

The Struggle for Social Equality ("Hujum " - Women's Movement)

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Abstract: *The idea of "equality" implemented by the former Soviet Union for the role of women in society; The social women's movement "Hujum" and the tragic consequences of this movement.*

Keywords— social equality, emancipation of women, "Soviet model", " Hujum " company, "Union of Fighting Atheists", throwing veils.

1. INTRODUCTION

For centuries, Turkestan women were considered only mentally retarded people whose main task was to save generations. They lived according to Muslim rules, mainly household chores and child rearing.

M. Ayubjanova, who studied the archives of the "Regulations on the Administration of the Turkestan Province" of 1886, gives the following information about the legal freedoms of women in the country: " The women of Turkestan were deprived of a fair legal life, and their fate was at the same time decided by the will of the will of the illiterate, rude, and cold judges and magistrates."

In order to change this attitude towards women in Turkestan, in a series of articles published by Jadid intellectuals in the Turkistan Provincial Newspaper in 1907-1914, The role of the family in the reform of society has been recognized in comparison with the status of women in countries such as Germany and the United Kingdom. The idea of engaging in commercial activities and active participation in public events is put forward.

From the point of view of the time, women had no political rights in the country, and even women's testimony was often ignored in court, and in marriage matters the wife was always forced to do what her husband said.

By the 1920s and 1930s, however, the fate of women in Central Asia had changed dramatically. Their way of life, their social activity, their place in society, their social behavior have changed radically. In particular, the formation of new gender relations in Uzbekistan was carried out by the Soviet state (as in other republics of the former Soviet Union) as a proof of the advantages of the socialist system, which gave women equality in all spheres of social life.

After Soviet Russia declared the legal equality of men and women in all spheres of social life in 1918 and incorporated this article into its constitution, a similar article was included in the constitutions of all Soviet republics,

including the Constitution of the Autonomous Republic of Turkestan (October 1918).

After the initial propaganda and legal action, the Hujum Company (the Hujum movement) was widely used in each of the Central Asian republics to train women in evening schools, literacy courses and vocational training clubs. Began to promote a new way of life, along with involvement in the production co-operatives.) began work.

The first propaganda campaign of the " Hujum " was organized in 1924. But he failed. This is because most women in Central Asia were raised and lived in the spirit of religion.

In December 1926, the Central Committee of the Communist Party of Uzbekistan set up commissions to intensify the struggle for the "liberation" of women in the central republic and the region, and from 1927 in the districts and regions.

In Central Asia, the task of the communists was to change the minds and lifestyles of the people, with the primary aim of harming Islam and expelling women from the streets. In this way, they first declared religion to be a harmful belief for human beings. To them, the beliefs of people living in communist societies were to be "communist atheism." On the other hand, various efforts have been made to eradicate the veil worn by Central Asian women.

From 1925 to 1926, the "Hujum" movement continued to slow down. But since 1927, the movement has been in full swing.

In 1927, Isaak Abramovich Zelensky, the first secretary of the Central Committee of Central Asia, first came up with the idea of throwing a veil in Samarkand's Registan Square with the participation of activists who had previously joined the movement. organized the event.

Police in riot gear stormed a rally on Friday, removing hundreds of protesters by truck. They guarded the women who threw their veils into the fire both when entering and leaving the square.

Following the incident, protests erupted in the community, especially among men, and many families became embroiled in controversy. In two years, 2,500 women who lost their veils were killed by their relatives. In addition, some of the women who wore the burqa were acquitted by their parents. Many marriages end in divorce. Close relatives and residents of the neighborhood turned away.

Interestingly, in most cases, women who did not want to take off their veils turned away. In the eyes of women who did not want to remove the veil, as well as in the eyes of others, women who gave up their veils and opened their faces were considered to have renounced their dignity.

The Communists used all means to popularize this movement. Even poets and writers, playwrights and singers were used in this way. Most of them wrote about the life of women before the veil was "black darkness" and the life after the veil was "a happy and prosperous life", wrote poems, sang songs, wrote plays and performed in theaters. These works, poems, songs, and plays proclaimed that "only the Communist Party can give women happiness." Even in this way, "if your parents are against your behavior, give them up without thinking. The party can be both a father and a mother to you." The Hujum has led to an increase in the number of educated women in Central Asia. But many believe that women could have been educated without condemning religion and carrying out the "Hujum" movement so brutally.

When the "Hujum" movement against the veil began, the Communists used women who were well-known among the population as much as possible. In Kirgizestan, for example, Chingiz Aitmatov's mother, Naima Aitmatova, was used; She held various senior positions at the time and was an active promoter of the veil-throwing campaign in Kirgizestan.

All the "gains" gained in the face of many losses have become a tool of public policy. In fact, the women behind these "successes" have become enemies in politics. The fate of Tajikhon Shodiyeva, one of the leading leaders of the company "Hujum", is a good example of hundreds of such cases.

Tajikhon Shodiyeva (She served as secretary of the Molotov (Fergana) district party organization, instructor of the women's department of Khorezm district, director of the women's department of Kokand city and editor of the magazine "Yangi Yo'l".) was one of the first to fire his paranja and was one of the most active members of the Hujum. Tajikhon Shodiyeva, who was ready to perform any task, was arrested on September 24, 1937 and subjected to a policy of repression.

In conclusion, the "Hujum" movement began in the second half of the twentieth century and was essentially aimed at freeing Uzbek women from captivity. Of course, the equality of women to be granted was in line with government policy during the dictatorship, and the main results were: women's involvement in management,

production, and literacy, and the growth of this movement. As a result, in 1937, 273,637 Uzbek women completed illiteracy courses. In 1940, the number of women workers and employees reached 232,000.

While the initial process emphasized the equality of women as a principle of human justice, attitudes towards women's labor have changed since the 1930s. The acceleration of industrialization and the pursuit of socialist success have also left their mark on the issue of women. The rule that women were equal to men was misinterpreted, requiring that women should be equal to men in labor as well.

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