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### RURAL POPULATION ON THE EVE OF UZBEKISTAN MASS COLLECTIVIZATION (20-ies the XX-th century)

**Abstract:** This article describes the situation of the population of the Uzbek villages at the beginning of the establishment of the Soviet regime, which had a very weak position, as its essence to them it was not absolutely clear, which led to even more deeply rooted in the minds of farmers of old traditions.

**Key words:** country, agriculture, religion, national tradition, social structure, peasant.

**Language:** English

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#### Introduction

In modern conditions in historical science is increasingly used the theory of social stratification of society, which is widely used in the world with 40 years of XX century [2; 3; 4]. It divides human society into strata. The term "stratum" itself is borrowed from geologists and means "layer" [1.1279]. In sociology, "stratum" means "layer of society" and "stratification" - its division into layers. According to the theory of stratification, the different strata can be released into the community on a variety of criteria - for professional employment, education, ethnic, demographic, gender, territorial location (urban and rural), etc. The term "stratum" is more flexible than the concept of "class", it includes a wide range of social phenomenon and provides ample opportunities for the analysis of the composition of society.

The study of social relations in Central Asia between the late XIX - early XX centuries. from the position of the stratification theory provides a new reveal the processes taking place in it. In particular, it shows that in the early twentieth century in Turkestan among owners greatly appreciated particular social stratum, consisting of people of moderate means - medium property owners, who through hard work have brought themselves and society tangible benefits, were the basis of his wealth and the guarantors of stability.

In the early twentieth century, the social structure of Uzbekistan consisted of strata such as artisans, craftsmen, traders, living in the cities and

make up large segments of independent producers - owners in rural areas also continued to operate even more significant social stratum and independent producers - owners. They were farmers individual farmers. However, their relationship with the Soviet authorities in this period were somewhat different than those of urban owners. If the latest state from the outset led an active struggle, displacing them from the economic and social space under construction of a socialist society, the farmers remained virtually untouched by revolutionary transformations of the Soviet regime.

#### Materials and Methods

According to the 1926 census the entire rural population of Uzbekistan, including the Tajik Autonomous Soviet Socialist Republic, totaled 4 million 170.5 thousand people (79% of the total population of the country) occupied part ... 1 million 832 thousand people (44% of the rural population). The absolute majority of the employed rural population - 1 million 679 thousand, or 91.6% ... Were the "masters without applying a permanent wage labor" [3.151].

The Soviet government was firmly convinced that the dominance of small-scale structure in agriculture is incompatible with the ideas and plans of building a socialist society, so in the Uzbek village it was necessary to actively introduce socialist relations of production. But first it was necessary to solve the urgent problems of the end of the land - to eliminate the large estates and give land landless and



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smallholder farms, to raise kishlak poor to fight against the rich villagers. These tasks were designed to solve the land and water reform. In preparation for its implementation, and the Soviet party organs possessed scant information about the real economic situation of the Uzbek village, land and social relations, the degree of social differentiation, positions in it the Soviet government. To obtain the necessary information in 1925, according to the decision of the Central Asian bureau of the Central Committee of the CPSU (b), was conducted a sample survey of villages in the Central Asian region. In Uzbekistan, it was examined 9 medium-typical townships (Niabekskaya, Hankinskaya, Kitab, Vabkent, Balykchy, Isfara, Karakul, Assakinskaya, Chimbay) in Tashkent, Fergana, Khorezm, Kashkadarya and Zarafshan regions. The results of these surveys gave a surprisingly objective at that time information about the real state of the economy and social relations of the Uzbek village in the mid 20-ies of XX century.

Party officials who conducted the survey, were forced to admit that in 1925 in the Uzbek village of "old land relations governed by Shariah and adat, remained almost untouched, both in form and substance," because "the revolution has not yet succeeded in thoroughly shake and destroy worn-out centuries of social structure of the village "and" the population of all counties, regardless of the degree of their development and geographic location, live by the old traditions and laws of the community "and" conservative consciousness Uzbek dekhkan still have not realized that the new government intended to represent and to defend its interests "[7.3,56,93,22].

Facts showed that in the mid 20-ies of XX century Uzbek village was still in a difficult situation, generated by the First World War, Revolution of 1917, the subsequent political and economic activities of the Soviet authorities. They had a lot of abandoned farms and vacant land (in Balykchy parish in 1925 was sown with only 15.2% of useful land [6. 10]), there was no draft animals and equipment (in the villages Niabekskoy parish was 50% of households) [ 8.47]. But at the same time, there have been positive developments in restoring agriculture. In general, most of the townships restored its economy to 2/3 the size of the year 1917, restored irrigation, revived acreage. So, in the villages of Balykchy parish in 1925, compared to year 1917, the specific weight of cotton increased from 45% to 53% in the total sown crops, grain - from 9.7% to 10.3%, melons - 3.8 % to 6.5% [5.11]; in Isfara Parish cotton crops increased from 4.6% to 8%, rice - from 25% to 70%, white durra - from 5% to 10% [7.19]. More slowly recovered Livestock.

Inner Life in the village at this time, to determine the members of the committee, characterized - "religion, sorcery, power village of elders, guild system to craft a comprehensive

Shariah" and it all formed a "Chinese wall, through which with great difficulty made their way germs fired Soviet school, medicine and agronomic assistance ", but these new shoots their way not out of the ruins of the old, and from under the still strong secular arrays" [8.3,22].

These arrays are, above all, religion and traditions, all of which is also strictly regulated within the social relations in the Uzbek village, as well as before 1917. Religion permeated not only the privacy and rural life of farmers, but also kishlak public relations. All meetings and meetings of a public nature, as a rule, held in the mosque after the service. They shape public opinion, and discuss business news. "The Soviet principle of separation of church and state, - noted the members of the commission - was not far from the clergy nor clarify nor population. It was widely believed that the Soviet state should support religion, as well as cotton "[8.67].

Religion and tradition are also determined, and public morality Uzbek village. Party workers Europeans (and there was an overwhelming majority in the committee) just hit the deanery and the good behavior of farmers, deeply rooted in their minds, as well as courteous and helpful in their treatment of each other and with strangers, even with the "small" and dependent. "The darkest farmer, - noted in the Commission materials - has what can be called good manners in a serious sense of the word ... A comprehensive etiquette exists for all occasions privacy and dorms: all exactly painted, every gesture, every word," [8.21] . In addition, all inspectors Europeans unanimously noted diligence Uzbek dekhkan "Great worker, any little peasant has a deep-rooted instinct of the owner, are historically based on the ownership of inventory and land, work on it until exhaustion and skills in this paper bordering with art skillful, talented master "[10.12].

In the Uzbek village in the mid 20-ies of XX century in the same way as in the first years after the revolution, it was poorly developed class differentiation. The Commission noted that "social contradictions were shaded in the minds of their carriers." The age-old tradition of dominance in social relationships village defines the rules according to which we must always defend "his" and "her" - a relative, neighbor. It is these relationships for a long time, a very inhibited the activities of Soviet workers in the villages to create a dekhkan poor peasants asset. Tradition also reasoned the desire of farmers to the peaceful resolution of conflicts.

Uzbek farmers faithfully honored the institution of private property and never went to the unauthorized seizure of foreign territory, in accordance with rule - "property faithful - faithful blood." The Commission noted that the unauthorized seizure of land was not even in the villages of the

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Fergana Valley, where the fire blazed particularly strong national liberation movement. There were a lot of vacant land, the owners of which have moved to safer areas, and this land would suffice abundantly to all needy households. However, farmers are treated only leased land, and in one village there was not a single case of unauthorized plowing vacant land. For example, in Hodge Abad villages, Kum Tepe, Tulk-Aysu Balykchy Parish (Ferghana region) of 876 dessiatines of arable land was empty 250 tithes belonging to absent owners. Of these, only 9 were sown tithes taken chayrikerami rent. At the same time 11, 2% of households in these villages needing land, rented it from his fellow villagers [6. 39].

Nothing has changed with the advent of the new government in the position of women farmers, which is the same as before, was regulated by the Koran and the Sharia. In the house of the woman-housewife holds a dominant position, disposing of all the economy, but in public life, still has no rights and is homes should necessarily cover the face. In none of the surveyed areas of work among women dehkanok was not carried out in any form. Moreover, as noted by the Commission, this question even by anyone and did not rise.

In contrast to the Soviet historiography claims that in the Uzbek village of the mid 20-ies of XX century, the position of the Soviet government were strong enough materials commission the Central Asian bureau of the Central Committee of the CPSU (b) showed that due to lack of funds and trained personnel and its presence is hardly felt. And it is characteristic that such a provision was not only in remote areas of Kashkadarya, Khorezm, Bukhara, but even in the capital of Tashkent region. So, in the materials survey Niazbekskoy parish, whose center village Kibray was located 16 km from Tashkent, it noted that its people "did not have even the idea of the new Soviet laws of the land, did not know why take off his taxes, where the money collected is spent ". In the elections to village councils to take all

villagers participate even without suspecting that new laws have defined the category of persons deprived of their voting rights. Over the past seven years, all the "work" of the Soviet power in the parish Niazbekskoy manifested in the opening of two Soviet 4-classroom schools, two schools of literacy, a paramedic station and a few red teahouses illiterate tea-house owner. "These teahouse, - stated in the report - different from the usual only the fact that they had posted a few revolutionary posters in an incomprehensible language Russian population" [9.156-158, 168]. And in the villages of the parish Hakinskoy Khorezm region of Soviet rule practically did not exist (it was still in the hands of the Khan of elders apparatus), it was created only one Soviet primary school and there was no paramedic station [10.140]. The Kitab parish Soviet regime understood as an old type of improved power without imagining its social nature. " All events taking place in the country in the parish perceived only distorted rumors, "the formation of the USSR and of the national delimitation there is nobody even heard" [8.18,261], etc.

### Conclusion

The Board of the Central Asian bureau of the Central Committee of the CPSU (b), consisting of experienced party workers, seriously approaching the analysis of the situation in the Uzbek village on the eve of the land and water reform, concluded: "The approach should be especially careful to breaking the old village, skillfully calculating the broad achievements of many years, since the position of the Soviet government in the village is very weak, and old traditions have very strong roots in the minds of farmers and their social relations within "[8.94]. Unfortunately, he was not taken into account by the party leadership of the country and the republic, and in the near future a broad campaign revolutionary upheaval of the village, farmers are attached to socialism through collectivization was launched.

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