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**Akbar Majidov**

Jizzakh State Pedagogical Institute  
Teacher of the Faculty of History, Uzbekistan

**Anvar Majidov**

Jizzakh State Pedagogical Institute  
Teacher of the Faculty of History, Uzbekistan

## ON THE IMPACT OF THE COLLECTIVIZATION POLICY PURSUED BY THE SOVIET GOVERNMENT ON THE SOCIAL LIFE OF JIZZAKH REGION

**Abstract:** This article discusses the policy of collectivization of Soviet power in the social life of Jizzakh region. The serious consequences of the repressive policy of the Soviet era, the negative impact on the lifestyle of the local population and its role as a factor in socio-economic problems will be considered.

**Key words:** collectivization, Soviet power, fist, enemy of the people, socialist humanism, repression, Zaamin, collective farm, state farm, independence.

**Language:** English

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### Introduction

The socio-economic and political efforts of Uzbekistan over the past twenty-nine years to gain independence and strengthen national independence have strengthened the spiritual and creative strength of the population, encouraged them to understand the recent and distant past, intellectual and creative potential for development in all spheres of life. This requires, first of all, a deep understanding of the present, the processes taking place in socio-economic life through the restoration of historical memories of the past.

During the years of independence, our science of history has undergone truly revolutionary changes, and for many years began to study historical events that have been distorted or hidden on the basis of the principles of objectivity, historicity, truthfulness. In Particular, The First President Of The Republic Of Uzbekistan I.A. In Karimov's work "There is no future without historical memory" "...It is emphasized that the history of the Uzbek nation was distorted during the Shura period" and was confused [1:149].

The repressive policy of the Soviet government in Uzbekistan is one of the most important scientific directions in the history of the country, which has received its true value only due to independence. The fact that the information on this issue, which had previously been interpreted in a completely falsified manner, was kept absolutely secret during the Soviet era, and the oppression of the ruling ideology did not allow to reveal the truth and make an objective assessment. From the first years of independence, a sharp change in the attitude to history, its objective assessment and the rise of the restoration of true history to the level of public policy has allowed to restore the historical truth in this direction.

The Soviet government carried out mass repressions under the leadership of the Politburo and the party, relying directly on the NKVD. Soviet legislation, aligned with state-party administration and interests, left no chance for opposition forces to take over the state. The Politburo's July 2, 1937 resolution, "On Anti-Soviet Elements," was a kind of "start" to a large-scale crackdown on the "Great Terror."

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The terror, which began in August 1937, was stopped in November 1938, namely by VI Stalin's order to put an end to terrorism. This indicates that the "big terror" was controlled from the center. Lists of repressed persons were received from various organizations and departments. The repressions of those terrible years did not choose a region, a place, a nation, a race, a career. As in the rest of the Union, the "sword of repression" has shown its strength in every corner of Uzbekistan. The coercive nature of the policy of collectivization, which began in the late 1930s, and the ensuing policy of deportation, became the basis for mass political repression in the 1940s. The resolution of the Politburo of the Central Committee of the CPSU (b) of January 30, 1930 "On measures to eliminate ear farms in the areas of mass collectivization" indicated that the government's repressive policy was on the rise.

Indeed, in the process of collectivization, farms that did not voluntarily join the kolkhoz and did not pay the "imposed" taxes on time were heard. The practice of exile was another major factor in the beginning of mass repression.

Now the noble intentions of our people, crushed for centuries, struck with honor and Pride, began to come true. Serious, positive changes and achievements in the history of our homeland, in the scientific activity of its self-sacrificing manifestations are obvious evidence of this.

We know from recent history that the communist regime wanted to destroy the sacred religion of Islam in Turkestan, which has existed in the world since the beginning of the VII century. From 1918 to the mid-1950s, a policy of stratification was pursued to consolidate the new empire, with 6 million. Turkestan was denounced, repressed, and annihilated as "nationalist," "pan-Turkist," "pan-Islamist," "enemy of the people," "ear," and "imperialist agent" [2:92].

### Theoretical Basis

Indeed, there were great contradictions between the ideas of "socialist humanity" proclaimed by the Soviet state and the reality of justice. This situation is characterized by a misunderstanding of the essence of national spiritual life and an attempt to destroy centuries-old spiritual values. This situation was especially exacerbated by repressive behavior. During the period under review, a totalitarian regime was established and strengthened in Uzbekistan, which trampled on the principles of humanity and democracy, forcibly strangled any dissent, and massacred tens of thousands of people. As a result, the repression of the Bolshevik state against its own people intensified in the late 1930s. At the district or village level, if a leader was turned into an "enemy of the people," another 50 to 60 people were deported or imprisoned as his "tail." That is why the repressions shook the socio-political life of the republic, aroused constant fear among the people.

The Union's penitentiary system and its structures in the republic fabricated fake "cases" against several innocent people, mass arrests were made, thousands of public figures, prominent scientists, literary and artistic figures, farm workers, workers, peasants, clergy, and others went on trial. were imprisoned without question [3: 323].

First of all, this was due to the fact that the policy pursued by the Soviet government since coming to power was ideologically and practically flawed. As a result, the population was divided into three categories. For example, the first category of people believed in the promises of the Soviet government and sided with them, the second group of people recognized the Soviet government for their own interests, and the third category did not trust this government and refused to go there.

So, how did these processes take place in Jizzakh region?

It is clear from the documents of the period under study that those who sided with the Soviet government for their own benefit used the unstable system to commit many atrocities (misappropriation of public property, propaganda among the population, etc.), but Soviet officials exaggerated this and turned their enemies against landlords. use to completely lose. For example, the newspaper "Kolkhoz Galaba" writes that "... in our kolkhoz (we are still talking about the" Stalin "kolkhoz") there are some good leaders, and in many of our kolkhozes the class and their tails are preserved. The whole life of some kolkhoz leaders is a crime. During the election period, the kolkhoz leaders who plundered the property of the kolkhoz and did not keep its property well, did not organize the labor in the kolkhoz well and tried to destroy it, should be ruthlessly fired and replaced by good men and women. The ears elected to the kolkhoz in the village try not to bring many kolkhoz members to the polls in order to conceal their intentions and intrigues. They also look for crafts of other colors. The village asset must find the kolkhozists around it and deal a severe blow to the movement of the Kulak in this area [4]. Under similar pretexts, they begin to destroy those who do not support the government as enemies of the regime.

### Discussion

According to the archives, representatives of the Soviet government went beyond the ideology and called people who did not fulfill their duties "Kulaks" and "enemies of the people" under various pretexts. For example, Osan Botirov, a resident of the village of Beshkubi in the Achchi village council in the Zaamin district of Jizzakh, was exaggerated because he was engaged in retail trade and did not work on the collective farm[5].

Let us turn to more historical facts: in the January 1935 issue of the newspaper "Kolkhoz Galaba" of Zaamin district was published an article

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"Representative of a criminal village." Hazratkulov, a representative of Bozakhona village in Beshbulak district, called the individual farms "You listened!" under the pretext of taking bribes through intimidation, and those who do not give are forced to leave the villages. For example, Sobirov, a resident of the village, took 3 pounds of wheat, 3 pounds of barley and 6 pounds of grain from Farmon Shamurzakov as "seeds". In addition, they manage to collect 500 soums from a few Kulaks, saying, "I'll justify you." Interestingly, this article states that the chairman of the Daha Council, Mirzayorov, knew about this man's activities, but did not pay attention to them[6].

However, it should also be noted that among the leaders who sided with the Soviet government, there were also many nationalists. These leaders tried to treat everyone equally, whether they were members of the Soviet kolkhoz or "Kulaks." But the Soviet government tried to dismiss such people under as few excuses as possible, and even to prosecute them. One of the nationalists was the chairman of Kultepa village council Muminov. He has not served the party well since taking office, was fired on the grounds that he was a drunkard, and was handed over to the district prosecutor to set an example for other village councils[7].

Haydar Turdialiev, the chairman of the Yangi Obod collective farm of the Chetariq council of the Zaamin district at the time, was another prominent figure. This person was subjected to various pressures for admitting Oston Nortoev, Haydar Chapakolov and Toliboy Misirov from Mirzachul district to the kolkhoz [8].

The Soviet government put strong pressure not only on the ears, but also on those whose fathers listened and whose relatives listened, under the pretext of "You are a relative of the ear." For example, Dimiqul Karabekov, the chairman of the Birlash kolkhoz of the Chetariq village council, was one of those people whose father was listened to because of his large estate. As a result, he is under pressure under this pretext. Several articles were published in the newspaper under the headlines "Let the United Collective Farm be cleaned of Kulaks!" And "Let the Kulaks be swept away" [9].

According to the evidence, Mamadiyar, Ahmadiyar, Nurulla, Saydulla and Hakim, the sons of Allayor Qazi, Daniel Qazi and Mamatqul Bayvachcha

from the village of Yam in Zaamin, were also arrested on charges of resisting the kolkhoz structure and treason. Alternatively, Ahad Samiev, who worked at a rural school in Zaamin, was fired in 1937 for being an imam, Mamat Latipov for being the son of a wealthy merchant in the past, and others such as Utkunchi Ibrahimova, Kurban Azimov, and Norkulov. Some of them were caught as Kulaks [10].

Indeed, this terrible policy pursued by the Soviets in some cases led to the disintegration of entire families, to the personal tragedy of the people. People were forced to give up their father, brother or sister, to hide their social background in general, in order to justify their name, to get a job, to get a student back. While reviewing the archival sources, we can see that citizens were prosecuted or punished by the party for even the smallest flaws and mistakes, without knowing the structure and content of the Soviet state to be built [11].

### Conclusion

Thus, in the years under study, a system was formed that sought to elevate the colonial policy to the skies, to allow the use of the apparatus of repression, which was carried out in a unique way in Jizzakh, as in other regions of the republic. Employees of state farms and party organizations in the region were expelled from the party on trumped-up charges.

For example, the rich peasants in the villages are not ready to cultivate the lands taken from the middle peasants, but the conditions are not created for the cattle and sheep, goats, horses and donkeys confiscated from them. , began to form communes, collective farms, state farms. There was almost a shortage of educated specialists from the local population to manage the newly established farms.

Therefore, there is a clear attempt to bring people from Samarkand, the capital of Uzbekistan, and the European part of the former USSR, who do not know the local language, customs and local conditions, to the positions of chairman, director of the state farm, secretary of the district committee, secretary of the executive committee. This shows, firstly, that the newly formed organizations were not able to unite the rural population and work in harmony, and secondly, that the organizations that were forcibly formed by the local population at that time were not really acceptable to them.

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