



The contradictory policy of the Soviet government on women issues in the first half of the 20th century (on the example of Karakalpakstan)

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Abstract

This article describes the controversial policy of the Soviet government in women matters in the first half of the 20th century on the example of Karakalpakstan. It also analyzes the policy of the Communist Party and councils carried out among the population, including women, their methods and forms of management. The events that were held among women during the Soviet period (epoch) are worth of attention as they had objective and subjective reasons, as well as consequences. In this article, all the activities carried out by the Soviets and the Communist Party to educate women in the "Soviet" style were disclosed, methods and forms were determined, and their classification was created.

Key words

Amudarya department, Karakalpakstan, the Jadids, Soviet system,
Communist party, woman, women's councils, religion,

Introduction

The social and economic development of the European countries in the late 19th and early 20th centuries, as well as an increase in political and social consciousness, required the reforming of the existing at that time Russian system. It was this need that began to be felt in Turkestan, a colony of the Russian Empire. The Jadids, as the initiators of large-scale changes, demonstrated their views. They especially emphasized the role and place of women in society and, assessing their activities positively, even highly, looked for ways to free them from oppression to independence. The Jadids realized that until the government recognizes women as equal members of society and pays attention to the upbringing of the younger

generation, it is impossible to reform the society. The question of the relationship and even dependence of the fate of the nation on the situation of women and their families was put on the agenda. At the beginning of the 20th century, the peoples of the Amu Darya department experienced various kinds of changes, both political, economic, and social and spiritual. The provisional government, and then the Soviet government under the leadership of the Bolshevik Party, after the February Revolution and the October Revolution of 1917 in Russia, did not abandon the colonial territories conquered by the tsarist empire. The Communist Party and the Soviets acted on the basis of the principle: "the result justifies any action."

Literatura Review

In this article, mainly archival and historic literature is used, and appropriate conclusions are made about Soviet power in relation to women. The authors of «New history of Uzbekistan. Uzbekistan during the Soviet colonial period» describes the political, socio-economic, spiritual and educational situation in Turkestan at that time, we can also find information about the policy of the Soviets in the region, the new ideological trend - the opinions of the Jadids about paying attention to education, and their attitude to the Soviet policy. There are a number of books and authors who wrote about this political situation like S.A'zamxo'jaev who depicted the situation in Turkestan in his book «Autonomy of Turkestan»; S.Kamalov, who describes the life in Amudarya department in his publication "The formation of the Karakalpaks as a nation and the history of their country" ; Ya.Abdullaeva, who wrote about the repressive policy of the Soviet government and the Communist Party against women in her book " Some causes of the crisis of the dictatorial Soviet regime and its impact on the situation of women (on the example of Karakalpakstan)" .

«Constitution (Basic Law) of the Turkestan Republic; Collection of decrees and orders of the Council of People's Komissariats of the Turkestan Federal Republic; Great October and the emancipation of women in Central Asia and Kazakhstan. (1917-1936) Collection of documents and materials; Resolutions of the decrees of the congresses of the Communist Party of Turkestan 1918-1934» gives information about the conditions and laws created for women after the adoption of the Constitution of Turkestan, after the October Revolution. We see that these documents clarified issues such as stopping polygamy among the population, setting the age of marriage, allocating allowances to women who have given birth, giving equal rights of women in land ownership.

Materials of the Central State Archive of Karakalpakstan are the most important materials for studying this topic. Materials related to this period are stored in the Central State Archives of Uzbekistan and the Central State Archives of the Russian Federation. These archives contain materials about the essence of the struggle against religion by the Soviets, the Communist Party, and the establishment of "The Union of militant atheists". The fact that this union had "open" and "closed" meetings, the materials of these meetings and conferences,

the directions of fighting against religion, and the idea that religious holidays are enemies of socialism are reflected. We believe that one of the best things that did the Soviet authorities was the organization of archives. In these archives, all activities in the political, social, economic, spiritual, educational, and cultural spheres conducted by the state in governing the country and the people are still being kept. Today, these archival materials help to reveal all the positive and negative actions of the Soviet government.

Methodology

The article was written on the basis of the principles of historicity, objectivity, and methods such as systematic comparative analysis.

During the study of this topic, the period of Soviet rule in the region, more than 70 years, was thoroughly studied on the basis of primary archival documents by classifying them according to common points. Each opinion and idea presented in the article was based on the analysis of the materials and facts in the archival documents of this period. The materials from newspapers and magazines published during that period were helpful for us in depicting the real picture of events at that time.

The attitude of the Soviet authorities to women, and the attitude of women to the state policy, was studied by different forms and methods. At the same time, forms and methods of every social-political, economic, spiritual, educational process carried out among the population, including women, were analyzed individually and this method helped to reveal the topic clearly and correctly.

Findings

The Soviet state set the main task that was to "create" (Ya. A.) such a woman, who was not only a "person" (Ya. A.) caring about her family, but also a new generation of women, who wanted to participate more and more active in the "political and social life of society on an equal basis with men" [1].

In the course of our research, it was revealed that the policy pursued by the Soviet government and the Communist Party had a contradictory character, including its positive and negative aspects. On the one hand, the idea of equal rights for women on an equal basis with men brought about positive attitudes and views in their lives. Despite the vicious violence and abuse by men, women began to participate in all areas of social life and thanks to patience and hard work, they achieved great success in many spheres.

On the other hand, this policy also played a negative role in their family life and everyday life. The policy pursued by the Soviet government and the Communist Party in the political, social, economic, and spiritual spheres left a negative and indelible place on women's mind, served as a reason for whipping up passions for their actions against the Soviet government. For in the policies of the Soviet system and the Communist Party, there was one-sidedness and fragmentation.

As it became known from archival documents, the adopted resolutions, decisions and laws directly or indirectly contradicted each other, annulled and eliminated them, or new problems arose due to these resolutions. As a result, such contradictions, in some way led to the crises of the socialist system. In general, analyzes of the phenomena and processes of this situation made it possible to identify objective and subjective reasons, to create a classification, which led to the positive and negative consequences inherent in them on their dialectical basis.

Let's speak with facts. In April 1918, the Turkestan Soviet Republic was organized, and the Amu Darya department was included into it. By 1920, the Amu Darya department was reorganized into the Amu Darya region. Formed in 1924, the Kazakh - Karakalpak Autonomous Region was incorporated into the Khorezm People's Soviet Republic. In the same year in October, the Karakalpak Autonomous Region was organized as part of the Autonomous Republic of Kazakhstan and was considered an integral part of the Russian Federation. On July 20, 1930, the Karakalpak Autonomous Region was directly incorporated into the Russian Federation. And in 1932, the Karakalpak Autonomy Soviet Socialist Republic (KKASSR) was organized. KKASSR since 1936 was incorporated into the Uzbek Soviet Socialist Republic (UzSSR) [2].

Objective reasons include the following:

First, there formed a complex of administrative mechanisms aimed at specific goals and to strengthen the individual domination of the Communist Party and the command-administrative policy that are characteristic of the socialist system of people management. The possibilities of choice have disappeared for people. The consciousness of people as a whole, nations, their considerations were driven into a single form, into a single model, into one special political channel. People, including women and children, were subordinated to the system created by the Soviet government and the Communist Party.

The political framework was as follows: children were brought up in kindergartens from the month of their birthday to 6-7 years old in weekly day-care kindergartens, at six or seven hours from 6-7 years old they were among Lenin's Octobrists, being in primary school, from 10-11 years old in the pioneer organization "Always ready", and from 14-15 years old - in the Komsomol. Later, it was envisaged that some of them would be admitted to the ranks of the party or for elections to deputies of the Soviets and were to be under the supervision of the party as an ordinary worker or collective farmer.

Secondly, the communist party and the soviets and their terrible policy, methods and their forms of governing differed little from the policy of the tsarist empire. And if we compare it with the policy pursued by the military administration of tsarist Russia, then we become witnessed to the fact that to a large extent the Soviets "overtook" them in this policy [3]. However, during the Soviet period (era), the activities that were conducted among women attracted attention.

Thirdly, the "machine" of management, created in order to carry out the "red terror", organized especially secret command and control bodies, punitive

detachments. Martial law was introduced. As a result of the actions of the punitive detachments, women also suffered directly. Fourth, ambiguities were deliberately or on purpose allowed in the adopted decrees and laws, and this naturally gave rise to difficulties in their implementation in practice. In the implementation of resolutions in practice, such temporary forms of management as using on season, formalism were used.

Subjective reasons include the following:

Firstly, the "yesterday" events of 1916 were still fresh in the memory of women - their husbands, fathers, brothers, children, who then became "mardikars" (hired workers) until they were returned to their homeland. Secondly, mistakes made in the process of work carried out among women were not corrected.

In order to understand their deep roots, indicating especially specific goals and objectives, forms and methods, mechanisms of actions and taking into account their essence and content, we decided to classify the positive and negative aspects as follows. The positive aspects of the policy carried out in relation to women can be classified as follows:

1. In the socio-political, legal, spiritual and educational areas: the Constitution was adopted, where several articles were devoted to women. Special decrees were issued, special laws, rules, regulations, statutes were developed, various institutions, associations, women's departments were organized, commissions were created to improve the life of women, and resolutions on the emancipation and activation of women were adopted. Laws were passed to protect mothers and children. Kindergartens were organized, universal education was introduced. The sons, daughters, and wives of poor workers and dehkans (peasants) were primarily admitted to higher educational institutions.
2. In the social and technical field: seminars were held in special propaganda places. As a result of the organization of red chaykhanas (tea-drinking places), round tables, open courts, dekhkan houses, "red yurts", houses of female cattle breeders, "red corners", clubs, the creation of schools for the elimination of illiterate people, the so-called "elimination of illiteracy" and others, women were taught to everything necessary, and they actively used them.
3. In the field of economics: laws on the protection of women's labor were adopted, electricians, machine operators and other specialists were trained in special courses, and benefits were provided to women with many children, and other events were also organized.
4. The main goal of those policies carried out by the Communist Party and the Soviet government with the help of the above-mentioned complex of mechanisms was firstly, the education of supporters of the hegemonic class of workers (proletarians) and peasants (dehkans), and secondly, the attraction of women to social- industrial processes; thirdly, training, "re-educating" their political views.

5. The negative aspects and consequences of the activities carried out can be classified in the following three forms:
 1. In - the socio-political, ideological areas: as a result of the artificial acceleration of the emancipation of women, they suffered both materially and spiritually and in socio-political relations. Women rebelled and organized meetings and strikes against this policy of the Soviets, but as a result most of them were arrested and thrown into prisons, repressed. The publicly declared the so-called "rights of free women" were in fact trampled underfoot. Negative socio-political considerations and views arose against the existing system, against the current system in the women.
 2. In the field of legal and spiritual education: in the legislation on protection of mothers and children there were very few articles on their protection. The policy of a militant atheist was pursued against freedom of religion. This policy awakened angry feelings against the clergy and against sacred sites. Instead of national events, " Soviet" traditions were promoted. Women and children were involved in mass agricultural work. As a result of the environmental crisis, women suffered from various diseases, and among children, among girls and women their increased mortality.
 3. In the field of economics: Along with the adoption of laws (regulations, statutes) on the protection of women, special additional legal provisions were developed, according to which women those who did not agree to hard physical work were forced, bullied, neglected, underestimated, even imprisoned. Wealthy women lost their land and personal property, and they found themselves in other more difficult situations.

After the Communist Party (Bolsheviks) took over a single power on behalf of the workers' and peasant (dekhkan) deputies, it decided to become the instigator of the management of Soviet society - organizations appeared in all spheres of the social system that worked on behalf of the party and councils. In particular, women's departments, Komsomol, Pioneer, Octobrist and other organizations were created. Although these organizations were legally independent from each other, in reality they carried out the policy of the party, not deviating from the line drawn by it, under the motto: "the party is the mind, honor and conscience of our era."

The views of the Soviet government and the Communist Party did not remain aloof that women are a great force in the development of the state and society. Each organization, thanks to the "care" of the Communist Party (Bolsheviks) for carrying out various works and events among women, had created a special system: forms, types and methods of work. Positive activities during the initial period included the organization of a women's department and its offices in local places.

The women's department had a system consisting of a chairman, an inspector, members of commissions (7 people), from a trade union association, a Komsomol organization, a party committee, plenipotentiaries, agitators and propagandists from among women. Plenipotentiary representatives of women had

special authority, they established associations, carried out public works, general meetings, special seasonal work, organized "movable red yurts", work was also carried out among men: there were, schools for the elimination of illiteracy, i.e. the so-called "elimination of illiteracy schools", the system of courts, carrying out work with the help and through the authorized representatives of women - trainees and activists.

This kind of work was also carried out with the help of "movable red yurts", where court cases were considered. The quality of medical care, the work of counseling centers, clubs, circles was checked, and reading of newspapers and magazines was also organized there. Counselors from among women on legal issues were trained, where knowledge on the propaganda and agitation of the laws of the socialist system was taught. In order for these mechanisms to develop and to give positive results, the councils and the Communist Party adopted a number of comprehensive laws and regulations [4].

The new laws, although they declared women on an equal footing with men in political, legal, economic and spiritual relations, nevertheless their manifestation in practice was a very difficult process. Another phenomenon that negatively influenced the lives of women in Karakalpakstan is the struggle of the militant atheist, which was waged against religion. This provided for such a goal, which was to ensure that "the local population is not forever alienated from the Russian state under the pressure of the clergy," to break the spirit of the people, "poison" the consciousness of the people [5].

In the process of agitation and propaganda, it was emphasized that "religion is the cause of all the lags that are supposedly connected only with it." In order to pursue the policy of atheism, special "machines" were created, as well as special "mechanisms" that exert pressure on the population. New organizations were created from trade unions, the Komsomol, women's departments, even from pioneer organizations, courts, prosecutors, police bodies, detachments of the "educational and punitive "army". Under the leadership of the party and the councils, under their strict control and vigilant supervision, they carried out "large-scale activities", while strengthening the command-administrative system.

The command-administrative system was prohibited from religious holidays, events, pressure was exerted on those persons who had a little relation to them. Mosques were closed. Although the Islamic religion did not prohibit the participation of women in public life and industry, the Soviet state continued its policy of atheism. In 1925 there organized an association "Union of Militant Atheists". The Union created peculiar, specific forms and methods of work, as well as mechanisms for their implementation. Their "open" and "closed" meetings were held regularly [6].

But by 1942, taking into account the joint public cooperation in the struggle against fascism during the Second World War, the organs, the party and the Soviet government temporarily suspended the struggle against religions and liquidated the Central Council of the Union of Militant Atheists. Thus, the contradictory policy

pursued by the Soviet government and the Bolshevik party is visible in the incomplete implementation of the adopted resolutions, as well as in the fact that new ones were adopted formally when the old ones had not yet been completed.

Discussion/Conclusion

While writing the article we used some materials from different books, but, basically, we set out our own thoughts and conclusions on the policy of the Soviet government, as well as their attitude towards women, we show the objective and subjective reasons for solving the women's issue in general. The essence of the policy of the Soviets and the Communist Party is fully disclosed and the results of the policy pursued in all areas - in the socio-political, legal, ideological, spiritual and educational, in the socio-technical, economic areas are classified.

The study of this topic, getting acquainted with the events in history, drawing the correct conclusions from the mistakes and shortcomings in the state administration, the state's attitude towards women, will be a unique program to avoid making mistakes in the future. It is possible to study the repressive policy of women in the Soviet era, women's attitude to religion, economic situation in more depth. At the same time, it is possible to continue this topic about the positive attitude towards women and the conditions created for them after Uzbekistan gained its independence. It is possible to pay attention to such aspects as the deterioration of the ecological situation in the region and its impact on women in the 20th century.

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