



Women's Question In Ferghana Valley At The Late Xix - Beginning Of Xx Centuries.)

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ABSTRACT

The article is devoted to the women's issue in the late XIX - early XX centuries, their role in the public life of the villages of the Fergana Valley. Raising this issue in Turkestan was one of the most important, but conflicting ones. Despite various disputes and opinions of advanced people of this period, the raising of this kind of problem was the result of progress among the population of cities, especially the villages of Turkestan.

KEYWORDS

Turkestan, volost, woman, education, government, culture, illiteracy, marriage, lack of rights, Koshchi, county, club, technical school, instructor, village, law, resource, public.

INTRODUCTION

Particular attention and programmatic developments to increase the role of women in Central Asian society are carried out, paradoxically, at the end of the 20th century, during the period of independence, although the gender issue was raised at the end of the 19th century in the ideas of the Jadids.

In this regard, we would like, on the basis of historical materials of the second half of the XIX - early XX centuries. try to draw your

attention to this issue and show a more real picture of the life of women in Central Asia.

METHODS

Initially, I would like to note that we are focusing our attention At the end of the 19th - beginning of the 20th centuries, the legal and everyday problems of women became more relevant for the population of the entire Russian Empire. Discussions began about the equal rights of women and men, which caused

disagreements among the majority of men, who argued that the main task of women was raising children, although they did not deny their education in the field of science and education.

The activities of the women's departments, the solution of social problems, of course, required economic and material resources. Speeches of a declarative nature, ideological gatherings and similar events by this time managed to turn, especially in rural areas, into formalities.

RESULTS AND DISCUSSIONS

The Soviet government attracted a large number of cultural workers to eradicate illiteracy. At the same time, special attention was paid to the training of special personnel to eradicate illiteracy. In the villages of the Ferghana region, these literacy courses created different levels of work. The Soviet government provided various benefits to local women to participate in such courses. For example, in accordance with the decision of the TASSR of November 11, 1924, farmers whose wives or daughters were enrolled in a six-month training course were entitled to credit at agricultural banks, a 5% discount on agricultural work equipment and their repayment within 2 years. If someone did not send his wife or daughter to study, they would be deprived of tax benefits. Continuing the theme of women, it should be noted that the life of local women was complex and controversial.

Violation of women's rights in public life, neglect of them, early marriage, lack of rights in families and isolation of women from active life confirm the above opinion. The harsh living conditions of Uzbek women were

exacerbated by economic difficulties. It was almost impossible to get women out of the swamp of superstition and heresy in the countryside. For example, although the Turkestan CEC canceled ransom payments for the bride in 1921 and 1923, it remained among the local population and continued to be charged [5, P.45-46]

The party, Soviet organizations, trade unions and others in the Ferghana region turned their attention to the women's issue. The women's departments that were created earlier, the various intervention of the Koshchi union in family affairs on women's issues had negative consequences and exacerbated the situation.

Decrees and decrees prohibiting the ransom for the bride, the marriage of minors, marriages without consent, etc. remained only on paper.

The efforts of the Soviet government to gain confidence among Muslim women and the spread of influence among them yielded no results. The solution of such issues by the method of "revolutionary assault", without an understanding of local conditions, customs, traditions, national mentality, the place and role of Islam in public life, could not objectively change the situation. In 1922-1924, in order to get women out of the difficult economic situation, attempts were made to attract them to craft artels in large villages of the Kokand and Andijan counties [3, p.145]. Although such artels were created in the Kokand and Andijan counties, they came here and women from other villages of neighboring districts worked [4, p.202-203].

Girls and women could not transcend local customs, traditions and religious beliefs, therefore, attracting rural women to Soviet

and professional schools was also difficult, which is why the number of girls studying in such educational institutions throughout the country did not exceed 7-8% [17, p.273]. In rural areas, for this reason, women's clubs, "red corners" and similar ideological centers created by the Soviet government did not operate. It should be noted that in 1922/1923, a total of 248 women from the local population studied at the educational schools of the Turkestan Autonomous Soviet Socialist Republic [4, p. 278]. Referring to specific facts about the Ferghana Valley, for example, a study conducted in the Balykchinsky volost of the Ferghana region in 1925 showed that 15 to 28 people participated in courses to eliminate illiteracy in the volost, among which there were no female representatives [13 , p.5].

Even in the technical school, subsequently opened in Kokand, almost none of the rural women studied. In many cases, Tatar-Bashkir Muslim women were sent by the Commissariat of Public Education of Turkestan as an instructor for literacy.

In the early 1920s, one of such instructors, Afif Burnashev, arrived in Andijan district and began to work in villages. Later, M. Yusupova, Sh. Karimova, F. Redkina and other Tatar women participated in the spread of Soviet ideology among women. In general, in the Territory, Tatar-Bashkir women were active and accounted for 70% of all instructors [8, p. 78].

The above situation also worried the leadership of the Turkestan ASSR. Therefore, in November 1923, the Presidium of the NSC of Turkestan established the Women's Support Fund. However, due to the fact that the fund was insufficient, the scope of its activity was very limited [5, p.334].

The standard of living of women, especially mothers and children, was extremely difficult; the VII Congress of the Turkestan Communist Party in March 1923 recognized it as "very difficult." The same congress also stated that "despite the new economic policy, the standard of living was difficult, children's crime, hooliganism, and speculation were growing due to domestic difficulties." This was typical of the villages of the Ferghana Valley as well as for the entire region [14, p. 519].

At the end of the 19th century, the situation of women in the sources was controversial, for example, an article by P. Maev, published in 1875 in the Turkestan Vedomosti newspaper, says that at first glance the rights of Central Asian women are infringed, their opinions are not taken into account, but only deeper. Having done the analysis, you can see the opposite. It is alleged that the Quran separately focuses on women's rights, they were not slaves, had the right to divorce, the unlimited right to inherit, etc. [10]. V. Nalivkin and M. Nalivkina argue in their book: ... that despite the existence of certain high rights of women in the Qur'an, women have no rights in everyday life, their life is limited to the "inner" court [9, p. 211]. In the same book you can find the opposite facts. Despite the fact that both religion and customary law recognize the husband as the head of the family, the head of the family often fell under the influence of his wife, there were even cases when the latter beat their husbands. One of these families was the family of the volost governor. In the affairs of his service, being strict, he was lost as soon as he entered the "inner" courtyard. Once he decided to marry his second wife, having learned that his

wife was slapping so hard that they heard the sound on the street.

But it should be noted that during this period, women rarely, but still took responsibility to do important things. For example, a woman lived in the Namangan County, whom the people nicknamed Hal-Mirab-Bashi. Even during the life of her husband, she was well acquainted with customary law and with the details of the local irrigation system. She was directly involved in the affairs of her husband, and after his death she dressed in men's clothes and forced the Namangan people to recognize her mirab-bashi, took the place of her husband. There were many such cases when women participated in administrative, political, and other matters [9, p. 159], although this was contrary to local customs and religious traditions.

The women's issue became so relevant that it was brought up for discussion by the Russian State Duma: “part of the Muslim group of deputies of the State Duma, guided by the Quran and letters from their constituents, are going to oppose the bill against the equation of inheritance rights with men ... A peasant woman, both among the Russian population and the Tatars, Bashkirs and other tribes professing the Muslim religion, as an assiduous worker, an “eternal caregiver”, takes on her shoulders great cares not only in raising a family, but also in housekeeping at home and in the field. And for a long time you should level it with a man, both in property and in other rights.

It is not necessary to prove that a woman in general, of all classes and conditions, is the same person as the man with whom she makes up a family, tribe, state ... ”[15, p. 34].

Representatives of the Jadid movement, reformers and enlighteners of that period paid special attention to the women's issue. One of the main reasons for the economic and cultural regression, they considered the colonial oppression and lack of enlightenment of the people, which does not allow the existing regime to develop. Many of the followers of Jadidism visited foreign countries and could compare the level of education, culture and science. Enriched with ideas, they were the first to discuss Islam, Sharia, the rights of women in Islam, about their role and place in society and in the family. Their main dream was to disseminate the achievements of world civilization in the Turkestan region in the field of education, science and culture. A separate place in the development of society was occupied by the issues of training women. Enlighteners claimed that they did not in any way prevent women from comprehending Islamic teachings, emphasizing that studying the faith was the duty of every man and woman. In their appeals, the Jadids criticized the lack of an elementary school, where girls could receive not only religious knowledge, but also to a small extent, learn the basics of geography, history, arithmetic, and the rules of the language. Proponents of the “new method” of education noted that girls trained in such schools could raise their children well and correctly [6], since the first teacher for a child is a mother and her influence on the child is greater than the influence of her or his father [2, p. 346-348].

One of the famous enlighteners of the late XIX - early XX centuries, Rizouddin ibn Fakhruddin in his work “Family” (“Oil”) writes the following: “... people whose wives are raised are brought up, a people whose wives are not raised are ill-bred if the people have wives

who are diligent, enterprising, decisive, then he is rich, but if on the contrary, he is poor”[12, p. 64].

Of course, one cannot ignore the fact that local women and girls learned to write and received religious knowledge from otinoya (teacher). Otinoi taught girls not only writing and religious education at home, but also taught the basics of poetry. In the late XIX - early XX centuries, such Uzbek women as Anbar Otin, Nozimahonim in their works tried to show the status of women, living standards, their place and importance in the family and in society [16, p. 143]. But local women, especially in the villages, were deprived of the possibility of secular knowledge. This problem began to attract even more attention of the Jadids.

Another problem of Turkestan women at the end of the XIX - at the beginning of the XX centuries is marriage at an early age. Early marriages began to be criticized in the speeches and addresses of the educators of that time. They argued that the early marriage of girls (10-14 years old) was wrong both from the side of medicine and from the side of the law [11].

Abdurauf Fitrat, one of the most prominent representatives of the Jadid movement of Turkestan of the 20th century, pays special attention to family issues and its place in society. It gives valuable recommendations in matters of marriage, on what aspects young people should pay attention to first of all. For example, advises men to marry no earlier than 23 years, and girls to marry no earlier than 18 years. Since early marriage can harm the health of not only a girl, but also a man [1, p. 43-44].

There was another side of the issue of early marriages; the majority did not agree to marriage with the girl, but with her parents, and in this case there were mainly questions of a purely material nature. Secondly, there was too little opportunity for free moral rapprochement between the young. There was a difference between a city and a village. In cities, very often the bride and groom did not know at all and did not see each other. What can not be said about the young in the villages where the bride and groom were well acquainted, since they had known each other since childhood [9, c.198-199].

Girls were sometimes made to get married at 10-12 years old against their will, often to adult men, several times older than them. Due to hopelessness, many girls committed suicide, which further complicated the life of the female half of the population. There were many opinions on this issue from the enlightenment of the twentieth century. In particular, in 1914, in the newspaper Sadoi Turkiston, women themselves drew attention to this. The article notes that at the time of marriage, the girl must be of legal age, a doctor's certificate on her health must be in her hands, compulsory consent to marriage, and at the time of marriage should explain their rights and obligations in their native language [7].

CONCLUSION

In the late nineteenth and early twentieth centuries in social life, the female issue in Turkestan was one of the important, but conflicting issues. Despite various disputes and opinions of progressive people of this period, raising this kind of problem was the result of progress among the population of cities, especially villages of Turkestan. A public

appeal to this kind of question was a positive development for women and girls, although it was contrary to the traditional social views of local residents.

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