



## POLITICAL REPRESSION IN THE PERIOD OF COLLECTALIZATION IN UZBEKISTAN

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**Annotation:** This article describes the repressive policy of the Soviet Union in the 1920s, collectivization, and its impact on the living standards of the population, using the example of Kashkadarya region.

**Keywords:** “Unemployed farms”, “Regulations on Agriculture”, “Communism” collective farm, Engels collective farm, “Culture” collective farm, “New Power” collective farm, “mushtumzor”.

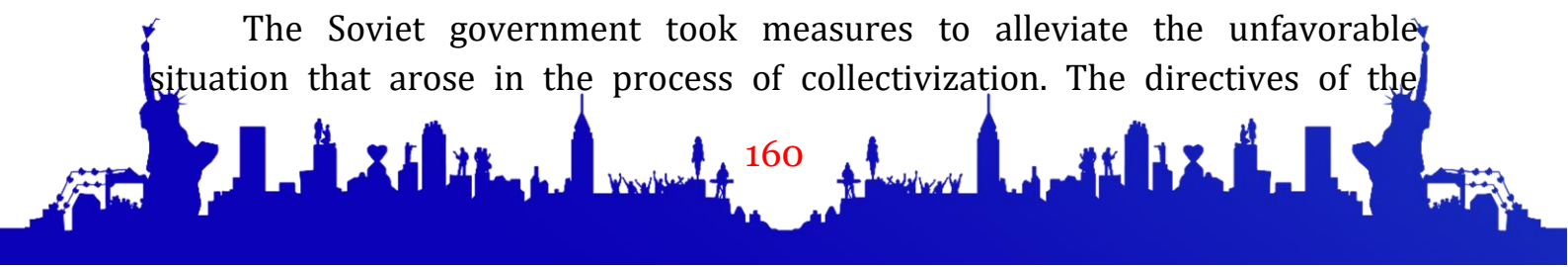
On January 30, 1930, the Politburo of the Central Committee of the Communist Party of the Soviet Union (b) adopted a resolution "On measures to eliminate ear farms in the areas of mass collectivization." According to Soviet government documents, the ears were divided into three categories. The first category included counter-revolutionary ear activists, participants in terrorist acts and anti-Soviet uprisings, who were sentenced to be shot. The second category included the rich and some middle-class peasants, who were exiled to remote areas of the country. Ears in the third category were punished by relocating from their places of residence to newly developed lands.

The Soviet government spared no one in the consistent promotion of its ideas. Bolshevik party leaders exacerbated the process of collectivization, arguing that the collective system of land use would facilitate the management of the rural population. Individual farms, the property of the energetic social strata of the village, were forcibly confiscated.

Penalties ranged from confiscation of property to imprisonment, deportation, and imprisonment. Such farms are called "laborless farms" if the farm regularly leases a certain part or all of its land each year, or if the trade, mill, priests are trustworthy, benefit from medicine, give money or interest as interest, and trade.

In order to prevent this from happening in the process of collectivization in republics such as Uzbekistan, the Soviet government in February 1930 issued resolutions on the preparation for collectivization. To do this, it is necessary to improve the relationship between the middle and lower classes, to strengthen the work of lower party organizations, to cleanse the Soviet authorities of "foreign" elements, to use the simplest forms of cooperation.

The Soviet government took measures to alleviate the unfavorable situation that arose in the process of collectivization. The directives of the



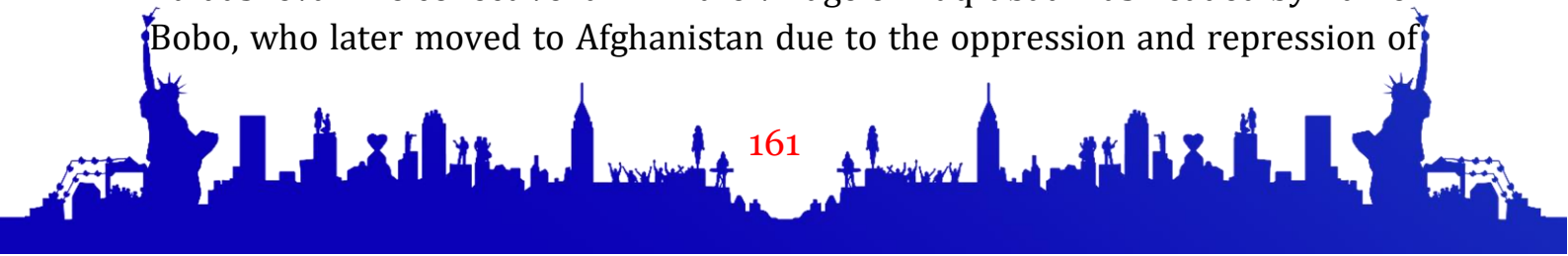


Central Committee of the Communist Party of the Soviet Union (b) called for the slow implementation of collectivization and ear classification measures, the preparation of poor and middle-class peasants for collectivization, and preparations for the construction of collective farms.

Although the Soviet government's "Agricultural Regulations" of March 1, 1930, in the process of collectivization, the peasant was left with land, housing, simple equipment, cows, small livestock, and poultry, in some kolkhozes equipment, cows, chickens. This was also criticized by the Soviet authorities. They also realized that their departure in this situation would lead to increased public discontent with the Soviet government and a rift in the union between workers and peasants.

Individual dehkan farms have been forced to join various forms of collective farms. Even though the peasants did not participate in the meetings devoted to the establishment of the collective farm, the decisions of the meeting were made that they should be included in the kolkhozes. The husband of individual farmers, agricultural equipment has even been generalized to their homes. Such measures were not voluntary but were carried out on the basis of coercion in a manner determined from above. Anyone who opposed it was brutally punished. Thus, the slogan "End the ears as a class" was announced. The headquarters set up in the process of collectivization were at the forefront of the measures of forcible transfer of peasants to the kolkhozes. Attacks and pressure on farmers have intensified. The complete confiscation of the property of rich farms, the deportation of "ear" families to other countries was carried out on the basis of mass lawlessness. Under the guise of fighting the ears, a general war was declared, mainly against the entrepreneur and business peasants. In most cases, middle-class farmers were "listened to." In defining the "ears", they were assessed not on a social basis, but in many cases on the basis of the condition of the farms. All these measures have aggravated the political situation in the villages, led to the escalation of mass protests and repression.

The collectivization movement took place in all districts of Kashkadarya region. In 1929 alone, 8 new collective farms were established in the Kasan district, 13 in the Yakkabag district, 15 in the Kitab district, and 15 in the Shakhrisabz district. By the end of the year, the number of collective farms in Kashkadarya region reached 94. In the village of Ertepa in the Karshi region, the first company was first chaired by Ahmad Haji and then by Bodomoy Yuldasheva. The collective farm in the village of Nuqrabad was headed by Daniel Bobo, who later moved to Afghanistan due to the oppression and repression of





the Soviet government. The first collective farm, established in 1929 in the village of Sokhtapiyaz, was named after Engels, and Kurban Kadyrov was appointed its chairman. Later, Avaz Uljaev, Quvvat Kadyrov and Yahyokhon Asadov headed the collective farm. In 1930, a collective farm "Communism" was established in the village of Kipchak, headed by Zoirov, then Abduvahidov and Hamro Bozorov. Later the kolkhoz joined the Madaniyat kolkhoz in Mirmiron.

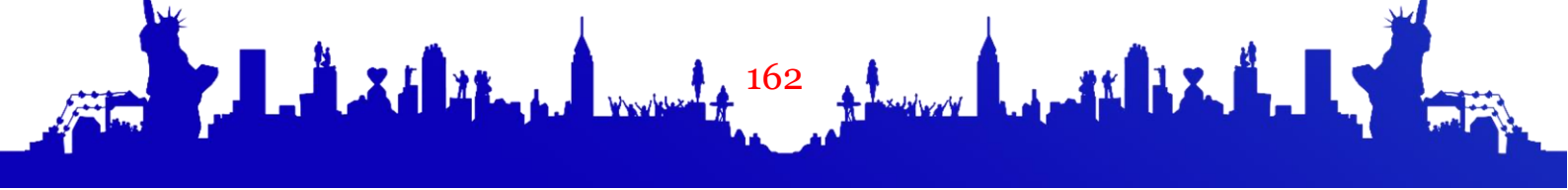
In 1930, the first collective farm was established in the village of Mangit, Karshi region, and the community was named "New Power". Khojamurod Nafasov was elected its first chairman. The members of the community handed over their sheep and goats to the kolkhoz "of their own free will". In the village, the property of the rich man and his husband was confiscated and generalized.

Anti-Soviet protests intensified, with 218 protests in Uzbekistan in 1928 and 423 in 1929. In Kashkadarya, 4 and 42 similar incidents took place, respectively.

Protests erupted among the population, with the disbandment of the Union of the Poor in the Shahrizabz district and the Lenin Yuli collective farm in the Guzar district. Protests were also reported at the Koshchi collective farm in the Chirakchi district. The peasants came to the kolkhoz office and demanded a list of kolkhoz members and their destruction. There were also casualties among the population as a result of the clashes. In 1930 alone, 11 people fell victim to this process in the Kashkadarya region. The parties also inflicted severe economic damage on each other. For example, during the spring sowing season, farmers and middle-class farmers were found to be mixing cotton, grain, and sesame seeds in order to interfere with each other. The middle class peasants, while expressing their views at meetings devoted to the structure of the kolkhoz and among the population, severely criticized the emptiness of the local authorities.

The number of listeners in Uzbekistan has increased. In 1937, more than 60,000 people were persecuted in the republic due to the policy of collectivization. The farms were forcibly relocated to Siberia, the North Caucasus, the Republic of Tajikistan and Surkhandarya on behalf of the government.

Thus, the policy of collectivization of the Soviet state was a product of the ideas of the Bolshevik Party, in which the specifics of the regions, without taking into account the national mentality, were mainly based on coercion and violence. As a result of collectivization, the centuries-old farming traditions have been cracked. Private property owners were prosecuted. Certain working methods





have been eliminated. The villagers are confronted with each other. Peasants became the executors of the Soviet government's cotton monopoly policy. The abolition of individual farms and the ax to the root of ancient values, in turn, provoked strong protests from the general public. These measures of the Soviet state led to the collapse of market relations in the villages, the abolition of various forms of ownership.

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