



ATTITUDE TOWARDS WOMEN IN THE UZBEKISTAN SSR AND FIRST FEMALE HISTORIANS

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Article history:	Abstract:
Received: 6 th April 2024 Accepted: 7 th May 2024	This article analyzes the attitude towards women in the Uzbekistan SSR, as well as the life and scientific activity of early female historians.

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Attitude towards women in Uzbekistan SSR and first female historians

Thanks to independence, there was an opportunity to observe the history of the Soviet era, which was falsified by the historiography of our people, based on a new and impartial approach, from the point of view of the national idea. The need to restore the true history of the Uzbek people and arm the people with the truth of this history is an urgent issue. As stated by I.A. Karimov, we need to restore our true history, arm our people and nation with this history¹. In the history of mankind, the issue of attitude towards women has always been one of the most complicated problems. At the beginning of the 20th century the Soviet government and the Communist Party took the path of a drastic solution to this socio-political issue based on political and economic interests. It is known that the Soviets tried to completely subjugate a spirited nation with an ancient history and a rich culture and a high spiritual level, to keep it in dependence and spiritual slavery, and to rob its material and spiritual wealth. A peculiarly cunning policy was carried out. The Soviet regime's policy towards women was essentially double-edged, freeing women from captivity to fight against their traditions, national, religious, historical and cultural values in order to completely subjugate the peoples of the region, national and spiritual values were humiliated under the slogan of "modernization", a policy of denying cultural heritage was carried out in order to separate them from their religious beliefs, language and history. At the same time, restricting women's political and legal consciousness, distracting them from the ideas of fighting for their will and freedom, completely extinguishing their feelings of rebelliousness, fighting, and fighting for independence are standing in the center

of their main focus. It is appropriate to quote the following comments of I.A. Karimov, it is known that the development of national spirituality was absolutely not allowed during the period of the former autocratic regime that we have experienced².

Secondly, due to the lack of labor force in the region, efforts were made to use women's work as a labor resource that ensures the development of the national economy, especially cheap labor force, and thus to use the natural resources of Uzbekistan effectively. The Soviets, promoting their malicious goals under the guise of the idea of equality, tried to demonstrate to the whole world that the communist experience was unique in providing equality³.

According to researchers, the Soviet policy towards women can be divided into three main stages:

1. 1917-1930s. During this period, while ensuring women's freedom and equal rights with men was announced as the official ideological task of the Soviet state, increasing the share of women's labor in the field of production was of the greatest importance. In the Soviet era, the main issue was the liberation of women and girls

was put on the agenda as one of the issues. Such issues were initially noted in the program of the Jadids, and there was a plan to involve them in the educational process and, on this basis, to turn them into equal members of the society. According to the Jadids, as a person learns by reading, his mind and worldview grow, and so does humanity understand that they have equal

¹ Karimov I.A. O'z kelajagimizni o'z qo'limiz bilan qurmoqdamiz. 7-jild. –Toshkent.: O'zbekiston. 1999. -B.149.

² Karimov I.A. Yuksak ma'naviyat-yengilmas kuch.. –Toshkent.: Ma'naviyat. 2008. -B.4-5.

³ Jo'rayeva N. O'zbekistonda xotin-qizlarga munosabat. –Toshkent.: Alisher Navoiy nomidagi O'zbekiston Milliy kutubxonasi nashriyoti, 2013. -9 b.



rights from birth. This should serve as an important factor in making women equal members of society⁴.

Women's participation in social production was considered the main factor determining their social status. In addition, at that time, the introduction of the principle of equality of men and women in family life into the Soviet laws (two decrees "On Civil Marriage" and "On Annulment of Marriage" in December 1917) legalized civil marriage and divorce equalized the rights of husband and wife in solving the issues. The next important direction of the Soviet program for the emancipation of women was to ensure the political equality of men and women, and from this period, the introduction of party-administrative quotas for the participation of women in public and state administration offices began. Also, the realization of the ideas of gender equality was aimed at proving the fairness of the new society.

2. 1930-1960s. At this stage, great changes took place in the concept of Soviet state policy in the field of recognition of women's equal rights. In 1937, on the basis of the unscientific conclusion that "the women's problem has been solved", the women's departments were dissolved, and the state began to solve the tasks of production and demography. During these years, due to the formation of the idea of social protectionism, women were transformed from the subject of state policy to its object. This restored the patriarchal system in relation to women.

3. 1960-1991 years. During this period, the Soviet state could not finish many of the issues it had set before itself regarding the emancipation of women. In particular, the idea of generalization of the household, plans to build common meals and common laundries, lack of places in pre-school children's institutions are among them. In the distribution of tasks in the family, women, as before, carried a double burden, and in the field of production, they performed secondary tasks, as before. Also, in party reports, a patriarchal approach to assessing the status of women began to be heard more and more. Although the democratic processes that began in the mid-1980s did not make a drastic change in the issue of women's equal rights, as a result of the "reconstruction" policy, the need to develop a new methodological approach to the assessment of the women's movement was justified. But the continued dominance of the communist ideology and the

preservation of the authoritarian regime did not allow this issue to be fully resolved.

The development of science also served to realize the economic interests of the Soviet government and the Communist Party. In the 1950s, Uzbek women became the first scientists in various fields of science. In particular, it is possible to give an example of such women as Khadicha Sulaimanova, a legal scientist, Maksuda Hojinova, the first doctor of technical sciences, Zulfia Umidova, the first doctor of medical sciences, Sulaymanova, a distinguished scientist of Uzbekistan, doctor of medical sciences, Khosiyat Komilova, among the candidates of sciences. Uzbek scientists, who lived in a complex historical period and worked as devotees of their people and homeland, made their worthy contribution to the development of science with their honest work, deep and profound scientific activity.

In particular, one of the selfless and hard-working scientists of history, Academician of the Academy of Sciences of the Republic of Uzbekistan, Doctor of History, Professor, Laureate of the State Prize of the Republic of Uzbekistan named after Abu Rayhan Beruni, Honored Scientist Rahima Hodiyevna Aminova was born on November 18, 1925 in Kokon. She graduated from the Eastern Faculty of the Central Asian State University in 1948. During the years 1953-1993, she worked as a researcher, department head, leading researcher at the Institute of History and Archeology of the Academy of Sciences of Uzbekistan. She contributed to the development of science in the republic, trained 15 professors of science and more than 60 candidates of science. The scientist's published works are more than 300, 14 of them are large-scale monographic studies, which indicates the wide scope of her scientific interests, creative talent and versatility. The scientist devoted her scientific research to the history of industrial workers in Uzbekistan, the agrarian issue, women's movement and other relevant topics.

Sabohat Azimjonova, the first orientalist scientist, academician of the Academy of Sciences of Uzbekistan, doctor of history, laureate of the Beruni State Prize of Uzbekistan and Jawaharlal Nehru International Prize, was born in December 1923, in Tashkent. Sabohat Azimjonova, in a difficult time, in a situation where it is impossible to study the activities and lives of our great ancestors in the depths of our ancient history, the activities of Babur in Kabul and India, the neighboring foreign countries of the Central Asian peoples in the

⁴ Mardiyeva Y.U. O'zbekiston SSRda xotin-qizlar maorifining o'rganilishi. Fan, ta'lim va amaliyot integratsiyasi. Toshkent. 2022. 4-son, 3-jild. -B.99.



Middle Ages, conducted a scientific study of mutual political and economic relations with the countries. The scientist's works were published in Iran, India, France, and Afghanistan. She made scientific presentations at international scientific conferences held in Iran, India, England and a number of other countries. As a skilled translator, she translated Gulbadanbegim's "Khumayunnoma" from Persian into Uzbek and published it in Tashkent and in French in Paris. Her organization, leadership skills, great ability to solve the most important and urgent issues were demonstrated when she worked as a director at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan for 27 years.

R.G. Mukminova was born on December 31, 1922 in Kazan. Stage complex and contradictory socio-economic reforms, carried out in the Soviet state, directly affected and influenced the future fate of the Mukminov family⁵. Her father was the son of Muhammad Gali Mirgali (lived in 1887-1969), originally from Kazan. Her mother - Mukminova (Bakhtiyarova) Khadicha Shigabitdinovna (lived in 1892-1980) - was from the village of Girdan, Sviyazhsky district, Kazan region. In 1930, the Mukminov family was forced to move to Kokan, Uzbekistan SSR, and then to Tashkent in 1936, as a result of the pressure caused by the government labeling Roziya's father as "disenfranchised".

In 1939, R. Mukminova graduated from secondary school No. 80 in Tashkent, and in the same year was admitted to the Faculty of History of the Central Asian State University. During this period, in connection with the beginning of the Great Patriotic War, several leading specialists of scientific research institutions were evacuated from Moscow and Leningrad to Tashkent. For this reason, Mukminova was able to listen to the lectures of S.B. Bakhrushin, V.I. Belyayev, B.D. Grekov, A.Y. Yakubovsky, I.P. Petrushevsky and other famous historians, orientologists and ethnographers. R.G. Mukminova wrote about that period in her notes: "this period... had a great impact on the rest of my life." In 1944, R. Mukminova graduated from the History Faculty of the Central Asian State University with honors and received a letter of recommendation to continue her postgraduate studies. As a result, in 1944, she was admitted to the first post-graduate course of the Institute of History and Archeology of the Academy of Sciences of the Uzbekistan SSR (currently the Institute of History of the Academy of Sciences of the Republic

of Uzbekistan). In 1948, the historian Mukminova was sent to the Institute of Oriental Studies of the Academy of Sciences of the USSR (now the Institute of Oriental Manuscripts of the Russian Academy of Sciences) in Leningrad to complete her candidate's thesis, where she continued her work under the guidance of Professor I.P. Petrushevsky (1898-1977). In Leningrad 1949, she defended her candidate's thesis on the topic "The Struggle for Movarounnahr between the Timurids and the Shaibanis (about the history of the establishment of the Shaibani state)". A.Y. Yakubovsky (1886-1953) and N.D. Mukluho-Maklay (1915-1975) participated as official opponents. In the same year, Mukminova returned to Tashkent and continued her work at the Department of Ancient and Medieval History of the Institute of History of the Academy of Sciences of Uzbekistan, until the end of her life.

The first Uzbek scientists whose names were mentioned above were hard-working devotees of science who created effectively in almost all areas of science development and made worthy and significant contributions to the development of science with their meaningful scientific activities.

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⁵ Ulfat Abdurasulov. Markaziy Osiyo tarixi zamonaviy medievistika talqinida. Розия Галиевна Мукминова:

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