

How to Cite:

Djuraeva, N. D. (2022). History of women's division in Uzbekistan. *International Journal of Health Sciences*, 6(S2), 3176–3198. <https://doi.org/10.53730/ijhs.v6nS2.5921>

History of women's division in Uzbekistan

Nilufar D. Djuraeva

Uzbekistan State World Languages University, Tashkent, Uzbekistan

Abstract---The article describes the history of the formation of the women's movement in Uzbekistan on the example of the Soviet period and the years of independence. This article highlights the essence of all three of the above stages, with a very ideological and one-sided approach to the issue of the treatment of women in the Soviet era, with scientific analysis. According to archival documents and historical sources, the leaders of the Soviet government relied on revolutionary changes in the attitude of Uzbek women to the socio-economic and cultural life of society, measures based on command-administrative policy, a class approach to the role of women in society. Since the assessment of the social activity of women by the Soviets was almost illegal, it is necessary to study this period in depth and give a fair assessment. The article draws scientific conclusions based on the fact that the formation of women's committees and women's non-governmental organizations in Uzbekistan, the socio-political activity of women is a decisive factor in the successful implementation of economic and political reforms. During the years of independence, historical work of national importance has been carried out in Uzbekistan to strengthen the role and position of women in society. The role of women in the public life of the country has been strengthened, a number of facilities have been created for them. During the years of independence, women have achieved great success in production, science, entrepreneurship, crafts, sports and art.

Keywords---Uzbekistan, independence, organizations, activity women, factor.

Introduction

The Soviets solved such problems as the social protection of women, the definition of their rights, equality with men, the abolition of private property, the transition to common property, which equalized labor and the "rights" of men and women. The universality of property, in turn, entailed the universality of labor. That is, there is no difference between female and male labor, for which their rights and opportunities in social production must also be equal. At the same time, it is natural that the natural rights of women, such as the family and the upbringing

of children, should be put on the back burner. This was in line with the goals of the Soviets.

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

1. 1917-1930 During this period, an increase in the share of female labor in production was of paramount importance, since women's "freedom" and equality with men were declared the official ideological task of the Soviet state. The participation of women in social productive labor was considered a key factor in determining their social status. In addition, the principle of equality of men and women in the family was introduced into Soviet legislation at the same time, and in December 1917 two decrees were issued: "On civil marriage" and "On divorce". These documents legalized civil marriage and equalized the rights of husband and wife in resolving divorce issues. The next important direction of the Soviet program for the emancipation of women was to ensure the political equality of men and women. From this period, the introduction of party-administrative quotas for the participation of women in state and state administration began.
2. 1930-1960 At this stage, there were big changes in the concept of the Soviet state policy in the field of women's equality. "The women's issue has been resolved," the message says. It was during these years that, as a result of the formation of the idea of social protectionism, women became the subject of state policy. This eventually restored the patriarchal system for the treatment of women.
3. 1960-1991 During this period, the Soviet state failed to solve many of the tasks set for itself to emancipate women. In particular, the idea of generalizing the household is one of them. Also, plans for public catering and construction of enterprises were not implemented on a regular basis, there were not enough places in preschool institutions. There were no significant changes in the distribution of responsibilities in the family - women were burdened twice as much as before. In the manufacturing industry, women continued to play a secondary role. Increasingly, a patriarchal approach to assessing the position of women in party reports began to sound. Although the democratic process that began in the mid-1980s did not significantly change the problem of women's equality, the need for a new methodological approach to assessing women's movements as a result of the "Reconstruction" policy was justified. But this issue has not been fully resolved. Because the continued dominance of the communist ideology, the preservation of the dictatorial regime did not allow this.

The need to involve women in public life was also present among the nation, which was manifested in the ideas of the Jadids, and the local intelligentsia also fought for the liberation of women. However, the progressive local intelligentsia did not have enough strength and support to firmly and broadly raise the issue of women's liberation with all their being. It was the duty of the Soviet government, which had sufficient power and the ability to completely solve this problem (Abdurashidkhonov,2001). The Soviet government, on the other hand, took advantage of this opportunity through command and control methods. During the 1920s, the Soviets developed a series of measures for the liberation of women,

which were reflected in the decisions and instructions of the government and the ruling political power. Women's departments have been set up at the center and at local party organizations. These departments in the early years did a lot of work among women. Taking into account the national character of our people, they approached the issue of women with caution, went around every apartment and carried out explanatory work, organized special women's clubs, artels, and shops.

Materials and Methods

Sex The article uses problem-chronological, comparative-analytical methods that ensure the unity of theory and practice, allow for the synthesis of objectivity, accuracy and development, linking history and modernity, based on a methodological approach. Representatives of the Soviet government, based on the goals and interests of their colonial and nationalist policies, in order to achieve the social and political activity of local women on November 12, 1919 (Aminova, 1975), in the Turkestan regional committee of the RCP (b), established the women's department of the city committee. From March 1920, departments for women's affairs were created under the Women's Department. In 1921, the women's section of the RCP(b) under the Turkestan provincial committee was transformed into the women's section of the Turkestan KP MK.

The Soviets, taking into account the peculiarities of the economic, cultural and living conditions of the women of the East, considered it important to develop three areas in the activities of the women's departments:

- Ensuring their economic emancipation by involving women in the relevant artels and trade unions;
- creation of schools, clubs and other cultural and educational institutions;
- political education of women on the basis of comprehensive coverage with all forms of involvement in the practice of "socialist construction" through propaganda (Aminova, 1987).

The created women's departments carried out a number of activities among women, involved them in social work, carried out various explanatory work on the basis of specific mechanisms for using their labor. The "problem of liberation" of women began to be solved by eliminating illiteracy among them and involving them in public life. In particular, literacy schools, mother and child homes, maternity hospitals, and obstetric courses have been set up. At the same time, special attention is paid to the creation of women's departments in the field.

In February 1920 in Petro-Aleksandrovsk (Turtkul) in Karakalpakstan, the first union of working women was formed, consisting of 30 people, which at the end of the same year was transformed into the women's section of the city party committee. This department has been operating since 1925. The organizers were mostly Russian women (Abdullaeva, 1962).

Women's sections have increased the activity of Uzbek women through conferences and congresses. This is due to the fact that conferences and congresses are important platforms for the exchange of opinions and experiences

of women, fat women, polygamists, the elimination of illiteracy, etc. The problems were solved, appropriate decisions were made (Abdullaeva). One of the main tasks of the women's department and its divisions is the "formation of class thinking" among local women. This was in keeping with the political goals of the Soviets, such as increasing the number of their supporters and obedient center benefactors.

In the first years of Soviet power in Turkestan, laws were passed aimed at the "liberation" of women from among the indigenous peoples, "the legislative establishment of their full equality with men, the prohibition of polygamy, polygamy and forced marriage of underage girls. "In particular, the resolutions "On equal pay for equal work of women and men", "On the protection of motherhood and childhood" were adopted. The first Soviet Constitution of 1918 also gave women the right to elect and be elected to public office on an equal footing with men. However, they were all declared "hoaxes" and were nothing more than a scam. Because instead of giving the locals political and human rights, the country has established strict control and persecution. Issues of positive significance, such as the involvement of women in public life, ensuring their equality with men in society, the prohibition of the marriage of underage girls, were initially reflected in the program of actions of the enlighteners.

Jadidism encompassed new ideological currents that sought to restore the socio-political rights and freedoms of women, which hindered the development of society, ensure their active participation in socio-political processes, get rid of the backwardness of educational and medieval relations, the backwardness of the Central Asian Muslim community and advocated the assimilation of Western achievements to overcome ignorance. This is because the Jadids are well aware that arbitrariness, oppression, injustice, ignorance and violence prevailing in an uneducated society will quickly and more fully find their expression, first of all, in the lives of women. Therefore, they liberated women, enlightening them, increasing their social activity, using their talents and abilities, creating conditions for them to use the possibilities of religious and secular science, allowing Uzbek women to live on an equal footing with European women. live. However, with the repressions of the dictatorial Soviet government against the Jadids, Uzbek women lost the social group that encouraged them to fight for their rights.

Jadids "cannot accept society as full-blooded members of society, properly solve the problem of the family, properly educate the younger generation, reform society, direct its development towards development, and ultimately the fate of the nation depends on the state of their women and family " - in their efforts to implement the following ideas:

- raising the status of women in society by determining their place in the family, ensuring equal rights for their participation in religious and secular affairs;
- to educate women on the basis of their national identity, their responsibility for the social, moral and labor education of the younger generation;

- since the cultural and spiritual level of any society is determined by the attitude towards women, the change in the negative attitude towards them (Razhabova,2003).

The issues of women, family and society, put forward by the Jadids, are aimed at solving universal problems and are of great importance today. Unlike the Jadids, the Soviets used women to achieve the selfish goals of their colonial policy, involving them in social and political life. Including:

- the Soviets sought to win their supporters in building a "new socialist society" by attracting local women to the socio-political front, replenishing their party ranks;
- tried to artificially spread the patriotic, nationalistic feelings inherent in the nature of Uzbek women in the territory called the Union;
- the Soviets pursued a policy of not using local women for their own purposes and shaping their political and legal consciousness;
- which, in turn, did not allow the awakening of the innate needs of the representatives of the local nation to understand national self-consciousness and fight for independence.

As noted above, the first half of the 1920s was explained by the fact that it was a period free from the oppression of communist ideology. That is why the activists of the women's movement, who took upon themselves the "initiative" of the Soviet authorities to implement measures to involve women in social and political life, entered the lives of indigenous women for the first time, mainly through persuasion. This allowed them to make some progress in ensuring the rights of women, involving them in creative, social work. These achievements were achieved only thanks to the feelings of patriotism, courage and initiative in the psyche of Uzbek women. However, the selfish goals of the Soviets required the alienation of women from the family environment. Therefore, at the first meeting of the organizers of Eastern women, held on April 5-7, 1921, such issues as the "Decree on Freedom of Divorce", "Decree on Marriage and Marriage Age" came to the fore agenda.

In June 1921, the Central Executive Committee of the Soviets of the Turkestan ASSR adopted a decree on the prohibition of the marriage of underage girls and polygamy, which abolished marriage. The age of marriage is set at 16 instead of 9 according to Sharia. Chapter 10 of the Criminal Code of the RSFSR "On the fight against obsolescence in the family, in everyday life" defined as the purchase of a bride (Inoyatov,1958). Also in 1928, the third session of the military-industrial complex adopted a law on marriage, new for the Uzbek SSR. According to him, the age of teenagers-boys was set at 18 years old, and girls - at 16 years old. However, the marriage had to be entered into with the consent of both parties. The law prohibits a couple from entering into a second marriage without legal separation from the first marriage. It has been established that both spouses have equal rights in the event of divorce . This is the positive side of the law. Weeks and even days of the fight against "fat and polygamy" were celebrated and events were held. One of their decisions also stated that "the divorce case should be decided within a week". During the "Xudjum" period, many divorce applications were filed with the courts, with references to new Soviet laws that prohibited

underage girls from marrying and engaging in polygamy, accustomed to marriage without the consent of girls, and annulled the bride - women who wanted to divorce their husbands. As a result, the policy of the Soviet government in relation to the family and marriage led to the disintegration of thousands of families, the scattering of children among their parents, the popularization of marriages, the depreciation of the family, the punishment of applicants by husbands and fathers, , or brothers. For centuries, traditional marriage has given men a privileged place in the family. While the revolutionary changes in the family and marriage of the Bolsheviks, which came into force, have already dealt existing men a heavy spiritual blow, they have pushed women to an unimaginable "bright life." This led to the loss of a family where women are truly happy. In addition, as a result of the fact that the activities of women in the family were condemned and not valued as a form of social work, the family was detached from its social status and turned into domestic work.

To achieve its political and economic goals, the dictatorial regime argued that "polygamy and polygamy are the fault of religion"(Abdullaeva). In order to promote marriage law, she made extensive use of the work of the special representative of the women's section, the human rights activist "People's Counselor". In December 1923, the People's Commissariat of Justice of the TASSR adopted a special resolution "On expanding the involvement of women from among indigenous peoples in the legal profession". A special representative of the women's department began to act as a defender of women's rights in court. The specific goal, tasks, forms and methods of work of the People's Court is a system that trains women lawyers, advocacy, open courts, special legal days and hours, meetings. At the end of 1924, she worked as a women's adviser in the people's courts of the Tashkent and Samarkand regions. However, most of them did not have special training and sufficient skills. Therefore, the Central Asian Bureau of the Central Committee of the CP(b) developed methodological guidelines for allocating 20% of places for indigenous peoples to study at Central Asian legal courses.

Trained female legal advisers were trained to promote the laws of the socialist system, not to assert their rights, she said. By the late 1920s, women's units began to take on the role of legal institutions through the Xudjum movement. As a result, "a special representative of the women's department participated in the process as a defender of women's rights" and received the status of "people's adviser" . That is why the Xudjum movement led to the beginning of a command-administrative system in the treatment of women. Clubs of people's advisers and practitioners have also been created under the Women's Club. In 1926, more than 100 local women served as people's councilors in the judiciary (Lyubimova, 1958). In 1926-27 there were 5642 women people's councilors in Uzbekistan, and in 1928 their number increased to 10450, or 41%. However, most of them did not have sufficient knowledge and skills, in particular, out of 1,680 female councilors in the Fergana region, 1 had a higher education and 911 were illiterate. In the districts of the Khorezm region, there were women councilors only on paper.

Also, the unfavorable socio-political situation, the victims of revolutionary changes in a society with strong patriarchal privileges, were "activists" who received the status of people's advisers due to the traditional way of life. The

Bolsheviks used European women in the socio-political life of indigenous women, when they were elected to the Soviets, in the Komsomol and party ranks, in implementing the policy of the center to equalize Eastern women with men based on the idea of a single nation. Almost all of them arrived from Russia on the instructions of the CPSU (b) MK. The Bolsheviks masked their nationalist views on this issue as follows: "The most important thing in resolving the issue of women was the sending of cadres from the central regions, trained in the spirit of high party spirit and proletarian internationalism (Chebotaryova, 1987)".

The predominance of Russian heads of the Zhenotdels increased the dominance of the European population in the country. This was an expression of the nationalist policy of the Soviet leaders. Indigenous women were soon involved in the movement to pursue a policy of "equalizing" women with men. In the socio-political life of the republic, new, Soviet-trained women from local ethnic groups appeared, acting as supporters of Soviet power. At one time, as true children of their people, they were convinced that the ideas of "socialism" and socialist construction were in the interests of the people. That is why they have worked with faith and perseverance all their lives. Since they lived in a complex historical era, they looked at life in the spirit of that era as a child of the age. But at the same time, there were women of local nationalities who fought for independence against the policy of the Soviet government and showed examples of patriotism and heroism. In particular, Shakarkhan from Altiyarik is one of the patriotic women, known for her courage, enterprise and courage in the fight against the policies of the dictatorial regime. For his bravery, he was even nicknamed Shakarkhan Korboshi. Until the end of his life, Shakarkhan Kurboshi fought against the Soviets and fought for national independence. Representatives of the national opposition, which consisted of the national intelligentsia, also fought against the chauvinistic and colonial policies of the Soviet government.

By the mid-1920s, a "new stage" in women's creativity began. The 13th Congress of the RCP(b) in May 1924 emphasized the "extraordinary relevance" of the work carried out among women. The congress adopted a special resolution on strengthening the influence of the party on working women and peasant women through political and cultural education in party organizations, involving them in party, industrial and cooperative building, promotion to elected positions and preparation for appropriate work, work among women. on the agenda is the intensification of work to strengthen the apparatus (Rajapova, 1987).

Initially, officials of the dictatorial regime in the early years were wary of the widespread use of female power. The involvement of women in harmful, complex industries as social protection is prohibited. However, by the end of the 1920s, this approach changed dramatically, and the policy of "equalizing" women with men on all fronts began to dominate. After that, women became increasingly involved in social and socio-economic activities. The reason for this was that by 1925 the strengthening of the material and economic base of the Soviet state had become the most important issue. For this purpose, on February 15, 1925, the appeal of the USSR military-industrial complex "On the rights of workers in the Soviet East and the fight against all forms of oppression in the family, household and economic spheres" was published.

A sharp turn in attitudes towards women in the republic began after the First Congress of the Communist Party of Uzbekistan (February 1925) adopted a resolution "On work among women." The resolution specifies specific measures for the party leadership of women's affairs, i.e., enlisting women in party, Soviet, trade union and cooperative building, production and representative meetings, developing cultural and educational work among local women, in the women's departments. Particular attention was paid to the work of indigenous peoples. The novelty of the issue lay in the fact that in 1925 the main task was to strengthen the material and economic base of the newly formed Soviet government, to increase the involvement of indigenous women in the production process, that is, on the labor front.

In order to increase the "social activity" of local women, the All-Uzbek Congress of Peasant Women (March 1925), twice the Council of Heads of Women's Departments (April, October 1925), which worked among women, were held in a short time. The All-Uzbek Council of Workers (August 1925), the regional councils of this category of employees, the 1st Tashkent Conference of female students (April 1926), the Second Council of employees of the Central Asian women's clubs and red corners (April 1926), etc., events were held (Rajapova, 1987.). From March 1925 to March 1926, the number of women's clubs increased from 11 to 32, and the number of members increased from 920 to 3,000. However, the center was not satisfied with these measures and called for more violence, noting that "the process of restructuring the social consciousness of women in society does not meet the needs of socialist construction".

Women sewed, traded, read and wrote without resistance in shawls. Based on a more persuasive approach, the activists carried out all activities in proportion to the peculiarities of the women's lifestyle and national traditions (Alimova) Initially, it was not about exposing women or throwing off their veils, but propaganda work among women was based more on the indoctrination of "socialist ideas." As a result, some progress has been made in ensuring women's equality and their active participation in public affairs. However, in connection with the economic needs of the Soviet government, the struggle against the "old-fashioned" attitude towards women, under the pretext of "liberating" them, in 1927 a socio-political event began in the republic "Xudjum". The movement for Uzbek women was a product of Soviet aggression and was an encroachment not only on the fate of women, but also on the traditions, customs, history, religion, language, culture and spiritual values of the Uzbek people. Before the period of national independence, only positive opinion was expressed about the "Xudjum". However, as we began to delve deeper into the nature of the spiritual and spiritual crisis in our social life, all the intrigues of colonial policy became apparent, and these intrigues began to manifest themselves as the cause of all our misfortunes. That is why today, as our people continue to mobilize for national revival and spiritual cleansing, we must expose all the vices of the period of dependence.

If we talk objectively about the "Xudjum", then thanks to this socio-political event, Uzbek women spiritually awakened and overcame restrictions in all spheres of public life, regaining activity, freedom and equality. They were given the opportunity to learn and develop their knowledge and skills. Thanks to this opportunity, a layer of intelligent women has formed among Uzbek women,

demonstrating their potential and talents in education, culture, science, art, medicine and in all spheres of public life. They spared no effort and courage to raise the prestige of the Uzbek people. It was during the "Xudjum" period that the Soviets used the innate abilities of our women, such as rebellion, justice, struggle, diligence, initiative, to their interests and needs. That is why these skills began to serve the interests of the colonialists. Over time, the social activity of Uzbek women began to have negative consequences for them. Even without an "offensive" movement, national movements could allow women to get education and careers, which would take years, and national and religious values would not be trampled on.

The "Xudjum" campaign has made a radical turn in the fate of Muslim women, eroding national and religious values, spiritual views, traditions and skills that have been formed in the minds of our people for thousands of years. Because the traditional way of life did not feel the need for women's social activity, women's labor in production. The family, the upbringing of children were not an insult for a woman, but the only and sacred duty, and no one thought of using their strength in hard and physical labor. But sooner or later, it is natural that the acceleration of social development will change the lives of women. It took years.

If you delve into the social and political roots of the "Xudjum", then the goal of "educating" Eastern Muslim women, "asserting their rights", "equalizing them with men and involving them in public activities" was, on the one hand, the Soviet common property, while at the same time strengthening the economic, material base of his reign, and secondly, the introduction of new forms of dumbness by condemning the local population to spiritual slavery in the country.

In order to accelerate the involvement of Soviet women in the socio-political and economic spheres, on June 18, 1926, on the basis of the report of the head of the women's department of the Central Asian Bureau of the Central Committee of the CPSU S. Lyubimova (b), the All-Union Communist Party of Bolsheviks (b) MK "... considered it necessary to strengthen internal party and educational activities for fight against "obsolescence" in the treatment of women in marriage". The third provincial meeting of the Women's Department, held in September 1926, also considered this issue.

After that, in December 1926, under the Central Committee and the Central Committee of the Communist Party of Uzbekistan, commissions were created to intensify the struggle for the "liberation" of women in the central republic and region, and since 1927 in the region and region. conduct an "Xudjum" campaign. One of the important tasks of the "liberation of women" was the fight against the veil. Even in the newspaper Pravda Vostoka there was a separate column "From the courtroom", in the magazine "Against the veil and scarf", and in the magazine "New Way" propaganda was carried out through various articles. The event was greeted by women in high spirits. For their eternal dream was to throw off the black veil, to see the bright world with an open face, to acquire knowledge, to have equal rights with men in life.

"Xudjum" campaign was carried out in two stages: the first - the period of "preparation" from September 1926 to February 1927; the second was the

"minting period" from March 1927 to 1932. The first stage was the period of development and consolidation of the "Xudjum", the essence of which was connected with the activities of mass organizations led by many communists. That is, the Komsomol, the trade union, the Koshchi union, cooperatives are among them. Especially at this stage, women's cooperatives and handicraft production cooperatives played an important role (Aminova, 1975).

Results and Discussions

The action " Xudjum " became very popular on the occasion of the celebration of March 8, 1927, and rallies were held in connection with the ceremony of dropping the veil. In the first stage of the "Xudjum ", from the end of 1926 to May 1927, about 100,000 women threw off their veils. In the summer of 1927, about 120 schools for the eradication of illiteracy were attended by 5,000 women, and 200 family clubs operated. The re-election of the people's councilors ended with the election of 5,000 women. This amounted to 24.8% of the total number of people's councilors. 128 thousand women, or 16.7% of the total number of voters, took part in the elections to the village council. Of these, 13%, or about 4,000 women, were elected to the village council. In total, about 50,000 women took part in the elections, but only 1,500 were elected to the Soviets. This amounted to 7% of the elect. However, party workers, shocked by the success of the "Xudjum", completely forgot about the Islamic factor, rooted in the blood of the local population (Ikramov, 1927). Looking at him with disbelief, they chose the path of beating him to the ground, openly denying him, tearing him to pieces. This, in turn, led to sharp actions by the clergy and priests against the Soviet regime. During the "Xudjum", in accordance with the instructions of the center in February 1927, a sharp struggle began between supporters of the women's movement against the "old system" and believers, i.e. supporters of the traditional way of life. Here it is necessary to distinguish reactionary priests from progressive priests. In Tashkent, for example, the reactionary clerics from the tower of the Kokaldosh Madrasah responded by killing and punishing women against the Soviet policy of "opening up" women. Progressive priests, on the other hand, have worked to prevent conflict, controversy, bloodshed, and tension that could arise over the issue of women's freedom. It is well known that progressive priests favored the emancipation of women. For example, in 1926, when Mulla Foziljon Makhzum expressed a negative attitude towards women's meetings and women's schools, Mulla Urunbaev refuted Foziljon Makhzum's opinion in the Fergana newspaper, stating in the Koran that women have equal rights with men. Women also say that they have the right to pray 5 times a day, go to visit, go to the market, read, receive information. Another mullah, Zukhriddin Oglam, states in his article that there is no veil for women in the Qur'an. The head of the Kokand clergy, Turakhan Makhsum, said that the role of the clergy is to mediate between the government and the population, and the leader of the Andijan clergy, Sheikh Mavlana, urged them not to oppose government measures to free women (Karryeva, 1989). Mursali Bibi, head of the women's department of the Central Spiritual Administration of Muslims, addressed the women: "Dear friends! Confidence in Islam among Muslim women is declining significantly. There is no mutual respect between people who do not believe in religion" (Lyubimova, 1958).

The invitation ends with a call not to resist throwing the shawl and at the same time pay attention to religious education. However, instead of supporting the progress of the clergy, the Communist Party formed the "Fighting Godlessly" society against them. This society regarded the clergy as a "class enemy" and, in a bitter struggle, ignored the proposals of progressive priests to cooperate with public bodies in exposing the female face.

During these years, the "Xudjum" became so mobilized that a socialist competition was held between the republics to expose the faces of women (Alimova, 1992) and commissions against the hijab were formed. Unemployed travelers also took advantage of the promise of rewards to those who plucked the headscarf and burned it. They began to tear the veils from the faces of the women in the street. More and more Komsomol youth are involved in such offensive processes[53]. For example, in the holy month of Ramadan in the old part of Samarkand, 8 Komsomol members removed the veils from women's faces. Indigenous people responded to such actions with massive protests (Karryeva, 1989). During the "offensive" movement, the use of excessive administrative pressure and coercion on the part of the party, Soviet and public organizations led to irreparable negative consequences. During the night, both an "oriental female freedom fighter" and a liberated woman were killed. According to official documents, from 1927 to 1928, more than 2,500 activists, members of village and district councils, directors of women's clubs and libraries died in Uzbekistan (Alimova, 1992).

In particular, the Soviets skillfully used the indigenous peoples in the party ranks to try to expose women's faces. In particular, by 1927 the communist parties of the republics of Central Asia had 40,000 members and candidate members, of which 25,000 were indigenous peoples. They were supposed to be at the forefront of the "Xudjum" and be a role model". However, many of them led their wives to the place where the veil was lit, forcing them to enter the chachvan again the next day. Accordingly, the XIV plenum of the Central Asian Bureau, held in October 1927, decided to punish party workers for "petty crimes" up to and including expulsion from the party ranks. Instead of persuasion and educational propaganda, methods of intimidation, panic and punishment were used. As a result, according to the Komsomol meetings of Andijan Oil Refinery No. 5 and Kokand Oil Refinery No. 2, local communist workers expressed their readiness to reveal the faces of their women. Or the participants of the regional congress of teachers and intelligentsia, held in the Fergana region in the spring of 1927 under Soviet pressure, also unanimously supported the "Xudjum" and expressed their readiness to expand the network of women's schools and fight the old way of life. But, unfortunately, many organizers and activists who put forward such an "initiative" fell victim to the Xudjum campaign. Because the traditional society was not yet ready for the above revolutionary changes. In addition, the priests were forced to accept receipts from the clergy, and their wives were forced to wear veils. However, this socio-political event did not take into account the then social situation, the national and spiritual worldview, the relationship between a man and a woman in the family, religious values rooted in the minds of people, established traditions and customs. families and women. In particular, the number of divorces has increased as a result of ignoring the role of the family, which is the basis of society, the center of education and happiness for Uzbek

women. This, in turn, had a negative effect on a healthy spiritual environment in the family. The negative consequences of the tragic events caused by such an "offensive" movement were opposed by national people's leaders, national leaders, who at that time were called "rural bourgeoisie", "enemies of socialism", "counter-revolutionaries", "enemies of the people", "enemies of the collective farm" and independent, enterprising collective farmers who could easily manage their farms.

In particular, People's Commissar for Land and Water Resources Inomjon Khidiraliyev, one of the national figures who correctly assessed the situation, said: "The country is spontaneously overpopulated with Russians. Keep in mind that during the war the peasant will not support us." However, his views were recognized as slander for the party (Shamsutdinov, 1991). In the wake of the "Xudjum" National Opposition movement, the clergy, denounced as "superstitious" by the Soviets for their role in exposing women's faces, called for propaganda to expose women, not just women. what they relied on was not taken into account. Instead, priests were considered class enemies. Believers were persecuted and oppressed. In fact, the "national opposition" did not interfere in the fundamental foundations of the socialist system, but offered a different path for "socialist construction". The path they proposed would help prevent the movement of society towards totalitarianism, eliminate the negative aspects of the Soviet national policy, integrate national interests into the restoration process, and establish the principles of democracy and humanistic values.

At the same time, a number of mistakes and shortcomings were made by officials responsible for the paid campaign, people's leaders. In the book of the First Secretary of the Central Committee of the Communist Party of the Republic of Uzbekistan "Women's Issues of Uzbekistan" A. Ikramov - Girls should strive to join the party. They destroy the old, rotten life, create new conditions for themselves, introduce new traditions into life, which the Communist Party calls for, and the question of throwing the shawl is only the beginning of a huge, long and difficult process. At the same time, Akmal Ikramov, speaking at a meeting of Uzbek women workers on October 7, 1927, commented on the "successes" of the Attack movement: in March-May 1927, 100 thousand women put on veils, 200 family clubs were formed. There were 120 literacy schools for every 5,000 women. It states that 5,202 women, or 24.8 per cent of the people's representatives, took part in the by-elections (Alimova, 1972).

It goes without saying that these figures also led to numerous victims due to the fact that the socio-psychological state of the people, regardless of religious and spiritual factors, was achieved by intimidation, panic, punishment, and oppression. Ikramov also criticized the reliance of some party and state figures on the clergy during the «Xudjum» , stating that "our army consists mainly of bats, the poor, the middle class." He also noted that the "offensive" movement was a long process, that many did not understand the need for a phased plan, that the methods of organizing women's "freedom" on the ground were wrong, that it consisted mainly of administrative teams (Ikramov). This was evidenced by the tragic consequences of the campaign, which began with agitation and continued by the command.

At the Second Congress of Soviets of the Republic on March 30, 1927, another national figure, F. Khodzhaev, accused believers of attacking "Soviet culture" and called the struggle for culture a struggle for the liberation of women. At the same time, he noted that women's freedom is of "considerable economic importance" and that "women's full access to productive opportunities is hindered by their secrecy, illiteracy and religious affiliation due to internal customs." socialist state" (Khodjaev, 1972). As can be seen, F. Khodzhaev also expressed a modern opinion. But even in practice, he ideologically sympathized with the Group of 18, which opposed the colonial policy of the Soviets, based on "socialist experiments" carried out by command-and-control methods. The group, which included 18 high-ranking party and Soviet officials, protested against the hasty release of Uzbek women, administrative pressure, intimidation and fines, and the use of force to attract women to meetings. They proposed to take into account the specifics of the country when carrying out reforms in the republic. However, a large group of communists opposed their speech, and they were repressed as "enemies of the people".

The "Xudjum" movement led to many tragic consequences, as it was carried out in a hurry in the form of mass mobilization. In 1927-28 alone, more than 2,500 activists, deputies of village and district councils, directors of women's clubs and libraries died in Uzbekistan (Palvanova, 1982). Of course, this figure is not complete. It is not known how many of the ordinary participants in the "Xudjum" were killed or maimed, and who claimed responsibility for these tragedies. As a result of the "liberation" campaign of women, many of our women became innocent victims. The husband became the murderer of his wife, the father became the murderer of his daughter, the brother became the murderer of his sister. Sources testify that "in 1926-1928, 300 women were killed in the Samarkand region alone" (Volniy, 1991). In particular, in the Yukori Darkhan district of the Samarkand region, an evil social activist Z. Takhirova was killed, Rafoat was killed by her husband Ismat for membership in the Komsomol (Galpershtein, 1930), and an employee of the "Xudjum" plant, Ochilkhon Sodikova, was strangled by her husband for participating in an amateur art group. On June 27, 1927, in the village of Poloson, Buvaidinsky district, Kokand region, the peasant Abdukodir Khodjimatom hanged his wife for throwing a scarf and engaging in active work, and in the village of Nazar Makhram, Andijan region, Khadicha Eshbayeva and her husband were killed. Surmakhon Shermatova was killed by her husband for dropping her headscarf and attending a women's rally.

In 1927, Zhulunbi Yuldasheva from the village of Yangiabad in the Chust-Pop region, Zulfiyaxan Kokibaeva from the village of Muchum in the Chartak region and many other women became victims of Soviet revolutionary news. In 1929, Nurkhan was killed by his brother in Margilan. An activist from the village of Lugumbek, Izbaskan district, Andijan region, a member of the "Koshchi" association in 1926, he was one of the first to throw off the veil on March 7, 1927, and on January 9, 1929, Omonbibi, appointed chairman of the local executive committee, was brutally stabbed to death. 14 people were involved in the murder of Omonbibi. In 1928 Khosiyatoy Bakhromova, an activist from Bukhara, was killed by her husband and brothers for throwing down her headscarf and joining the Komsomol. To put an end to the growing tragic fate of women, the Soviets cunningly set the local population against themselves on the basis of the proverb

"take the stalk out of you." In other words, the "attackers" executed the executioners at the "request" of the locals. In particular, out of 671 people arrested in 1928 and sentenced to various terms of imprisonment, 7 people were sentenced to death. "...the proliferation of atrocities has confused some women. They began to cover their veils again. Of the 3,000 women who threw off the veil in Margilan, 2,600 began to wear the veil again" (Fozilxo'jaev, Zvedenyuk, 1977). The reason for all this was that the slogans of "new life" were proclaimed in an unspoken situation, without regard to the traditional way of life. Under such conditions, many wrote letters to the *Novy Put* magazine and other newspapers, emphasizing the need for a law banning the wearing of a shawl under Soviet pressure and violence. However, the central government pursued a very cunning policy, knowing that the adoption of the law on chachvan was an administrative method (Lyubimova, 1928). On December 5-12, 1928, the All-Union meeting of employees working among the women of the East was held. The meeting participants came to the conclusion that it is necessary to organize the protection of women through economic and cultural activities and encourage them to throw off the veil, and punish those who oppose this.

Certain changes have been made to the articles of the USSR Criminal Code relating to the protection of women. On October 1, 1928, a code of laws was developed in Uzbekistan, which included special articles against the "freedom" of marriage, family and women (Aminova, 1975). Then, on the occasion of March 8, 1929, there were attempts to throw off the veil in remote areas of the republic. In March 1929, members of the Kashkadarya regional trade union demanded that all women close to them throw off their veils. Otherwise, they would be excluded from the union (Lobachev, 1986).

Thus, the Soviets continued to struggle to put on a shawl under the slogan of "economic emancipation" of women to achieve their goals. That is why it was difficult to understand his hidden purpose under the current policy of the Red Empire. Since 1928, the second stage of the "discovery" of Eastern women began. At this stage, despite the fact that the "attack" was given the coloring of "massacre", the communists continued to oppose the "opening" of their women. Investigations have shown that some Communists have given their women away under their own names, but in practice have not thrown off their veils. It turned out that many members of the Soviet government also refused to reveal the faces of their women. Seeing that the members of the "Koshchi" union did not "reveal" their women, the peasants also reported that they did not join the process. These processes prompted the Soviet government to act administratively. In June 1928, the Executive Committee of the Central Committee of the CP(b) instructed the communists to expose their wives and relatives as soon as possible, and the Control Commission to take decisive action against the "closed" women and communists associated with them. The primary party organization entrusted this task to the People's Commissariat of Justice. meetings of this organization were openly attended by women close to the communists. Then, on March 8, 1929, even in the most remote provinces, massive attempts were made to throw off the veil.

On May 8, 1929, at the III Congress of Soviets of the Uzbek SSR, the issue of "wider involvement of women in the work of building a socialist society" was

discussed. This further accelerated the involvement of women in social production. The fact is that the «Xudjum» ended in "success" in a short period of time, the success of which was due not only to the impact of the «Xudjum» . In other words, the activity of our women was due not only to a shawl, a protest against the past life in the "four walls". Perhaps the specific reason for this was the presence in our female nature of a sense of struggle against injustice, rebellion and militancy (Alimova, 992).

Social activity was very strong among Uzbek women. This was connected, on the one hand, with the propaganda work carried out by the Soviet authorities and the Bolshevik Communist Party, and, on the other hand, with the aspirations and thirst of the women themselves. However, their aspirations were suppressed ideologically. The Soviet regime was a society that was unable to ensure the political activity of not only women, but also men. It should be noted that the "offensive" on the fate of the peoples of Turkestan did not last for a certain period of time, but from the first to the last days of Soviet power, changing its forms in various forms, clothed in false slogans and slogans. However, Uzbek women, who believed that "socialist ideas" served the interests of the people, did not understand the essence of this insidious policy and acted courageously in all respects, relying on an innate sense of patriotism and freedom. The growth of the political and legal self-awareness of Uzbek women, their recognition of their rights and freedom of thought were impossible due to the centuries-old influence of Islam, and then the Soviet regime. Eastern Andish, for the shyness, obedience and prudence of Uzbek women, as well as the pressure of the Soviet command and administrative system, forced them to adapt to any policy. In conclusion, it should be noted that the identity of Uzbek women, their national and religious traditions, their spiritual values were not taken into account during the Attack movement, organized to artificially accelerate the process of women's liberation. The "Attack" campaign started at a time when ideas about the "new system" had not yet formed in the public consciousness of the broad masses. The psychology of men and their level of privilege in the family over the centuries have not adapted to the changing situation. The role of the family in society was devalued, its social status was lost. Stunned by the "successes" of the «Xudjum» , the Soviets completely forgot about the Islamic factor in the blood of the local population and looked down on the clergy. The denial of religion also led to negative consequences for the destinies of women. The "offensive" movement was organized not for the real liberation of women and their equality with men, but for the political and economic interests of the Soviets. As a result, women were involved in the same physical labor as men.

The only positive aspect of the Attack movement was that it allowed Muslim women to demonstrate their talents and potential, participate widely in public and political life, and receive education. The Soviet government and the Communist Party, using all forms and methods of the command and control system, sought to enlist the support of local women by attracting them to the socio-political front, replenishing their party ranks and building a "new socialist society." As a result, socio-political consciousness increased somewhat. and the activity of Uzbek women. Attempts were made to artificially instill patriotic and nationalist feelings among Uzbek women in the so-called Union, and the policy of

not forming their political and legal consciousness prevented the awakening of innate needs for national self-consciousness and the struggle for independence.

Only in the years of independence did women receive literally equal rights. The independence of our country made it possible to solve a number of tasks to protect the socio-economic interests of women, educate a spiritually and physically healthy generation, ensure the strength of the family, social protection of motherhood and childhood. Radical changes have taken place in the Women's Movement, which unites the social, cultural and political activities of women's groups and organizations to promote the interests of women at all levels and improve the system of gender relations.

Large-scale reforms carried out during the years of independence have served to create opportunities and favorable conditions for the realization of women's rights and freedoms, social activism, the development of small businesses and private entrepreneurship, farming, social protection and family stability in order to realize creative potential. women. At the same time, at a new stage in the development of Uzbekistan, women's activism plays an important role in improving the effectiveness of reforms and in a more stable and dynamic development of the country.

In this regard, it is necessary to quote the words of President Shavkat Mirziyoyev: "It is necessary to further strengthen the atmosphere of peace and kindness in our society, to further increase the authority of women in our social and political life, who play an invaluable role in raising a healthy and harmoniously developed young generation. Creating decent conditions for them, creating new jobs, alleviating the burden of our sisters, strengthening their health, realizing their talents and abilities will continue to be an important task" (Mirziyoyev, 2018).

Therefore, in accordance with the Decree of the President of the Republic of Uzbekistan dated February 7, 2017, PF-4749 "On the Strategy for the Further Development of the Republic of Uzbekistan" - Ensuring the employment of girls, graduates of professional colleges, their wide involvement in entrepreneurial activities, further strengthening the family base. In particular, the adoption of Decree PF-5325 of February 2, 2018 "On measures to radically improve activities in the field of supporting women and strengthening the institution of the family" led to a new stage in state policy towards women.

Over the years of independence, more than 80 legal acts on human rights, in particular on women's issues, have been adopted (G'afforova, 2018). Recognition of the political activity of women, the creation of new jobs to solve their social problems, increasing their role in the economy, entrepreneurship, science and technology, as well as state building is one of the important directions of state policy. established child protection. At the same time, the resolution of the Supreme Council of the Republic of Uzbekistan "On Ratification of the Declaration of Human Rights and Freedoms" (September 30, 1991) (Sultanova, 2005) was one of the first legal acts of independent Uzbekistan. The Republic of Uzbekistan was the first in Central Asia to accede to the UN Convention on the Elimination of All Forms of Discrimination against Women "Universal Rights of Women", adopted in December 1979. This Convention, in turn, served as a full support for women,

ensuring their participation in the urgent task of accelerating the development of society and the process of democratization. At the same time, she acceded to the Maternity Protection Convention of the International Labor Organization, adopted on March 10, 1952, and the Convention on Discrimination in Employment and Employment, adopted on August 30, 1997, No. 111. (G'anieva, 2006) accordingly, international standards aimed at eliminating any discrimination against workers in matters of labor and employment have been brought into line with national legislation. Uzbekistan has joined more than 60 international human rights treaties, 23 of which are directly aimed at protecting the interests of women.

According to Article 46 of the Constitution of the Republic of Uzbekistan, the equality of women with men is equated with the norms of international law. They declare that the improvement of the status of women, the protection of their freedoms, rights, interests and health is one of the national policy priorities. In accordance with the tasks set at the Fourth World Conference of Women in Beijing in 1995, in Uzbekistan in 1998 a National Action Plan for the Advancement of Women was adopted. This program has played an important role in coordinating the activities of state and public structures to address the economic and social problems of women.

At a new stage in the development of Uzbekistan, political, economic, cultural and spiritual processes, plans, ongoing reforms - in general, all work is aimed at building the future of the country, and women are widely involved in this. The Committee, which ended in 2020, has a long history and was listed as a Women's Committee by presidential decree in 1992. On the eve of March 8, 1993, the presidential decree on awarding a group of women mentions the name of the Women's Committee of the Republic of Uzbekistan. This means that the committee has been working for many years.

In 1995, the Chairwoman of the Women's Committee was appointed at the same time Deputy Prime Minister. On the ground, the chairmen of the regional branches of the committee acted as deputy governors. The Decree of the President of the Republic of Uzbekistan dated 2004 "On additional measures to ensure the activities of the Women's Committee of Uzbekistan" provides that the staff structure of the Women's Committee will be financed from the budget. In the Strategy for Action on Five Priority Directions of the Development of the Republic of Uzbekistan for 2017–2021, it is planned to increase the level of social and political activity of women, strengthen their role in public and state administration, employ women, graduate from professional colleges and engage them in entrepreneurial activity and further strengthen the foundations of the family".

It is well known that women make up 45% of the total number of workers and employees in various sectors and sectors of the country. This is because society can have an ideal direction in its development only if women are actively involved in science, technology, production and management in all spheres of public life. That is why in the era of globalization and the clash of civilizations, questions are being raised about the further development of the role and place of women (Djuraeva, 2020). However, in 2020, the Women's Committee was abolished and

the Ministry of Mahalla and Family Support was created by a corresponding decree.

The ministry also has the following important responsibilities for women: ensuring the effective implementation of the state policy of supporting women, protecting their rights and legitimate interests, increasing their role and activity in the socio-political life of the country, ensuring equal rights and opportunities for women and men; timely identification of women's problems, provision of social, legal, psychological and material assistance to women in need and in a difficult social situation, including women with disabilities; These include comprehensive support for women's employment, improvement of working conditions, wide involvement of women, especially young girls in rural areas, in family and private business and crafts.

Directive 69 of the New Development Strategy of Uzbekistan for 2022-2026 provides for the support of women, ensuring their active participation in public life. On March 1, 2022, the State Committee for Family and Women Affairs was created in the video selector, which identified important tasks to bring the system of work with women to a new level. This committee is called upon to protect the rights and legitimate interests of women, increase their role and activity in the socio-political life of the country, ensure gender equality, involve them in scientific activities; timely identification of family and women's problems, provision of social, legal and psychological assistance to families and women in a difficult social situation; such as creating the necessary conditions for training women in professions that are in high demand in the labor market.

The hokim (governor) and senator of Turakurgan district of Namangan region Zulaikho Makhkamova was appointed as the chairman of the new committee. Before becoming governor of Turakurgan, she was the first deputy chairman of the former Women's Committee. Regional, district and city branches of the new-old committee are also being formed. Their leaders will be the Deputy Governor. The position of a women's activist will be represented in the neighborhoods. The committee manages the Women's Support Fund and the Women's Book Fund. The Women's Committee, active from 1991 to 2020, was formally a non-profit organization. The new committee is a full-fledged state body.

On March 7, 2022, Decree of the President of the Republic of Uzbekistan OF-87 "On measures to further accelerate work on systemic support for families and women" was adopted. According to the decree, from September 1, 2022, women who have continuous work experience over the past 6 months in all legal entities, except for budgetary organizations, will receive maternity benefits from the budget based on the amount of minimum consumer spending per month. Starting from the 2022/2023 academic year, 1.8 trillion soums will be allocated annually from the budget to banks to provide interest-free loans for a period of 7 years to pay for the contracts of women studying at universities, colleges and colleges, correspondence and evening studies. The contract fee for all women studying for a master's degree at state universities will be reimbursed and at least 200 billion soums will be allocated annually.

Additional grants are annually awarded to 50 foreign universities for bachelor's degrees and 10 women for master's degrees through the El-Yurt Umidi Foundation. Every year, the local budget pays for contracts for the education of 2,100 socially needy family members, orphans and students left without parental care. Every year, 500 women with at least 5 years of work experience in their specialty, but who do not have a higher education, are annually admitted to state universities on a contract basis in accordance with the recommendations of the State Committee for Family and Women Affairs. At least 300 target quotas are allocated annually for women in state scientific organizations or university doctorates.

Conclusion

In a word, ensuring the rights and interests of women in our country, increasing their economic, social and political activity is defined as an important direction of state policy. Over the past years, some work has been done in this direction. In Uzbekistan, the women's movement has reached a new level, and the state is pursuing a policy of caring for their full support.

The following factors also play an important role in increasing the social activity of women:

- development of the scientific potential of women;
- improving the socio-economic living conditions of women, taking into account their livelihoods;
- increasing human activity in the field of education;
- increasing political and legal citizenship;
- intensification of peacekeeping and peacekeeping activities;
- expanding the participation of women in promoting patriotism and interethnic harmony;
- active participation in solving the problem of women's employment, and so on.

Thus, thanks to independence, the empowerment of women has expanded. These opportunities are, above all, the protection of women's rights by building a democratic state and a fair civil society. This is reflected in the fact that women become more active as a result of their personal interests (Nilufar Djuraeva, Nodira Toliboeva).

References

- Arefiev 1. Munavvar Qori Abdurashidkhonov (2001). From my memories. – Tashkent: Sharq. B.62-63.
- Women's Cooperative // New Way. 1926. №3. B.29.
- Aminova R.Kh.(1975.) October and the solution of the women's issue. - Tashkent: Science. P.52.
- APA of the Republic of Uzbekistan, Fund 60, List 1, Case 897, page 1.
- APA of the Republic of Uzbekistan, Fund 60, List 1, Case 853, Sheet 16.
- APA of the Republic of Uzbekistan, Fund 60, List 1, Case 305, 3-5 pages.

- R.H.Aminova (1987). «Xudjum” on the fate of Uzbek women. - Tashkent: Knowledge. B.4.
- Abdullaeva Ya.A. (1962) Women of Karakalpakstan ...- Tashkent: P.88; Xudjum-znachit nastuplenie. P.91; Bikkulova Z.M. From the history of the struggle of the Communist Party for the emancipation of the women of Karakalpakstan.//Social sciences of Uzbekistan. No. 1.P.29.9. Abdullaeva Ya.A. Women of Karakalpakstan – Tashkent: P.90.
- NA of the Republic of Uzbekistan, R-17 fund, list 1, case 286, page 126. There.
- See: The Constitution (Basic Law) of the Turkestan Republic. - Tashkent: Publishing house of the Commissariat for National Dalams. 1918; Collection of decrees and orders of the Council of People's Commissars of the Turkestan Federative Republic. -T.: 1918. S. 33; Great October and the emancipation of women in Central Asia and Kazakhstan (1917-1936). Sat.doc.and and mater. 1971. S. 46-47.; Resolutions and resolutions of the congresses of the Communist Party of Turkestan in 1918-1934. -T .: State Publishing House of the Uzbek SSR. 1958. P.193.
- New history of Uzbekistan. Uzbekistan in the period of Soviet colonialism. Second book.-Tashkent: Sharq. 2000.B.375.
- Razhabova D.N. (2003) Problems of youth and women in the views of the Jadids of Turkestan (late 19th - early 20th centuries). Abstract of the thesis k.i.n - Tashkent:-P. 27.
- NA RUz, R-34 fund, list 1, case 266, sheet 601.
- NA UzR., Fund R-17, List 1. Case 286, page 126.
- Inoyatov T.T. (1958). Courts of Soviet Uzbekistan in the fight against survivals. Tashkent, Proceedings of SAGU, issue 124.book 4.C.18.18. Women in Sharia and Shura Law // The New Way. 1929.No.4. B.8.
- “The national economy of Central Asia”. No. 9-10. P. 35.
- New history of Uzbekistan (2000.). Uzbekistan in the period of Soviet colonialism. The second book. -T .: B.376.
- Abdullaeva Ya.A. Women of Karakalpakstan... -Tashkent: P.61.
- The work of Muslim women in the people's courts // News of Turkestan. December 16, 1921; OzR PDA, 60-jamgarma, 1-ruykhat, 3713-ish, 13-16-varak.
- Great October and the emancipation of women in Central Asia and Kazakhstan (1927-1936). P.56.
- APA of the Republic of Uzbekistan, Fund 58, List 1, Case 2112, Pages 3-8.
- NA RU, Fund R-86, list 1, case 3618, pages 22-26.
- APA of RUz, Fund 60, List 1, Case 3713, Page 13.
- Rabota musulmanok v narcudax // Izvestiya TurkTsIKa.1921.16 dekabrya.
- NA RU, Fund R-86, list 1, case 3618, pages 22-26.
- Lyubimova S. (1958). In the first year. Moscow: P. 41.
- NA RU, fund R-86, list 1, case 4433, 192 pages.
- NA RU, Fund R-86, List 1, Case 4450, 24 pages.
- APA of the Republic of Uzbekistan, 58th fund, 5th list, 815th case, 70th sheet.
- The murder of Vakila Shermatova (1926) // New Way. №1.B.36; Red Guard Wives // New Way. 1929.No7.B.17; Red Guard Wives // New Way. №6.B.15.
- Cheboryatova V.G. (1987). Women of Uzbekistan are active builders of a new society.-Tashkent: Bilim..B.5.

- See: New history of Uzbekistan. Uzbekistan in the period of Soviet colonialism. The second book. –T.: 2000.B.94.
- Rajapova R.Yo. (1987). The historical experience of the “Xudjum” . – Tashkent: Knowledge. P. 4.
- Izvestia. 1925. 15 February.
- Rajapova R.Yo. (1987.) The historical experience of the “Xudjum” . – Tashkent: P.6.
- APA of the Republic of Uzbekistan, Fund 58, List 2, Case 1430, Sheets 2-8; Xudjum- means offensive. - Tashkent: 1987. S.27.
- Alimova D.A. Women's issue in Central Asia. P.19.
- See: New history of Uzbekistan. Uzbekistan during the Soviet era. The second book. -Tashkent: Sharq. 2000. P. 376.
- Pravda Vostoka 1926, 29 June.
- Xudjum- means offensive. P.29; Pravda Vostoka 1926, 29 June.
- Xudjum- means offensive. P.32.
- Aminova R.X. (!975). October and the solution of the women's issue in Uzbekistan. - Tashkent: Science. 1975. p. 5.
- Islam and the women of the East. -T.: Fan. 1990. S.83-84.
- Pravda Vostoka. 1927 y. October 7.
- Ikramov A. (1927). Selected works. T.1. S.334; Pravda Vostoka. March 8.
- NA RU, Fund R-86, List 1, Case 4433, Sheet 197.
- Karryeva R. (1989). From lawlessness to equality. -Tashkent :P.121.
- Lyubimova S. (1958). In the first year. -Moscow:P.50.
- Alimova D.A. (1992). Was there a need for an attack? // Literature and art of Uzbekistan. September.
- Uzbekistanskaya Pravda. 1929 April 9.
- Karryeva R. (1989). From lawlessness to equality. Tashkent: P.123.
- Alimova D.A. (1992). Was there a need for an attack? // Literature and art of Uzbekistan. September.
- The Communist Party in the resolutions of congresses and plenums of the Central Committee. T 1.1925-1937. T: Uzbekiston 1987. S.398-399., Zaiko. Sanoatda hotin-qizlar mehnati. // Yangi yul. 1931. No. 3.B.5-6; Valednitskaya G. Silk hujum. Essays on shock women of Uzbekistan. M.: 1931. p.37; Tillakhonova H. Mehnat yurtida haqiqat taronalari. No. 6.B.10-11.
- Islam and women of the East.- T.: 1990.S.84-85.
- Against the right opposition (Collection of materials). UzGIZ. Samarkand-Toshkent. 1929. P.67; Shamsutdinov R.T. Soviet policy of deafness in Uzbekistan and its tragic consequences. -Tashkent: Sharq. 2001.B.7.
- Shamsutdinov R.T. (1991). He has a life full of courage. - Andijon. Meros. -102 b.
- Alimova D.A. (1972). Women's question in Central Asia. P.31; Ikramov A. Women's issue in Uzbekistan. Selected works. T.1. -Tashkent: Uzbekistan. P.105.
- Ikramov A. Women's question in Uzbekistan. Selected works. T.1. -Tashkent: P.105.
- Fayzulla Khodjaev. Selected works. T.2. –Tashkent: Uzbekistan.1972. S. 286.
- Palvanova B.P. (1982). Emancipation is Muslim. – Moscow: S. 303.
- Volniy A. (1991). Women's work in industry. «Chachvan burn» Tashkent: SAOGIZ. P.22-27.
- Galpershtein Ya. (1930). Women and personnel. // National Economy of Central Asia. No. 9-10. P. 25.

- New history of Uzbekistan. Uzbekistan during the Soviet colonial period. The second book. –T.: Sharq. 2000. B.378; Shukurova X.S. Sotsializm i jenshchiny Uzbekistana (1919-1937gg.). –T.: Uzbekistan. 1970. P.191.
- Nurkhan was strangled // New way. 1929. №7. B.14.
- Islam and the women of the East. –T.: 1990. B.61.
- Pravda Vostoka. 1928. December 21.
- Fozilxo'jaev Q, Zvedenyuk F. (1977). Jahon Obidova. –Tashkent: P.19.
- Lyubimova S.T. (1928). Decree on the veil and the Society "Down with the dowry and polygamy" // Kommunistka. No. 8. P.73.
- Kommunistka (1929). №1. P.10.
- Aminova R.X. (1975). October and the solution of the women's issue in Uzbekistan. –Tashkent: P.95.
- Lobachev A. (1986). Uzbekistan Trade Unions in Resolving Women's Issues. –Tashkent: P.18.
- APA of the Republic of Uzbekistan, Fund 58, List 4, Case 1229, pages 19-27.
- NA RU, Fund R-86, List 2, Case 27, Page 31.
- Alimova D.A. (1992). "Was there a need for an attack?" // Literature and art of Uzbekistan. September 11.
- The concept of the Women's Movement encompasses the social, cultural and political activities of women, women's groups and organizations, promoting the interests of women at all levels and aimed at improving the system of gender relations.
- Mirziyoev Sh. (2018). We will resolutely continue our path of national development and raise it to a new level. –Tashkent: "Uzbekistan". –P.83.
- Decree of the President of the Republic of Uzbekistan "On the strategy of actions for further development of the Republic of Uzbekistan". Collection of Legislation of the Republic of Uzbekistan, 2017, No. 6, Article 70; People's Speech, February 8, 2017. No. 28 (6722).
- Decree PF-5325 "On measures to radically improve the activities in the field of support of women and strengthening the institution of the family" // National Database of Legislation, 03.02.2018, 06/18/5325/0653 -last.
- G'afforova M. (2018). The role of women in the socio-political life of Uzbekistan. Author's abstract of the dissertation for the degree of Doctor of Philosophy (PhD) in sociology. –Tashkent, –P.13.
- Sultanova E.S. (2005) In the development strategy of the female state (as a global problem). –Tashkent: JIDU, –P.139.
- The Convention on the Elimination of All Forms of Discrimination against Women, adopted by the General Assembly of the United Nations on 18 December 1979. –Tashkent: Bureau of Gender and Development, 1998. –18 p.
- G'anieva G. (2006). Women's issues in Uzbekistan: a new approach, problems and solutions (1991-2005). History fan. nomz. ... diss. avtoref. –Tashkent, –26b.
- See: Constitution of the Republic of Uzbekistan. –Tashkent: Uzbekistan, 2008. –P.10.
- UzNA. M-37 fund, list 1, case 2564, sheet 51; Women's non-governmental and non-profit organizations of Uzbekistan: reference book. –Tashkent, 2000. –202 p.
- Nilufar Djuraeva (2020). Study of issues of relationship of the soviet state to women in western historiography. International Journal of Advanced Science and Technology, Vol. 29, No. 05 pp.1387-1391.

Nilufar Djuraeva, Nodira Toliboeva. The role of women in the cultural processes of Uzbekistan in the XX century. International Journal of Advanced Science and Technology -P.1365-1371.