



# Social And Economic Processes That Took Place In The Agricultural System Of Uzbekistan In The First Half Of The 20th Century

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## ABSTRACT

This article talks about the social and economic processes that took place in the agricultural system of Uzbekistan in the first half of the 20th century. Based on historical data, the author studied and analyzed specific aspects of the social and economic processes that took place in the agricultural system of Uzbekistan in the first half of the 20th century based on available scientific literature

## Keywords:

Agriculture, collectivization, Soviet government, peasants, collective farms, region.

## Introduction:

The formation of a national ideology in the field of spirituality in recent years, the first place in the issue of educating the younger generation in the spirit of our cultural heritage, respect for our rich traditions and universal values, loyalty to the ideas of our great country and independence indicates the correctness of the policy carried out in Uzbekistan[1].

The policy of collectivization implemented in Uzbekistan led to a fundamental change of the rural social image. During the previous regime, the activities of large and medium-sized landowners, emir officials, and Muslim priests were put to an end. Although these social strata tried to preserve their position in the early years of Soviet power, they were severely persecuted from the second half of the 20s of the 20th century. They were equal to the private land, waqf properties and state aid, which were considered the main source of their income. Initially, the Soviet government, which was just being established, did not touch the layers of the old social structure of farmers, artisans, tradesmen, and they formed the class of small and medium owners. In Uzbekistan, almost all of the rural

population is made up of individual farmers. During this period, as a result of the destruction of many individual farms, compared to 1918, farming decreased by 30% in late 1920 and by 40% in early 1922, as a result of which the arable land decreased [2] and the living conditions of the population deteriorated sharply.

## Main part:

In the cooperative movement, individual farmers' farms played a big role, and most of these farms joined cooperatives. Individual farmers worked hard on their private land and used everything sparingly. He tried to increase the income as much as possible. This process worried the Soviet government and the leaders of the party, and allegedly, in order to prevent individual peasant farms from becoming a property class, the Soviet government took measures to enlarge individual peasant farms.

Due to the difficult political situation and the economic crisis, agriculture also suffered a decline, and drought and political conflicts in the countryside prevented the processing of cultivated areas. In addition, most of the destroyed peasant farms did not have seeds to

plant in the ground and livestock to feed. This situation worsened the situation and served as an important factor in the deterioration of the living conditions of the population.

As in other regions of Uzbekistan, the population of Kashkadarya oasis was always threatened by famine. 1-2 kg of threshing, peasants who received from were also imprisoned. However, the children of peasants lived in their homes in a state of hunger. The members of collective farms lost or sold livestock due to famine. On October 3, 1936, the head of the district militia Vorobyov reported to the higher authorities that due to the failure of the grain harvest, the residents of the farms of the Behbudi district collective farm sold collective farm animals. For example, 6 horses and 4 oxen were sold at the "Guliston" collective farm in Kochkak village council. Okhunboboyev and "Kyzil Dehgan" collective farms also found the same situation, because the state was not interested in the level of food consumption of the population.

Women's labor was mainly used in the field, and the promised 8-hour workday was not followed. The establishment of the cotton monopoly caused severe food shortages. Due to the planting of cotton instead of agricultural and horticultural fields, problems have arisen in supplying the population with potatoes, onions, carrots, and fruits and vegetables.

Tired of the tyranny of the representatives of the Soviet government, the inhabitants left their places of residence and moved to other places in order to find food. For example, in November 1936, Kinshakov, who was sent by the district party committee to study the activities of the collective farms of the Dehkanabad region, in his report "On the state of political, public and cultural affairs in the collective farms of the Dehkanabad region", stated that the farms gave information about his condition. According to the report, only 29 of the 72 houses of the Voroshilov collective farm in the region are left. Two villages and even the chairman left their homes. Of the 80 oxen in the collective farm, 36 are left. There are only 3-5 houses left in the "Kyzil Sharq" collective farm of the district, residents of the villages of Qazicha and Chechak also left their places. In general,

1439 households left the collective farms of the district. Most of them settled in Boysun and Turkmenistan[3]. Such cases could be found in every district of the oasis.

In the following years, the Soviet state paid a certain amount of attention to the social sphere, and the funds allocated to this sphere from the state budget were increased. For example, in 1924-1928, a total of 30.5 million rubles of capital was spent on various sectors in Uzbekistan, therefore 7.3 million rubles were spent on transport and communication, 4.8 million rubles on housing construction, 2.8 million rubles on social and cultural reserved for events[4]. This amount was like a drop in the ocean for Uzbekistan, which is in economic crisis. In addition, the funds allocated for housing construction were mainly for urban workers, and in the villages, residents were forced to build small houses of straw and clay based on their strength and capabilities. There were no comforts in rural houses, they looked like semi-basements and did not meet sanitary requirements at all.

In 1935, the expenditure part of the Kashkadarya district budget was 27,312.8 thousand rubles, in 1938 it was 38,884 thousand rubles. 80% of the expenses are allocated to education, healthcare, culture and social welfare.

As a result of the land and water reform implemented in the regions of the republic, changes were made in land ownership relations, and until the announcement of collectivization, middle owners became the main force in the villages.

Individual farmers are the main labor force in agriculture, and the cultivated products are obtained mainly due to their labor. Thanks to them, the population is provided with the most necessary agricultural food products in difficult conditions. In addition, the government considered individual farms as a force for the development of cotton production. In 1928, they made up 98.8% of the rural population, and 98.7% of the cultivated cotton was created with the help of individual peasant farms.

Therefore, Shahrizabz and Kitab districts were the leaders in the region in terms of the number of poor people. 580 workers, 835 poor,

and 309 middle-class farmers worked in 25 collective farms in Shahrizabz. In general, the majority of poor farmers in the region.

When analyzing the numbers of middle-class farmers in the region, the largest number of middle-class farmers was accounted for in Kitab district, and the least in Beshkent district, 33 middle-class farmers. registered. During this period, kulak farms were partially preserved. For example, in April 1930, 56 ha in Beshkent region, 49 ha in Yakkabog region, 72 ha in Shahrizabz region. cotton fields belonged to agricultural farms [5].

In May-July 1930, after the "cleansing" among the members of the collective farms of the Kashkadarya region, the social composition of the members of the regional collective farms was as follows: 50 percent were workers, 41.1 percent were poor, 6.6 percent are middle class farmers, 2.3 percent are employees and others. Also, women made up 6.6 percent of collective farm management[6].

On July 26, 1930, the decision of the Central Committee of the CPSU (b) "On measures to organize mass mobilization in the process of grain preparation" was announced. In accordance with the document, the fight against kulaks was intensified based on the involvement of all systems of Soviet bodies in the grain preparation process. It is also stipulated that whoever increases the price of grain, and attempts to destroy it, will be severely punished. During this period, the Soviet government imposed severe punishments for any crime.

In Kashkadarya, in 1930, the struggle reached its climax during the cultivation of grain crops. In Shahrizabz, Tajiks and Ayyars lived together with Uzbeks during this period, and small conflicts took place between them.

### Results and Discussions:

Due to the confiscation of the crops grown by the landowners by the Soviet state, the material life of the population deteriorated. This has led to increased protests among the population. For example, Majid-Dior, a Guzor bazaar dealer, buried 100 pounds of grain in a pit instead of giving it to the Soviet state. Also, in Guzor Mullah Rozi 2000 pounds, Abduljalil boy

3000 pounds, Subhankul Primkulov 1000 pounds, Maruf Ogayev 1000 pounds, Murad Masud boy 1000 pounds, Sh. Khojakulov 1000 pounds, Ubay Makhsum 1000 pood, rich Normurod Hasan hid 1000 poods of grain from the Soviet state [7]. Such examples could be found in every village.

There were many shortcomings in the activities of collective farms. Most of the collective farmers were illiterate and the management staff did not have enough experience in managing the farm. Working conditions in collective farms are not properly organized. 247 of the heads of 536 collective farms in 5 cotton-growing regions of Kashkadarya region were completely illiterate. Also, there are 112 chairmen of village councils, 14 of them are illiterate. Incomes are not properly distributed in collective farms due to the insufficient knowledge of calculations of the managers. Therefore, collective farms were not rewarded according to their goals. Harvesting processes are prolonged. Moreover, these traditional local authorities were not ready for serious changes in the villages.

The Soviet authorities did not move beyond the speedy introduction of the masses into the collective farms. The Soviet state took measures to liquidate individual peasant farms in various ways. He finished off large landowners by seizing their land, confiscating small farms, plowing their land with tractors to small farmers on the condition that they join the collective farm, providing various loans and tax breaks. .

According to the 1939 census in Uzbekistan, 62% of the population were collective farmers, and 1.2% were individual farmers[8]. Due to total collectivization, individual farmers were transformed into collective farmers. Collectivization in Uzbekistan, which began in the mid-20s of the 20th century, was almost completed by the end of the 30s.

The Soviet authorities also carried out certain activities in terms of increasing the position of women in society and using them in propaganda work. At the III All-Uzbekistan Congress of Soviets, Y. Okhunbobayev spoke about increasing the activities of women. In

Kashkadarya, thousands of women are also actively campaigning for the "Attack" movement. As a result, women have become one of the main forces in attracting individual farmers to collective farms.

On September 1, 1926, the Central Commission for the Improvement of Women's Domestic Life (KHUBT) was established in Kashkadarya region. This commission dealt with women's legal, medical and educational issues, women's counseling center, nursery school and kindergarten. With the help of the commission, 8 artels were established in March 1927. Artels were mainly engaged in tailoring and weaving. More than 3,500 women from the region worked in artels. On September 22-26, 1927, women were called to the regional congress, where issues such as "Public education and women", "Health care and women" were discussed [9]. The position of women in the oasis increased in society, they threw off their burqas and began to work with Komsomol and party organizations. For example, in 1928, Ikroma Kayumova and Avazova from Guzor region were among the first to throw off the burqa. Mehriniso Jamilova joined the ranks of the Komsomol in 1925, in 1929-1931 she served as the secretary of the Komsomol Committee of Kashkadarya region, in 1936 she served as the director of the "Khujum" artel and the "Khujum" factory in Shahrisabz.

In 1929, 413 women worked in the region under the direction of the "Uzbekpakhtasoyuz" organization. In May of this year, a meeting dedicated to the issue of working with women was held in the region, where it was criticized that women who put off the burqa and went to work in state organizations are subjected to various harassments. For example, it was recorded that 18-year-old Rokhatbibi Tursunova from Karshi district was killed for throwing off her veil[10].

The women of Kashkadarya region began to actively participate in various meetings and conferences. For example, in October 1935, the 1st Women's Congress of Uzbekistan was held in Tashkent, where Umarova from Guzor region participated as a delegate and gave a speech at the conference. Lola Bobayeva from the village of Samoq, Yakkabog region, also participated as

a delegate in a number of conferences. Lola Bobayeva rose from the chairmanship of the collective farm to the secretary of the district party committee. Also, Navruzoy Arabova from Beshkent region, Sadimova, chairman of collective farm "III International" Bodomoy Vahidova of Karshi region were elected to the positions of party bodies. During this period, 200,000 women were recruited to leadership positions in Uzbekistan[11].

### Conclusion:

Thus, the policy of collectivization implemented in Uzbekistan caused serious changes in the economic and social life of villages. This can be seen first of all in the changes in the social classes of the population. Instead of the private landowners-rich, middle-class farmers, religious leaders, merchants, poor farmers, quarter-holders, who have existed in Uzbek villages for a long time, collective farmers and working class have been formed. During this period, as a result of measures taken to raise the status of the social class of women and use them in the interests of the Soviet government, representatives of this class were active in the activities of Soviet and party organizations. The role of women in society has increased as collective farmers, deputies, and teachers.

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