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The Policy of the Soviet Ideology Relating to Women and Girls and its Conflicting Aspects (In the Example of the Life of Uzbek Women in the 50s of the 20th Century)

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Abstract:

This article analyzes the policy of the Soviet ideology towards women and its conflicting aspects based on specific examples and archival sources.

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Introduction. The ideology of the Soviet government and the Communist Party widely used competition as one of the mandatory methods of ensuring production efficiency during the years of economic recovery. Until 1950, the direction of work among women and the mechanisms for increasing their activity consisted mainly of propaganda, campaigning, organizational and educational work, but after 1950, they were included in all aspects of the national economy. special attention was paid to strengthening competitions in order to attract to the fields, increase production productivity, and fulfill five-year plans.[1]

Competitions called "front brigades", "forging", "for socialist and communist labor", "socialist and communist competitions" are held between two or more workers, female collective farmers, brigade teams on the district, regional, and even republican scale. was increased and carried out in addition to educating women from a political and social point of view. Providing political information and

campaigns, that is, in newspapers and magazines sent to enterprises, organizations, collective farms, wide coverage of the winners of the socialist competition, placing their names on honor boards, awarding them with special "stars" and other "Soviet" requests incentive forms were implemented. Because the Soviet authorities used industrial backwardness to increase the initiative of workers and engineers, widely introduced "socialist competition", "specially selected" progressive and enthusiastic workers as "flags", raising them to the level of heroes of labor, deputies of the Supreme Soviet. , they tried to eliminate it by setting an "example" to others. For example, N. Bahadirova, T. Yormuhamedova, Z. Yakubova, S. Polatova, M. Polatova, N. Maksudova, H. Radjapova from the workers of the Tashkent textile factory exceeded the daily norm and participated in the "socialist competition » were the winners. Since the end of 1958, in the competition "Living and working for a Communist!" slogan spread widely.[2] The spread of this slogan had an impact on the Komsomol-Youth movement, and girls were also involved in fulfilling the set plans ahead of time on a mandatory basis. V.Pidinova head girls' brigade of Tashkent Textile Combine worked under the slogan of not reducing the daily rate by 120%. They even agreed to increase the daily norm to 175%.[3] Of course, this indicator was realized at the expense of the physical capacity of young girls. There is no attention paid to their health as future mothers. Appeals were published in the press to popularize such actions among Komsomol and youth. The 45-member brigade of T. Kardash, a worker of the Kokan garment factory named after Y. Okhunboboyev, achieved high performance. They managed to complete the set daily production rate in six hours instead of seven hours. [4] Because such methods of coercion were measured by their political consciousness and worldview, they were forced to work diligently. This, in line with the goals of the Soviet authorities, ensured a wider use of women's labor. Propaganda of the Soviet regime aimed primarily at the formation of class conflicting opinions and worldviews. The training of special personnel for the "Soviet" education of people's minds among women is aimed at this very goal. For example, in 1950, lectures were organized at the Women's House of Culture with the help of the Tashkent City Party Committee and the Central Sector Bureau of the Committee of Cultural Education Institutions under the USSR Council of Ministers.

In the two months of 1950-1951, 105 lectures were held, including "Soviet women are active participants in the construction of communism", "Women in the struggle for peace", "The veil is an enemy of women's freedom", "In a socialist state" through political, legal, scientific topics such as "marriage and family", "reactionary nature of Islam", the organizational and educational work of women has been strengthened.[5] Through such works as "Stronger than the storm", "Sisters", "Erk kushi", "Jamila", "The story of Tursunoy" in order to show examples of women who worked hard in the Soviet era, the press, radio - campaigning through television has been intensified. In order to carry out propaganda work, propaganda groups consisting of women in the public eye were sent to all regions. But at the base of this process, the false idea of internationalism promoting the "unified Soviet people" was hidden, which allowed the Soviet regime to educate its supporters in the future. In addition, all measures were taken to make women equal to men in the construction of the party and the state, and in the management of community affairs.

For example, in 1965, 33,121 women were elected to local councils, 139 women were elected to the Supreme Council of the Uzbek SSR, and there were 22 representatives of the Republic in the Supreme Council of the USSR.[6] Among them, among the Supreme Councils of the USSR and Uzbekistan SSR were the head of the collective farm Enakhon Ahmadaliyeva, mechanic Tursunoy Raimova, spinner Faina Shirinova, head of the collective farm Risolat Ergasheva, teacher Muhabbat Abdurahmonova, dancer Galiya Izmailova and others. Most of the female deputies elected to the soviets and party positions, sejds, were workers and peasants, and did not have sufficient qualifications

and education. As they were in such positions, they did not have the potential to introduce any changes or relaxations to the laws. That is, they were deputies who "made up the majority without language and face." Special secret instructions were developed about how many workers, peasants, and servants should be elected as representatives and deputies, and how many of them should be women, and these instructions were implicitly followed at that time. The analysis of archival documents and other sources shows that the creation of special work mechanisms during the Soviet regime influenced the change of women's outlook.

Materials and methods. Soviet measures served to a certain extent to strengthen the social activity of women. Their socio-political consciousness grew in a manner characteristic of the Soviet system, and they aspired to become the forerunners of the socialist national economy. The Soviets used administrative and command methods and forms to ensure the active participation of women in the life of society. The main purpose, tasks, forms and methods, under the guise of the flag of women's liberation, are, firstly, to make effective use of women's work, to increase their labor activity, secondly, to educate their socio-political consciousness in a Soviet style, and thirdly, women. Although decisions and programs to improve the situation were adopted in the party soviet bodies, in practice these decisions were not fully implemented. Especially in the period of industrialization and cultural changes that started in the country, on the basis of the prevailing ideology and the pressure and demands of the state, the wide participation of women in the changes in social, economic and cultural life, manifested only in form and number, was achieved. The Soviets have developed special directions, forms, and methods of effective use of women's labor, and many instructions, decisions, and orders have been adopted year by year to involve them in social work at a high level.

It is known that in the years of post-war recovery, industrial development was focused on the development of cotton, which is considered the leading sector of the republic's economy. The decision of the Soviet government on February 2, 1946 "On measures to restore and further develop cotton production in Uzbekistan" became the basis for strengthening the monopoly of cotton in Uzbekistan.[7] In the decision, it was strongly demanded to increase the production of cotton in Uzbekistan by 2.5 times in five years. In Uzbekistan, where cotton was grown for the textile industry of the entire former union, the labor of women and girls of childbearing age was used for cotton picking and primary processing, they were considered the main labor force.

As a rule, indigenous people, especially rural families, have many children, and their living conditions are difficult, and the level of development of service areas and pre-school education institutions does not correspond to their needs and requirements. Also, women were widely used in seasonal work, which required hard work. In communal farms, women were forced to work in the fields, carrying a child in one hand or on their shoulders due to the lack of household conditions, in particular, a kindergarten. Despite the fact that many women had young children, they were forced to do hard work in the fields due to the pressure of the collective farm leaders. For example, according to the application submitted to the Beshta village council of Khazorasp district on May 9, 1949, according to the investigation case initiated by the prosecutor's office of Khorezm region. On May 8, the head of the second brigade of the "Lenin" collective farm, Matmurodov, asked Kurbanvoy for permission to visit Khodjayeva Mamajon, who works in this brigade, at lunch time, because she has a baby at home. However, the head of the brigade did not want to listen to him and demanded to cut cotton and inflicted serious injuries on him. Due to the intervention of B. Botirova, Kh. Sobirova, S. Mamasharipova and others who worked there, M. Khodjayeva's life is saved.[8] J.Rajabov, who

worked as a team leader at the Stalin collective farm in Urganch district, beat and insulted the workers during the cotton planting period, and in March 1949, O'.Iskandarova looked at his young child and insulted him for coming to work late. , hits and injures.[9] In addition, Kh.Nurmatov, who is the brigade leader of Zhdanov collective farm, Kogon district, Fergana region, accuses 70-year-old I.Mominova of this place of not going to field work and injures him. [10] Such unpleasant situations and situations are common in almost all collective farms of the republic. It is a pity that the rights, wishes, and goals of many village women were not taken into account, and their forced use in hard field work became a habit during the Soviet era. The main goal and obligation of the persons responsible for the agricultural work was focused on issues such as unconditional fulfillment of the "above" orders and following the schedule. Also, women's work is negatively perceived by some family heads, that is, there are many cases of neglecting their strength and abilities based on patriarchal oppression. As a result, as a result of many local women going to work, there were often cases of family disputes that ended in tragedy. For example, in December 1952, in the Bekobod city prosecutor's office of Tashkent region, M. Gurbanov insulted his wife M. Berdiyeva by not allowing her to work. In the end, M. Berdiyeva poured kerosene on herself and set herself on fire and died in the hospital.[11] These cases have increased in recent years. 43 women set themselves on fire in Samarkand, 25 women in Bukhara, and 19 women in Andijan.[12] Such a complex situation and tragic circumstances were caused by the neglect of national traditions and relations in the republic in the Soviet policy aimed at ensuring equal rights and freedom of women with men.

Conclusion. It would be appropriate if the policy in this regard was implemented gradually and carefully, paying attention to the social, spiritual and traditional conditions in the republic.

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