



# Social Changes In Agriculture In Kaskadarya Region At The Beginning Of The 20th Century

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**ABSTRACT**

This article examines the social and economic reforms implemented by the central government in the rural areas of Kashkadarya region. The study analyzes the impact of the policy of kulakization and collectivization on the lives of the population, the conflicts between social strata, and how they were reflected in the local way of life. It also highlights the social relations and ideas that emerged in the minds of the population as a result of such processes as the reduction of individual peasant farms, the distribution of large landowners and private land. The content of the study is aimed at analyzing the complex impact of socio-economic changes on rural life from a scientific perspective.

**Keywords:**

Village, population, social structure, individual peasant farm, large landowners, private land, crops, social changes

**Introduction.** The collectivization policy implemented in Uzbekistan led, first of all, to a fundamental change in the social image of the countryside. The activities of previously prominent classes such as large and medium-sized landowners, emir officials, and Muslim clergy were put to an end. Although these social strata tried to maintain their position, albeit partially, in the early years of Soviet power, they were sharply persecuted from the second half of the 1920s. They were deprived of their main source of income, private land, endowment property, and state assistance. Initially, the newly established Soviet government did not touch the peasants, artisans, and merchants of the old social structure, but they formed a class of small and medium-sized landowners. In Uzbekistan, almost all of the rural population was made up of individual peasants. During this period, as a result of the collapse of many individual peasant farms, agriculture decreased by 30 percent at the end of 1920 and by 40 percent at the beginning of 1922 compared to

1918, as a result of which the arable land also decreased and the living conditions of the population deteriorated sharply. Individual peasant farms also played a large role in the cooperative movement, and a large part of these farms were united in cooperatives. Individual peasant farms worked hard on their private land and used everything economically. They tried to increase their income as much as possible. This process worried the Soviet government and party leaders, supposedly creating a danger of individual peasant farms turning into a proprietary class, and in order to prevent this, the Soviet government took measures to enlarge individual peasant farms. Due to such a difficult political situation and economic crisis, agriculture also suffered, with drought and political conflicts in the countryside preventing the cultivation of arable land. In addition, most of the dehqan farms, whose houses were destroyed, did not have seeds to plant or livestock to feed. This situation further aggravated the situation and served as

an important factor in the deterioration of the living conditions of the population.

**Review of literature on the topic.** As in other regions of Uzbekistan, famine constantly threatened the population in the Kashkadarya oasis. Peasants who received 1-2 kg from the threshing floor were also imprisoned. However, the children of the peasants lived in their homes hungry. Members of collective farms slaughtered or sold their livestock due to famine. On October 3, 1936, the head of the district police Vorobyov reported to higher authorities that due to the lack of grain harvest, the residents of the collective farms of the Behbudi district had become massively selling collective farm work animals. For example, 6 horses and 4 oxen were sold on the "Guliston" collective farm in the Kochkak village council. Similar situations were also identified in the collective farms of Okhunboboyev and "Kizil dehqon", since the state did not pay much attention to the level of food consumption of the population. In general, the social living conditions of the population worsened. The agricultural technology promised by the Soviet state was slowly being popularized, grain yields decreased, and food consumption levels deteriorated.

The fields were mainly used by women, and the promised 8-hour workday was not observed. The establishment of the cotton monopoly caused severe food shortages. Due to the cultivation of cotton instead of melon and horticultural fields, problems arose in providing the population with potatoes, onions, carrots, fruits and vegetables.

The population, tired of the oppression of the Soviet authorities, left their places of residence and moved to other places in search of 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 district, provided information about the difficult situation of the farms in his report "On the state of political, mass and cultural work in the collective farms of the Dehkanabad district". The report noted that out of 72 households in the Voroshilov collective farm in the district, only 29 remained. Two villages, even the chairman, left their homes and

left. Out of 80 oxen on the collective farm, 36 remained. Only 3-5 households remained in the "Kyzyl Sharq" collective farm of the district, and residents also left their homes in the villages of Qazicha and Chechak. In total, 1,439 households left the district collective farms. Most of them settled in the regions of Baysun and Turkmenistan[1]. Such cases could be found in every district of the oasis.

In recent years, the Soviet state has also paid a certain amount of attention to the social sphere, increasing the funds allocated to this sphere from the state budget. For example, in 1924-1928, a total of 30.5 million rubles of capital funds were spent on various sectors in Uzbekistan, of which 7.3 million rubles were allocated for transport and communications, 4.8 million rubles for housing construction, and 2.8 million rubles for socio-cultural events[2]. This amount was a drop in the ocean for Uzbekistan, which was in economic crisis. Moreover, the funds allocated for housing construction were mainly for urban workers, and in the villages, the population was forced to build small houses from adobe and clay, based on their own strength and capabilities. The village houses had no amenities, were semi-basement-like, 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 percent of the expenses were allocated to education, healthcare, culture and social security.

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

Individual peasant farms were the main labor force in agriculture, and the products grown were obtained mainly thanks to their labor. Thanks to them, the population was provided with the most necessary agricultural food products in difficult conditions. In addition, the government also viewed individual peasant farms as a force for the development of cotton growing. In 1928, they made up 98.8 percent of the rural population, and 98.7 percent of the

cotton produced fell to individual peasant farms.

On July 26, 1930, the Central Committee of the All-Union Communist Party of the Soviet Union (Bolsheviks) issued a resolution "On measures to organize the mobilization of the masses in the grain harvest process." According to the document, the fight against the kulaks was intensified by involving the entire system of Soviet bodies in the grain harvest process. Anyone who raised the price of grain was warned that his attempts to destroy it would be severely punished. The Soviet government at that time imposed severe punishment for any crime.

In Kashkadarya, the struggle reached its peak during the 1930 grain harvest. In Shahrizabz, Tajiks and Yads lived alongside the Uzbeks at this time, and small clashes also occurred between them.

The material well-being of the population deteriorated due to the seizure of the crops grown by the landowners by the Soviet state. This led to increased discontent among the population. For example, Majid Diyar, a broker in the Guzar market, buried 100 pounds of grain in a pit rather than hand it over to the Soviet state. Also, in Guzar, Mullah Ruzi hid 2,000 pounds of grain, Abdjalil Boy 3,000 pounds, Ubay Maksim 1,000 pounds, and Normurod Hassan Boy 1,000 pounds of grain from the Soviet state.[3] Such examples could be found in every village.

Especially in the areas of the Kashkadarya region, where farms specialized in livestock breeding were facing serious opposition to the Soviet government. Therefore, the process of collectivization in the region developed unevenly, depending on the characteristics of the population of the region. If the entry of farms in the watershed into collective farms was rapid, it was very slow in the marshy lands.

There were many shortcomings in the activities of the collective farms. Most collective farmers were illiterate and the management staff did not have sufficient experience in managing the farm. Working conditions in the collective farms were not properly organized. Of the 536 collective farms in the 5 districts where cotton was grown in the Kashkadarya region, 247 were completely

illiterate. There were also 112 chairmen of village soviets, 14 of whom could not read or write. Due to the lack of accounting knowledge of the leaders, income was not distributed correctly in the collective farms. This led to the fact that the collective farms were not rewarded according to their goals. The harvesting process took a long time. In addition, local authorities were not ready for serious changes in the villages.

The Soviet authorities did not go beyond the rapid mass integration of the masses into collective farms. The Soviet state took various measures to eliminate individual peasant farms. It eliminated them by seizing large landowners' land, "taking over" the farms that were already full, allowing small peasant farms to plow their land with tractors on condition that they join the collective farm, providing various loans and tax benefits.

According to the 1939 census in Uzbekistan, 62 percent of the population were collective farmers, while 1.2 percent were individual peasant farms[4]. Due to mass collectivization, individual peasants were transformed into collective farmers. Collectivization, which began in Uzbekistan in the mid-1920s, was almost completed by the end of the 1930s.

Thus, the Soviet state replaced the classes of poor peasants, middle class, rich, clergy, and merchants with a new social group in the form of collective farmers and workers. Due to the deterioration of living conditions and financial situation, many religious leaders and other sectors began to make a living, primarily through farming.

The Soviet authorities also carried out certain work to increase the position of women in society and use them in propaganda work. In his report to the III All-Uzbek Congress of Soviets, Y. Okhunbobayev spoke about increasing women's activities. In Kashkadarya, thousands of women were also campaigned for "active" participation in the "Attack" movement. As a result, women became one of the main forces in attracting individual peasant farms to collective farms.

As a result of the Soviet state's measures to establish and develop agriculture, productivity increased. In the villages, in 1931, collective

farmers fulfilled the plan for the production of agricultural products by 103.7 percent, while the poor fulfilled it by 76.6 percent, the middle class by 74.2 percent, and the kulak farms by 55 percent[5]. Due to the implementation of the state agricultural plan, the monthly and annual income of the population increased. The income of collective farmers was much higher than that of other social classes in the village. The small land, which was specialized in grain cultivation, brought collective farmers an income of 130-688 rubles.

In Uzbekistan, in 1931, collective farmers received an average of 1 ruble 26 kopecks and 2.5 kg of grain per day of work, in 1931 they received 2 rubles 43 kopecks and 2.6 kg of grain, and in 1933 they received 3 rubles 50 kopecks and 4 kg of grain. In the same year, the income of the "Kommuna" farm in the village of Orta Chim, Chirokchi district, was 710,780 rubles, which corresponded to 2,756 rubles per farm. The collective farmer was paid 3 rubles 40 kopecks for each day of work[6]. Due to the high income, the funds allocated for the capital construction of the collective farm were also large, amounting to 150 thousand rubles.

**Research methods.** This article uses archival materials and periodicals

**Analysis and results.** Thus, the collectivization policy implemented in Uzbekistan led to serious changes in the economic and social life of villages. This is primarily reflected in changes in the social classes of the population. The social groups that had existed in Uzbek villages from time immemorial - rich landowners, middle-class peasants, religious leaders, merchants, poor peasants, and sharecroppers - were replaced by the collective farm and working class. As a result of measures taken during this period to raise the status of the social class of women and use them in the interests of the Soviet government, representatives of this class became active in the activities of Soviet and party organizations. The role of women in society as collective farmers, deputies, and teachers increased.

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