committee of the RCP (b) of June 1925 "On tasks for 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 local women in industry. In order to use Soviet policy as a cheap labor force, 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, increase socialist propaganda among women. . It was noted that local women should 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 [7].

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 the Koshchi unions has increased. In 1927, the "Attack" movement was declared. It was declared a struggle against old marriage, paranji and chachvan. Uzbek women were encouraged to work for equality and improve 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 work 2 hours earlier with full paychecks. Medical consultations and kindergartens initially served the women who attended the school. Still, there would be a sluggishness in the education of local women. In 1927, the literacy rate of local women was 3.6 percent, and 1 percent in rural areas. Therefore, as a result of increased attention to this process due to the "Attack" movement, in 1926-1927, there were 155 such schools, and 4,605 women were educated. 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 up to 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 eradicate illiteracy" and the decision of the Central Executive Committee of the USSR in August 1929, the struggle for literacy intensified. It is planned to educate 350,000 farmers in order to end the illiteracy of the rural population. 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 during the first five years [8].

The First Congress of Women Workers and Peasants of Uzbekistan (September 1927) and the All-Union Council for Women and National Minorities of the East (1928) played an important propaganda role in attracting women to public administration. 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, or brothers [9]. Society has struggled to adapt to changes in the status and status of women. Those who opposed 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 [10]. Several social and historical factors influence this tragic course of the process:

First, a society living according to long-standing lifestyles, religious-cultural, moral norms, and the laws of the social status of the sexes was incapable of realizing "women's equality" in practice and changing rapidly. It took time and effort to change public opinion.

Second, the administrative pressure on the release of women, radical measures, their involvement in public life, especially the haste in the "Attack" movement, the mistakes that led to the negative consequences of the process, increased women's mortality.

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

Fourth, despite the fact that many of the rights and freedoms of women are showy, the notion that the fate of women is predetermined in domestic and social thinking has survived. But even so, women have entered economic and social life. According to the leadership of the Soviet state, the involvement of women in social production was a key factor in their practical liberation. Therefore, special attention is paid to the wide 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 artel 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 reached 91,000 [11]. 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 were also introduced to



alleviate the heavy manual labor of women. Short-term training courses for cooperative activists were organized. There, 7,000 women studied, and more than 200 were sent to college and university. 600 women were involved in the leadership of the cooperative of party organizations.

From October 1, 1926, to 1929, the number of artel increased from 16 to 50. In them, women ranged from 814 to 4,258. In 1926, 27 women were educated at the university. In order to attract more women to production, special attention was paid to the training of skilled workers, managers, vocational schools, factory training, working schools. However, due to the slow weight of women in them, the involvement of students was resolved administratively. In 1927, the process of establishing industrial and technical schools in Uzbekistan began. In the same year, 117 women in the country studied at such schools. In the same year, economic assistance 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 sums 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 and institutions were also used. However, the current socio-political situation showed that women had 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 and a mother and child corner were set up for mothers. 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 lack of women in Uzbekistan is explained by the high number of deaths at that time. There were cases of overexertion of 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 the economic, political and industrial spheres.

After the years of 1930, the establishment of the administrative-command system in the management of the country, the non-observance of democratic principles also affected the issue of women. Various competitions were organized in order to attract them to the industry more widely. In the XIII century of the Soviet RCP (b), a decision was made "on the work carried out between workers and peasants". In it, special attention was paid to the issue of "leadership, production, industry and involvement of women in Eastern labor among the women of the party" [12]. A special fund was established to conduct and promote work among women. In 1931, the center put on the issue of raising 330 wives to industry, 60 women to construction organizations, 40 women to trade unions, 200 women to cooperations and 4 women to leadership positions.

In the 30s of the XX century, the level of education of women has significantly increased. 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. 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. The share of women's labor in Uzbek industry increased, reaching 36.2% in 1937. The hard work and dedication of Uzbek women is also evident in the fields of science and culture. In 1937, more than 400 women took part in the first conference of women scientists in Uzbekistan. Among them were M.Hojinova, Z.Saidnosirova, the first Uzbek women researchers 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 the expected results in accelerating the economy could not be achieved without it. In the process of training women to become specialists in the national economy, they are involved in part-time and evening departments of vocational schools and universities, in addition to their production. In 1940, the number of women workers and employees accounted for 40.7% of the republic's workers. 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, 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

From the above data, it is clear that the policy of the Soviet state also affected the social consciousness and worldview of women, and in turn, the use of women's labor in all sectors of the economy. Women were socially equated with men, and as a result, illiteracy eradicated among women led to their active participation in production and public affairs. However, the idea of "equalization" also had its disadvantages, as a result of which women lost their appearance as a loving mother, a good housewife, as well as lost their health due to heavy physical labor. Nevertheless, they exercised their views and attitudes in accordance with the policies of the regime, and to a certain extent, women became victims of that regime. The repression and exile used in society to subjugate the people, to exterminate women, also led to the suppression of female cadres. They took an active part in socialist competitions, conferences and movements, constantly responding to the demands, plans and challenges of the system in organizations, factories, agricultural sectors, even at the expense of themselves and their children's health.

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