

Women's Education (On The Example Of The 20-30s Of The Twentieth Century)

Nilufar Dzhuraeva

*Candidate of Historical Sciences, Associate Professor Uzbek State University of World
Languages, Head of the Department of History of Uzbekistan*

Abstract: *This article examines the participation of women in education during the Soviet era. Soviet politics under communist ideology analyzed women's participation in schools, teacher training, and its goals and objectives. It also examines the efforts of the Soviet government to further strengthen its political and economic status, increase ideological influence in all spheres of public life with the event of a "cultural revolution". In particular, it was revealed that this process has taken a serious turn in education, science and culture, which is an important factor in changing people's consciousness. It was shown that the purpose of involving women in spiritual changes taking place in society is, first of all, to use them as cheap labor force, as supporters of their power and with their help to strengthen their power.*

Index Terms: *Soviet state, politics, government, society, women, school, education, "cultural revolution", teacher, education, science, enlightenment, cheap labor, dictatorial regime, spiritual changes.*

1. INTRODUCTION

Education as the basis for development has always been an important issue for all periods. In particular, during the years of Soviet power, the approach to education was based on the goals and interests of the communist ideology, and the desire of people for science and education was focused on political interests. Every effort was made to ensure that public education, which is the first and most influential source of education, serves the interests of communist ideology. Particular attention is paid to the formation and improvement of political education in schools. In this process, increasing the literacy of women and their involvement in schooling is considered an important task. During the Soviet era, the training of female teachers was strengthened by attracting indigenous women to secondary schools, increasing literacy, and organizing higher and secondary specialized education. And a comparative analysis from the point of view of the ideology of independence, which seeks to strengthen its power, is relevant today to demonstrate the importance of the policy of state care for women.

2. METHODS

The involvement of women in the field of education in the Soviet era is scientifically analyzed through the historical-comparative method, an objective approach to sources, the analysis of archival documents as a method of collecting primary data.

3. RESEARCH RESULTS

It is known that in the "Soviet East" the movement for the "liberation" of women was inextricably linked with their involvement in the economy, culture and social and political life. Therefore, attention was paid to the scientific study of the historical basis of the position of women, the ideology of the local population, ways of changing it, the importance of female labor in industry and agriculture. To this end, on February 24, 1927, the Central Asian Bureau of the Central Committee of the All-Union Communist Party (Bolsheviks), at a meeting of the leaders, adopted a resolution "On the scientific substantiation of the struggle against the old way of life of indigenous peoples." women's departments [1]. On March 14, 1927, the Central Asian Bureau decided to conduct a scientific study of the problems of women's "freedom". Due to the lack of qualified personnel, not only historians and economists were involved in the scientific study of this issue, but also local historians and writers. As a result, a press office of 25 people was created under the Provincial Women's Affairs Directorate. The purpose of the department was to send talented specialists to study the situation of women.

In 1930, at the Central Asian Association of Marxist-Leninist Scientific Institutions, a commission of 16 members was created to study the economic, legal status and way of life of Central Asian women [1, p.13]. The members of the commission had to develop forms and methods of organizing work between them, the position of women, which arose as a result of the restoration of the national economy, in connection with the changing socio-economic situation. Research centers in Moscow also paid special attention to the study of the women's movement in the Soviet East. One of them was the Communist Academy, created in 1928 as a sector dealing with the theory and practice of the international women's movement [1, p.14]. The problem of the women's movement was at the center of attention of the All-Union Scientific Society of Orientalists. In any case, these organizations had to develop plans for the use of women as physical strength, their contribution to economic development. Thus, a whole "complex" of "scientific" studies of the problem of women in the East emerged.

In the second half of the 1920s and 1930s, the Soviet government sought to further strengthen its political and economic positions, increasing its ideological influence with the event of the "cultural revolution" in all spheres of public life. In particular, this process has seriously influenced education, science and culture, which is an important factor in changing the consciousness of people. The authoritarian regime directed the people's desire for science and education towards political interests through the "cultural revolution" by administrative-command methods. The Bolsheviks did everything possible to put the education of the people, which was the first and most influential center of education, on the path of ideology from the very beginning. Particular attention was paid to the creation and improvement of political education in schools.

In particular, the Soviet government since the beginning of the 1920s insisted on the "freedom" of women, their "active" participation in the socio-economic processes taking place in society, their involvement in the public education system and the training of women. Uzbek women teachers realized that he could achieve his goal. That is, the Soviets were well aware that it was these teachers who could play an important role in teaching young people who continued to live in schools, which were the main and most influential centers of education, to be benevolent and obedient supporters of the Soviet Union. government. This is why the Communist Party used Uzbek women as a pivotal force to consolidate its dictatorship, focusing primarily on the literacy rate of Uzbek women and treating the eradication of illiteracy as a women's issue. This is due to the fact that in the first half of the 1920s, the literacy rate of Uzbek women was set at 0.5%.

But history has shown that Uzbek women have long sought education and culture. Therefore, this figure is far from the truth, and even those who did not know the Russian alphabet fell into the ranks of the illiterate, although they knew the Arabic spelling during the census. The aim was to eradicate the existing old national intelligentsia by forming a new intelligentsia. Since the Soviets, from a class point of view, viewed “a cadre of poor and disadvantaged women as the backbone of the young Soviet government,” the old intelligentsia could not be brought closer to Soviet rule because they were “foreign elements”. This approach to the issue shows that the Communist Party is consonant with the political essence of the 1920s and 1930s. Therefore, the increase in the level of literacy was accompanied by the strengthening of the bureaucratic management system, the establishment of strict ideological control.

The goals and interests of the "socialist construction" founded by the Soviet government demanded in a short time the eradication of illiteracy. Therefore, according to the resolution of the Council of the Republic of Turkestan "Teach literate, illiterate!" began to train women under the slogan "Women's Literacy".

In December 1920, the Provincial Extraordinary Commission for the Elimination of Illiteracy was established in Turkestan. At the local level, “district literacy commissions” were established, which worked in conjunction with the “district political education department”. In 1923, the Society for the Elimination of Illiteracy was created. However, as a result of efforts to strengthen the material and economic base of the dictatorial regime, which began in the second half of the 1920s, administrative-command methods were strengthened, and the desire to achieve results and agitation intensified. After that, in accordance with the decisions of the First Congress of the Communist Party of Uzbekistan (b) in February 1925 and the Second Congress of the Communist Party of Uzbekistan (b) in November of this year, campaign work began within the framework of the campaign. "Two weeks". The participants in this campaign held general meetings among employees of enterprises and organizations and called for "Everyone to fight illiteracy!" mass rallies were held under the slogan. At the end of the rally, new candidates for literacy schools were registered, and films and plays promoting the "advantages of socialism" were shown. The proceeds from them were transferred to the Society for the Elimination of Illiteracy. As a result of the political maneuvers of the Soviet government and the desire for quantitative indicators, illiteracy was eliminated in schools, and the number of students in them increased.

If in the 1923-1924 academic year in Uzbekistan there were 23 schools for illiterates with 500 women, then in the 1925-1926 academic year, 2,700 women studied in 82 schools for the illiterate, 800 of whom were indigenous; In the 1923-1924 academic year, 1,344 female students were educated in 30 social schools for girls, and in the 1925-1926 academic year, 9,454 girls were educated in 96 social schools. But due to the socio-political situation and ideological tensions of the time, women first attended literacy schools for 3-4 days and then did not attend. Therefore, to ensure their attendance at school, incentives and gifts were organized. In the 1928-1929 academic year, 689 women were enrolled in literacy schools in the Andijan region, which is 106 women less than in the previous academic year. 945 men and 7 women graduated from the illiteracy school in Shakhrikhan district, 518 men and 4 women from Markhamat district, 711 men and 5 women from Izbaskan district. 5452 men and 584 women studied in literacy schools in Fergana region.

The number of schools graduating with illiteracy prevails, mainly in cities. For example, out of 203 schools in the Bukhara region, only 11 were created in rural areas. The Soviets' plan to end illiteracy among women in 1928-1929 did not materialize. In particular, only 2 out of 4 schools of illiteracy, which were supposed to operate in 1929, operated at a silk processing

factory in Fergana. The conditions in the schools were unfavorable, i. E. there were 6 desks that could accommodate only 35 students, and due to the mixing of groups, the female workers participated in the study with difficulty and reluctance. At the Margilan plant, 4 women's schools were created, which practically did not exist. Since the schools were located 6 km from the factory, the end of work and the beginning of the lesson did not coincide.

Therefore, in March 1925, the Central Asian Bureau of the RCP (b) adopted a special resolution, which stated that "the illiteracy of women is a serious obstacle to the economic and cultural development of the republic. This is also the responsibility of the educational body of the RCP". republic. Indeed, the dictatorial regime was interested in female labor to fulfill its five-year plan to "build socialism," and economic development required skilled, educated women to produce cheap labor. To this end, a new resolution on the Society for the Eradication of Illiteracy was adopted in May 1925, emphasizing the need to focus on the countryside. Also on the agenda was the issue of social and political education of students in order to promote the "advantages of socialism" and achieve the interests of the "new society".

Women who attended schools to end illiteracy enjoyed special privileges in their early years. They were released 2 hours before work with full pay, medical consultations, kindergartens mainly served women who attended these schools. They were also provided with textbooks and manuals free of charge. Despite all the measures taken, there were cases when local women dropped out of school. In 1927, the literacy rate for indigenous women in urban areas was 3.6% and in rural areas 1%. Therefore, as a result of the Attack movement, more attention was paid to this process, and in the 1926-1927 academic year the number of schools for illiterates reached 155, in which 4,605 women studied. However, the dropout rate of women from school continued, reaching 30% by the end of the 1929-1930 school year and 50-60% in some areas. After that, the October 1930 plenum of the Central Committee of the Communist Party of Uzbekistan decided to expand the network of women's schools and spend a month to end women's illiteracy. During the years of the "Attack" movement, 9-month teacher training courses for schools began to be massively organized with the aim of eradicating illiteracy. In particular, T. Topildieva, A. Olakhonova, Kh. Gafurova, T. Goziboeva, T. Kamilova, T. Jalilova were among the first school teachers to eradicate illiteracy. However, schools did not have enough teachers to end illiteracy. For example, in the women's club school in Kokand, there were 114 students per teacher. While the shortage of teachers in schools after graduation from illiteracy was a problem, both old and new, teachers in Jadid schools were not used. Instead, they were treated as "class enemies".

To solve the problem of the shortage of teachers for Soviet illiteracy schools, in April 1919, a one-year course was organized in Tashkent for female teachers of local ethnicities. On October 25 this year, the Turkestan Women's Pedagogical School was opened. In 1922, the school was renamed the House of Education. In 1923, 72 people graduated from higher education. These are the first female teachers - M. Sobirkorieva, Kh. Todzhieva, R. Khodzhaeva, Kh. Ziyamukhamedova and others. At the same time, among the first teachers were Atin-Bibi, devoted to the cause of public education. Oyshakhan Kori-Niyazova and Mukarram Kadyrova in Kokand launched an initiative to eradicate illiteracy.

In the early 1920s, popular otinoi schools served as primary education for indigenous women in their literacy and cultural development. In particular, at the end of the 19th - beginning of the 20th centuries, the schools of the Otins, such as B. Dzhililov, M. Obidov, S. Ragimov, were very popular, they were respected by both schoolchildren and teachers. In Tashkent they were called otinoi or otinibibi, in Bukhara bibikhalifa or bibiotin, in Khiva eltibibi and so on. However, as a result of a new wave of repression against the clergy in 1929, the role of the Athenian schools changed and turned into a religious practice. Because of their

traditional lifestyles, indigenous women have sought to be educated as “closed teachers” rather than “open teachers”. For example, the female students did not attend the girls' school opened in 1925 in the village of Chimyon, Margilan region. Once the reason was identified, the students wanted to be taught and taught by a closed teacher, not an open Tatar teacher. In such conditions, the idea of denial of cultural heritage was put forward, one of the main goals of the "cultural revolution", in order to deprive local residents of their identity and national identity. This idea was realized by depriving the local population of their language, religion and history, after which the ruling political circles declared a struggle against old-fashioned and modern schools. As a result, the Soviet authorities gradually closed national schools, and by the end of the 1920s, such schools had ceased to exist altogether.

In 1920, it was decided to open evening courses for women in the new part of Tashkent. But since evening education was not adapted to local conditions, in 1930 only more than 200 women were employed in evening education in all the republics of Central Asia.

In 1920, women's educational institutions were established in Tashkent for a period of 2 years. In 1922, out of 630 students of the Tashkent Institute, 150 were Uzbek women. In 1923, there were 7 Uzbek women among the first graduates of the Pedagogical Institute: T.Rustambekova, M.Sobirova (Aydin), M.Yongulatov, N.Makhsumova, H.Todzhiyev, R.Nosirova, H. Ziyahonova. In 1929 educational institutions were transformed into teacher training colleges.

The political goal of the Councils for the Training of Local Women Teachers was to increase the number of supporters of the Soviet government and communist ideology and to inculcate the "communist idea" in the minds of the younger generation. For this purpose, in the 1924-25 academic year, 139 women were sent to Moscow, Leningrad and Baku to study at universities, of which 115 were representatives of local nationalities. 10 representatives of local nationalities were sent to the Uzbek Women's Institute of Education in Moscow. The first female teachers in Samarkand were Z. Yakubova, M. Sulaimonova, F. Yakubova; In Tashkent K. Shodmarova, Z. Sadriddinova, G. Akhmadzhonova; In Kashkadarya P. Abdullayeva, H. Susina; Z. Faizulina in Khorezm; Kh. Masudova, O. Kamariddinova were in Bukhara. They were to become the basis of the model of the “Soviet school of labor”. Decision-making and reforming of the model of the “Soviet school of labor” was carried out mainly through a radical change in the content of education and upbringing of children in the communist spirit, expansion of the network of new schools.

During 1924-1926. The training of teachers with secondary education was carried out in 5 educational institutions throughout the country. In particular, 360 students studied at Uzbek and Tajik pedagogical schools in Samarkand, pedagogical schools in Bukhara and Tashkent. In 1924, in the Samarkand regional women's department, teacher training courses were opened. This year, 15 female students graduated from the course and 9 started working in a girls' school. But due to the acute socio-political situation, the traditional way of life, not all graduates had the opportunity to teach. For example, in 19 women's schools in Samarkand there are 590 female students, of which only 25 are teachers.

In the spring of 1925, qualified teachers who graduated from educational institutions and pedagogical schools began to come to Khorezm. In April 1925, on the recommendation of the USSR People's Commissariat of Education, 8 people arrived, and in December of the same year, 10 more people. In total, from April to December 1925, 23 teachers became subordinate to the People's Commissariat of Education. On July 15, 1925, a women's school was opened in Khiva. The opening of a teacher training college played an important role in the women's movement. 40 female students, 34 Uzbeks, 5 Tatars and one Russian studied at the Women's Pedagogical College.

Thanks to the organization of women's education for 20-30 years, they began to take an active part in the socio-economic and cultural life. The enthusiasm and hard work of Uzbek women are reflected in science and culture. However, their activity was subordinated to the consolidation and economic goals of the Soviet regime. Therefore, the Soviet government sent local women from the indigenous population to receive secondary specialized and higher education in order to involve them in social production.

The process of training women specialists for the national economy was carried out through vocational schools, factory students, vocational schools, trade union schools, workers' faculties, technical schools, educational institutions.

Pedagogical institutes and the Central Asian State University have played an important role in educating women. From 1930 to 1937, the number of Uzbek women who received higher education increased eightfold. Although priority was given to the training of female teachers, the emphasis was on teacher training, while the training of male teachers was viewed with skepticism and limited the role of women in education. This negatively affected the reputation of this specialty.

4. CONCLUSIONS

So, in 20-30 years, quantitative indicators have been achieved in attracting women to higher and secondary specialized education, training leaders and specialists. In other words, the proportion of women in science and education has increased, as well as their broad participation in social production. However, this process by its very nature served the purposes of communist ideology.

5. REFERENCES

- [1] Alimova D.A. The female question in Central Asia ... -T.: 1991. – P.13.
- [2] NAUz, Fund 737, List 1, Case 539, Page 4.
- [3] Inagamov R. Uzbek intelligentsia. – T.: 1926, p. 19.
- [4] Aminova R.Kh. October and the solution of the women's question. – T.: P. 276.
- [5] NAUz, Fund P- 94, List 1, Case 200, Page 42-43
- [6] The Communist Party of Uzbekistan in the struggle for the solution of the women's issue during the construction of socialism (1917-1937). Collection of documents and materials. – T.: Uzbekistan. 1977, p. 397.
- [7] NAUz, Fund P-86, List 1, Case 6574, Page 23-24.
- [8] Great October and the emancipation of women in Central Asia and Kazakhstan (1927-1936). Collection of documents. - M. Thought. 1971. - P. 72-73.
- [9] Khujum means offensive. - T.: 1987. – P.78.
- [10] NAUz, Fund 94, List 5, Case 24, Page 22.
- [11] NAUz, Fund P- 86, List 2, Case 27, Page 30.
- [12] NAUz, Fund P- 34, List 1, Case 381, Page 4.
- [13] Oqilov K., Abbosova L. Uzbek women in cultural construction. -T.: 1976. – P. 26.
- [14] Kadyrov I. Achievements of public education in the Uzbek SSR. -T.: State Publishing House, 1957. – P. 100-101.
- [15] Traditions, religion and social status of women.// Report on the situation of women in the Republic of Uzbekistan. - T.: Gender and Development, RBEC - Undp,unopc, 1999. – P.24.
- [16] Lyubimova S. In the first year. – M.: 1958. – P.41.

- [17] NAUz, Fund 34, List 1, Case 381, Page 52.
- [18] See Nishonboeva Q.V. Cultural aspects of women's issues in Uzbekistan. T.f.n ... diss. – T.: 1998. P.102; MDA of the Republic of Uzbekistan, fund 736, list 1, case 836, page 117.
- [19] Tashkent encyclopedia. –T .: Encyclopedias. 1992. – P.183
- [20] Bikzhanova M.A. Family in the collective farms of Uzbekistan. – T.: AN UzSSR. 1959. - P. 47
- [21] NAUz, Fund P- 10, List 1, Case 1773, Page 12.
- [22] Galperstein J. Women and personnel // Economy in Central Asia. 1930. No. 9-10, p. 31.