
Research on the History of the Attack Movement in Uzbekistan (1920s)

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Abstract: The issue of the role of women in society has always been one of the most complex social problems. This problem reached its peak during the years of Soviet rule. Unlike other societies at the time, the Soviets did not view the situation of Uzbek women as an important social issue. On the contrary, the Communist Party has taken the path of resolving this socio-political issue on the basis of its own political and economic interests. The history of this process, known in history as the "Attack Movement", has been studied by a number of researchers for almost a century. During the years of independence, the history of this movement is being studied on the basis of completely new sources, on the basis of a new spirit, a new attitude. This article discusses the research that has been done so far on the history of this movement.

Key words and phrases: women, "Attack", women's emancipation, women's socialization, women's equality, social phenomenon, historiography, source studies.

At a time when democratic concepts are becoming more and more ingrained in economic and spiritual life, the role and activity of women in society is growing. Women's legal and political literacy, an important part of intellectuals, is gaining public safety. Parliamentary and social activism on the Central Asian side of the world community is growing. The answer to such questions is directly related to the social activism of women, which took place in the 20s and 30s of the last century. The movement against these appearances has historically been called the "Attack."

The communists did not stop there under the rule of the various nations, histories, cultures, and traditions of the people who lived religiously. It's about how people dress and how they walk the streets. However, this was not easy to do. Propaganda and punishment machines worked so hard that people changed and got used to it for a while. So are the peoples of Central Asia. In Central Asia, in the eyes of the communists, the consciousness of the people is a way of life, a service to women, whose main goal is to bring Islam to the streets. In this way, they first declared that religion is harmful to people. In their view, the beliefs of people living in communist societies were to be "communist atheism." On the other hand, various efforts are being made to eliminate the Central Asian women's headscarf.

A number of studies covering some aspects of the subject were created during both the Soviet era and the years of independence. The literature used in our study is chronologically based on 1) the research created in the 20s and 30s of the XX century and 2) the 30s and 80s of the XX century.

In general, the first information about women in the peoples of Central Asia appeared much earlier, in the first half of the XIV-XIX centuries. They are ambassadors, spies, tourists, military men and traders to Central Asia. They left a lot of information about the various aspects of the life of the people they saw here - customs, values, economy and other peculiarities. The first original information about many aspects of the life of Central Asian

women can be found in the travelogue of non-commissioned officer Philip Yefremov, who came here in the XVIII century. In her book "Wandering in Bukhara, Khiva, Iran and India" (Yefremov's travelogue is published under the title "Nine years of wandering"), the family traditions and attitudes of the Central Asian population, the role of women in society, their various social groups and interesting information about women's clothing. We can also read important information about the role of women in the life of the peoples of Central Asia and their role in society in the work of Armini Vamberi. She provides interesting information about the dress, character, and lifestyle of Central Asian women, as well as similarities and differences between the lives of urban and rural women and women married to girls. Philip Nazarov, who came here in the first half of the 19th century, provides information on the lifestyle, occupation, living conditions and rights of women in the Fergana Valley.

Pure scientific data on the lives of Central Asian women date back to the second half of the 19th century, often ethnographic. Many aspects of women's lives have been covered by a number of scholars and publicists. In particular, interesting information about the socio-economic life of families and women is reflected in the works of AA Divayev, M. Gavrilov, G. Andreev, M. Fedorovsky and others. Many aspects of women's issues can be found in the couple Nalivkin's Essays on the Marriage of Indigenous Women in the Fergana Region. Nalivkin's work is distinguished by the fact that it comprehensively revealed the lives of women in the research created during this period. It is also important because it is based on richer sources than other works created during the Russian Empire and provides a lot of factual material. It should be noted that the authors of the above works, created during the Russian Empire, did not intend to cover the issue of women. When they arrive in Central Asia, they see that the lifestyle of Muslim women is not what they thought it was, but that the women here (including in the Fergana Valley) are treated with respect and Islamic etiquette.

After the establishment of the Soviet government in the country, the lifestyle of the population changed dramatically. After the Bolsheviks took control of all spheres of society, the main emphasis was on increasing the country's economic potential. This was achieved through the full involvement of the country's labor force in state-owned enterprises. In this way, women, like men, began to be involved in all spheres of the economy. This led to the creation of the first Soviet-era scientific works. But the process did not happen all at once. As a result of radical changes in Soviet ethnography and historiography, the nature of research also changed. That is, from the 1920s onwards, the rise of Soviet ethnographers and historians began to require the study of history from a "class point of view." However, the existence of relative creative freedom in the country in the early 1920s also allowed for a more objective study of women's issues. Although no specific research has been conducted on women during this period, some materials have been cited. In particular, the works of MS Andreev and O.A. Sukhareva provide information about the traditions and values associated with women. The research of A.L.Troiskaya, I.I.Zarubin and R.S.Gershenovich focused on the child-rearing habits of Central Asian women.

During this period, works on the treatment of women and their place in society began to be created in Uzbekistan. Among them the works of OASukhareva and M.A.Bikjanova are noteworthy. They depicted the lives of Uzbek women in their works on the life of collective farms and industrial enterprises. The research work of ethnographer M. Bikjanova on the history of the Uzbek family and the participation of women in political and social life in Namangan region in the early twentieth century is also noteworthy. However, the main part of the study focuses on the recognized issues, in particular, the changes in the lives of women during the Soviet era, the achievement of equality with men.

Attempts to protect the rights of women by "proving" that their place in society is also

discriminated against in Islam are reflected in the works of S. Lyubimova and EM Peshereva. This is due to the fact that the dominance of communist ideology has been established since the mid-1920s.

I.A. Krivelev's pamphlet focuses on the status of discrimination against women in oppressive society, the use of women's religiosity against the construction of a socialist society. , A number of reports of women in Samarkand regions throwing veils. These pamphlets provide comparative information on the Soviet era's approach to religion, society's socio-political life, and women's issues.

The second group of literature and research on the subject began to be created in the 60s of the twentieth century. The literature of the same period can be divided into two groups: Group 1. Fundamental works of material from all over the Soviet Union; Group 2. Works based on materials from Uzbekistan (including the Fergana Valley).

The first group of studies includes works on the family relations of the peoples of the Soviet Union or the history of the family institution. They mainly highlight the changes in family relations during the Soviet era and its "progressive" significance.

The issue of family relations and the participation of women in the peoples of Central Asia has been reflected in the research of a number of scholars belonging to Group 2. The work of NA Kislyakov, NP Lobachev, LF Monogarova, TK Toshbaev, MD Savurov, SM Mirhosilov, FA Oripov and other ethnographers is noteworthy in this regard. They provided a lot of interesting information about the lifestyle of Uzbek women. For example, NA Kislyakov focuses on issues such as the Uzbek family and the history of marriage, the reasons for the preservation of archaic elements in family relations, while NP Lobachev on the issue of women in the traditional Uzbek family of that time, Uzbek families analyzed archaic elements as well as wedding ceremonies in his life. He tried to show the role of women in this process. The role of women in family relations in Uzbekistan, including the Fergana Valley, was the subject of LF Monogarov's research.

Although the issue of women in Uzbek society was studied from different angles during this period, their ethical and aesthetic manifestations were not studied separately.

In the Soviet Union, which was founded by an atheist society, religious intolerance was regularly reflected in the assessment of the role of women in society. In particular, the role of religion in the lives of women is proof of our view, which was chosen as the subject of research by a number of Soviet Islamic scholars. For example, the research of MV Vahobov, O.A. Sukharev, G.P. Snesarov, V.N. Basilov, IA Krivlev, V.A. Naturally, in all of them, Islam was blamed for the violation of women's rights, their homelessness, their disenfranchisement of men, and their separation from active life.

In Uzbekistan, women's issues, particularly the history of the Offensive Movement, have always been interpreted and studied as a "glorious victory of the Soviet government over the past." Therefore, in the second half of the twentieth century, this topic was studied by a number of historians. It is from the researches that reveal the essence of the content of the "Offensive Movement" that H.S. Sulaymonova, S. Soatov, R. Kh. Aminova, B.P. Polvonov, O.P. can be listed. Of these, the research of R.Kh. Aminova, H.S. Shukurova and V.L. Bilshay differs from the rest by its perfection. In the course of their research, they set out to explain the changes that took place in the lives of women after the Bolsheviks seized power and "liberated" women, and how Muslim women adapted to modern lifestyles.

In particular, a number of books by R.H. Aminova on the history of this movement answer a number of questions about the historical significance of the issue of "liberation" of women from the first years of Soviet rule, its conduct and consequences. Of course, due to the

demands of the time, the author interprets the importance of this issue from the point of view of Marxism-Leninism and analyzes a lot of information about the study of the "Offensive Movement" in Soviet and foreign historiography. R.Kh. Aminova, while studying the study of this issue in foreign historiography in the 60s and 70s, managed to "reveal" many of their "mistakes". In fact, in Soviet historiography of the time, the subject was studied one-sidedly, and many misinterpretations arose, which is widely studied in modern historiography.

However, in spite of the above-mentioned shortcomings, R.Kh. Aminova's works on the history of the "offensive movement" for today's researcher cover various aspects of the activities of the Communist Party and the Soviet government in the field of women. The emergence and development of Soviet legislation on the emancipation of women, the establishment of legal equality of women in society, the development of various forms and methods of active involvement of Uzbek women in economic, social and cultural life. Only reading these works requires a critical and historical perspective.

The role of the communist ideology in the socio-political, economic and spiritual life of the "revolutionary transformer" was positively assessed in the research of the period. It examined the role of Eastern women in society in the revolution, their impact on socialization from the point of view of the interests of the Soviet government and the Communist Party, and from the point of view of class. The essence of the literature of this period was the unscientific conclusion that the issue of women was "resolved" and that the essence of women's "freedom" was subordinated to the interests of the Communist Party.

The Reconstruction Policy, which began in 1985, began to address the social, political, economic, and spiritual problems of society, as well as the social problems of women in the late 1980s. This is due to the "new thinking" created by the "reconstruction policy", the growth of democracy and the process of transparency, the growth of national identity as a result of the release of the pressure of the ruling ideology, the social need for the restoration of historical truth. It was fun.

During the perestroika years, women's councils lost their practical significance only because they became a financial incentive for women instead of advocating for their interests. Also, for the first time in the works on women's issues in the 80's, the problems of involving women in social production, improving their working conditions, increasing the focus on lifestyle were raised.

In particular, RA Aminova in her pamphlet "Actual problems of social development in Uzbekistan in the context of reconstruction" noted that the level of higher education of women does not correspond to their professional occupation, their employment in low-skilled or unskilled labor is higher than men. "The share of women engaged in manual labor in industry, construction and agriculture in the republic is higher than in the country," he said. The share of manual labor in the republic's industry was 35.3%, including 42.5% among women. The hard work of women is not over. " The scientist identifies two groups of these problems. The first is the lack of technical equipment in industries where women's labor is common, and the second is the lack of training for women.

An important aspect of the Reconstruction study was the need to develop a new approach to assessing women's performance. However, due to the dominance of the communist ideology and the persistence of the dictatorship, this issue was not fully resolved.

In the early years of independence, creative freedom in the field of history began a comprehensive and objective study of the history of the "Offensive Movement" on the basis of new sources. The research created during this period is the third group of works on the subject under consideration.

The first steps in this direction were taken by professor, great historian D.A. Alimova. Her research work, a monograph and a series of scholarly articles on the history of Central Asian women, and her doctoral dissertation were the first steps in exposing the colonial nature of Soviet policy toward women. The article on the traditional views on the status of women in the family and society, as well as the interpretation of historical truth, for the first time shed light on various social views on the subject, their historical roots on a scientific basis.

Another researcher, M. Tokhtakhojayeva, in her book on women, *The Past Tired Women*, argues that improving the situation of women will only have a positive effect on society. Indeed it is. The author writes, "... no one denies that today women are still striving for the social, economic, political and spiritual spheres of society. "Women who only studied in Soviet schools and universities yesterday have chosen a business that is now fully realizing its intellectual and educational potential."

N.Juraeva also wrote a dissertation on the role of women in the socio-economic and cultural life of Uzbekistan (20-30s of the XX century) on the emancipation of women in the Soviet state. analyzed the essence of the policy of change on the basis of modern historical methods.

At one time, the issue of women's social activity in Soviet historiography was directly studied by ethnographers such as BF Kalachev, AV Malashenko, SP Polyakov, VI Bushkov, L.A. Chvir, AA Prazauskas. the main focus was on its negative aspects. During the years of independence, this issue began to be studied on the basis of both a new perspective and a new concept. Scholars such as D. Artikova, A. Ziyoyeva, N. Yusupova, A. Ashirov, M. Gafforova have studied the role of women in society in relation to Islam. The role of Islam in the life of women in the Fergana Valley at that time, as well as the role of Islam in the daily life of Uzbek women on the basis of modern research methods. revealed the historical basis of the ceremonies with the participation of girls and the peculiarities of the stages of development of the Fergana Valley on the basis of ethnographic materials.

In addition to the above research, a number of studies have been conducted during the years of independence to study the situation of women in areas such as economics, philosophy and law, based on new historical thinking, new approaches and methodologies. They reflect one or another aspect of the history of women's issues or some aspects of the problem.

In conclusion, the issue of women is one of the most unique and complex events in human history. The fate of thousands of Muslim women has left a deep mark on the history of the peoples of Turkestan, especially during the social changes of the 1920s, when the fate of thousands of women was resolved unilaterally and sharply.

From the rostrum of the large gatherings dedicated to March 8 for many years, it was said that the issue of women has been resolved in our country. Hymns were sung to the achievements of women cotton growers, weavers, scientists and others. However, their social insecurity, poor living standards, high infant mortality rates, and the fact that the majority of women live in rural areas have not been addressed.

In order to find out the reasons for the plight of women, to find their sources, it is necessary to turn to history, but to be extremely impartial.

The lives of Turkestan women have been built on centuries of Muslim law and tradition. Therefore, once the Soviet government is established, it is possible to destroy them in a short time and create a completely new tradition, a new woman and, accordingly, a generation of men completely free from the rigid notions of the creation of women. was not. From this point of view, a legitimate question arises: was it necessary to hold an "Attack" campaign in Turkestan? Has this move been historically justified? Is it a big change in people's minds? Is it true that in recent times, some writers have blamed the "attack" for the tragedy that befell

our women? Such questions have been debated, debated, or researched for over a hundred years.

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