

**SOME OPINIONS ON THE ISSUE OF WOMEN IN SOCIAL LIFE IN THE 20-30S  
OF THE 20TH CENTURY**

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**Abstract**

This article analyzes the political, cultural and educational work carried out in Uzbekistan in 1919-1930s to liberate women, involve them in social life and the education system. The organization of women's departments in the Turkestan region, the opening of girls' schools and boarding schools, efforts to eradicate illiteracy, and the activities of cultural and educational institutions (red teahouses, red corners) are widely covered. At the same time, the entry of women into the higher education system and their work in the industrial and production sectors are also shown. The analysis in the article reveals that, along with the increase in women's social activity, this process also served administrative and political goals.

**Keywords:** Women's Department, Turkestan, liberation movement, eradication of illiteracy, girls' school, red teahouse, cultural and educational work, education system, administrative and command, Soviet policy.

**Introduction**

Such a complex task as the liberation of women began on November 12, 1919, with the organization of the Women's Department in the Turkestan Regional Committee of the RCP (Bolsheviks). Later, in 1921, it was transformed into the Women's Department of the Turkestan Central Committee.[1; 30] At the same time, special attention began to be paid to the organization of women's departments in the regions. Similar departments were opened in Tashkent in November 1919, Samarkand on December 19, 1919, Fergana in February 1919, Syrdarya in March 1920, and then in Andijan, Kattakurgan, Kagan and other places. In general, by 1920, about 40 women's departments were operating here.[2; 3-5]

The second half of the twenties is distinguished by its uniqueness in the path of women's liberation.[3; 197]

The 1920s-1930s were years of great importance in the reconstruction of women's lives and social life in Uzbekistan. During this period, the process of emancipation and liberation was undoubtedly the most important way to involve women in social life. At the same time, the inclusion of the issue of achieving political and ideological equality with men as a result of increasing their level of education and literacy, and their widespread involvement in production can be considered positive factors characteristic of the period under study. On November 25, 1923, by a special resolution of the Central Executive Committee of the TASSR, a local fund was established to revive cultural enlightenment work among women of the local population. It is noted that the main goal of establishing these special funds was to increase the effectiveness of political and ideological work among women. [4; 305] In the 1924-25 academic year, 96 women's schools were opened throughout Uzbekistan. A total of 23,308 students were educated

in these women's schools. If we take into account that according to statistical data, the number of girls in schools in 1926 was 442,673, then we can understand that the above figure of 9% is a significant change achieved in a short period of time.

During the period under study, special attention was also paid to the organization of girls' boarding schools. If in the 1924-25 academic year a total of 163 girls studied in boarding schools, in the 1926-27 academic year their number reached 458. In such boarding schools, mainly orphaned girls, girls who had been expelled from their homes, and girls with difficult upbringings were educated, which is why the content of education here was brought into practice with great difficulty. Along with the education of Uzbek girls, special attention was paid to the issues of eliminating female illiteracy. In the 1923-24 academic year, 23 special schools, uniting 500 women, operated under political and educational institutions, while in the 1924-25 and 1925-26 academic years, their number was 1023-51 and 2700-82, respectively. In total, 2700 women improved their literacy during these years. [5; 280-281].

Indeed, the most popular form of cultural and educational work among women was the red teahouse and red corners. For example, according to data from 1926, there were 159 red teahouses in Central Asia, while in 1927 their number reached 252, and the number of people visiting each teahouse per day was 134-140, corresponding to the previous years. For red corners, these figures were 356-588; 31-36. If in 1927 there were 3094 people engaged in cultural and educational activities in Uzbekistan, in 1928 their number reached 4454. However, the number of women among them was extremely small (in 1927 - 371; in 1928 - 457). This was only 12% of all male cultural workers. This situation created certain difficulties in involving women in cultural enlightenment activities. The reason for this was the psychological state of the Uzbek woman, her "unopened" state. The number of educational institutions in which representatives of the local ethnic group studied was also very small among the existing women's schools in Uzbekistan. In particular, in 1927, there were 138 schools in Uzbekistan, which united 7,848 women, of which only 58 were Uzbek schools, with a total of 1,623 students. The situation in mixed schools for boys and girls in Uzbekistan was even worse. For example, the average number of girls in each mixed school did not exceed 2. However, in special girls' schools, an average of 56 students studied. [6; 35]

In the 1930s, attempts were made to implement some organizational changes in the women's education system. For example, in accordance with the resolution of the Government of Uzbekistan dated September 15, 1930, compulsory primary education for children and adolescents began. According to it, compulsory education was introduced for 8-year-old children from the 1930-31 academic year. The mass collectivization of agriculture led to the transition to general compulsory education for 8- and 9-year-olds in districts, and 8-9-10-year-olds in cities and working-class settlements. The issue of opening one-, two-, and three-year schools for illiterate children aged 11-15 was raised. The introduction of general compulsory primary education in the 1930s, and the introduction of seven-year compulsory education in 1934-35 played a certain role in attracting girls to school. As a result, the participation of representatives of local nationalities in general education schools and their active participation in the process of literacy increased to a certain extent. For example, according to data from 1930, female literacy in Uzbekistan reached 19.4% in cities and 0.9% in rural areas. In general,

female literacy was more than twice as low (11.8%) as male literacy (15.3%). At the same time, the literacy rate of Uzbek women was very low. In particular, in 1930 this figure was only 1%. In rural areas it did not exceed 0.3%.[7; 45-54] Thus, the plan set in the 1920s, namely to make 100% of all women employed in production literate by 1930, and 50% of working women literate, was not fulfilled.[8; 45-55] For example, in the 1935-36 school year, 253.1 thousand girls, or 40.2% of all students, were enrolled in schools in Uzbekistan. This figure was 46.0% in cities and 38.2% in rural areas.[9; 107] By 1939, 620 thousand children were enrolled in schools in Uzbekistan, of which almost half were girls.[10; 100] The difficulties in attracting women to production and improving their skills in Uzbekistan required the improvement of education in the industrial sector. For this purpose, attention was also paid to the organization of various circles. For example, in 1927, 37 circles were opened throughout Uzbekistan, with 50 women (304 people in total) taking part in the training, while in 1928 this figure was 54-75 (558) people, in accordance with the above. In some circles, the demand for payment from participants for the education provided has led to a sharp decrease in the number of women in such institutions.[7; 118] As one of the largest higher education institutions in our country, the activity of the Central Asian State University has been quite exemplary. It has produced many specialists in various fields of national economy and culture. In particular, great attention has been paid to the education of women at the university.

**Central Asian State University: (Table)**

Faculties	All students	Men	Women
Economy	304	78.3	21.7 %-65 person
Pedagogy	250	77.2	22.8 %-57 person
Medicine	223	49.2	50.4%-113 person
Chemistry	115	73.4	26.7%-31person
Working fac.	225	73	27%-52 person

In general, there is information that in the early 1920s, Uzbek women were educated not only in Western countries, but also in the East, in particular in Japan. According to complete information, there are documents that more than 500 Uzbek intellectuals studied in foreign countries in the 1920s, and most of them were women.[12; 3]

Special attention was also paid to the social support of women who studied abroad. In 1924, the Turkestan Jadids established the “Kumak Youth Society.” Its main goal was to provide material and moral assistance to Uzbek students studying abroad. A magazine called “Kumak” was also published in Berlin.[13; 4]

Based on the study and scientific analysis of the work carried out in the 1920s-30s to involve Uzbek women in the education system and raise their cultural level, the following conclusions can be drawn. Firstly, some work was done to attract women to secondary schools, eliminate their illiteracy, introduce higher and secondary specialized education, and improve the spiritual life of women. As a result, many educational institutions, schools, and cultural centers were established, and some progress was made in eliminating female illiteracy. Secondly, at the same time, this situation indicates that there was no impartiality in raising the culture of Uzbek women, but rather that all changes on the cultural front occurred in the course of implementing

the political goals of the administrative-command system, searching for obedient, “loyal” allies for Soviet construction. Thirdly, there was progress in terms of quantitative indicators in attracting women to the cultural and spiritual front.

### Conclusion

The 1920s–1930s marked a historical turning point in the participation of women in education and cultural life in Uzbekistan. During this period, many schools and cultural institutions were established, and certain successes were achieved in eradicating illiteracy. However, this process was carried out not only to expand the rights and opportunities of women, but also in subordination to the political goals of the Soviet ideology and administrative system. Nevertheless, as a result of these reforms, the first intelligent generation of Uzbek women emerged, who later played an important role in the social, cultural and economic development of the country.

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