

VICTIMS OF THE AGRICULTURAL COLLECTIVIZATION POLICY IMPLEMENTED IN UZBEKISTAN

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Abstract

This article analyzes the negative consequences of the policy of collectivization of agriculture carried out by the Soviet government in Uzbekistan. Based on historical documents, archival materials and modern research, the social instability, hunger and poverty that have arisen as a result of this policy are considered.

Keywords: October Revolution, land and water reform, Bolsheviks, collectivization, Grandfather Rahman

Introduction

Many devoted patriots in our country, known for their hard work, noble lineage, and generosity, have earned respect among the people. In fact, one of the most admirable qualities of the Uzbek people is their willingness to help underprivileged and needy families, and to support them. Among such generous landowners who emerged from among our people was Rakhmon Bobo, who lived from 1844 to 1934 in the village of O'rol, part of the Qultepa village council in the Zomin district of Jizzakh region. About Rakhmon Bobo This article is being published for the first time based primarily on information recorded by the grandchildren and great-grandchildren of Rakhmon Bobo, as well as stories preserved among the people. We express our deep gratitude to Rakhmon Bobo's grandson, Abdushukur Bobo, who provided us with this information. The subject we aim to highlight—Rakhmon Bobo—was one of the victims of the Soviet government's policy under the slogan of agricultural collectivization. His father's name was Khojam. Rakhmon Bobo had no children from his first marriage. Later, he married Uljan Ena from his village, and they had several children: Khudoyberdi, Omonlik, Kumush, Norgul, Oltin, and Egamberdi. Rakhmon Bobo was an educated and enlightened intellectual of his time.

Together with his teachers and friends, he participated in literary gatherings and book reading sessions. His mentor, Mulla Shodi Qori Bobo from the village of Sufi Mozor, played a significant role in his development. Among the people, Rakhmon Bobo earned the reputation of being "visited by Khidr" and "the wealthy man who turned one sheep into a thousand." It is said that Rakhmon Bobo owned over a thousand sheep, camels, horses, cattle, a juvoz (traditional oil press), and mills. His wealth was managed by his uncles, children, relatives, and trusted friends from neighboring villages. At the same time, Rakhmon Bobo had trading shops

in the cities of Kokand, Uratapa, Samarkand, and Bukhara, with people appointed to supply goods and lead caravans. It is well known that after the October Revolution of 1917, the Bolshevik government that came to power confiscated the property of the wealthy and respected individuals in our nation and subjected them to repression. As a result, the wealth and properties of entrepreneurs and affluent individuals in our country were seized, and they began to face hardships. The injustices, violence, and dehumanizing policies carried out during the Bolshevik government's land and water reforms, especially during the collectivization period, are referred to in academic literature as the policy of "Dekulakization." In reality, the people labeled as "kulaks" were.

These so-called "kulaks" were, in fact, self-sufficient, entrepreneurial individuals—people who had become wealthy through honest labor or who had acquired land during the "Land and Water Reforms" a few years earlier and were living contentedly from their hard work. The authorities identified kulaks based on their property and income levels [1]. In short, the Soviet collectivization policy, which served the colonial interests of the Soviets, came at a very high cost to Uzbekistan. To make matters worse, under the pretext of providing "internationalist assistance" in implementing collectivization, the central government relocated many Russian families to Uzbekistan. Of course, during that time, it was easy to identify the well-off and prominent people in each village and district. The Bolsheviks had informants in the villages who knew exactly how wealthy someone was and where they lived. When Soviet authorities learned about Rakhmon Bobo's wealth, they arrested him and labeled him a "kulak," confiscating all of his property for the kolkhoz (collective farm).

He was imprisoned in the detention center in G'allaorol. Meanwhile, his wife Uljon Ena, their children, and a daughter-in-law were left behind in an empty house, with everything looted. It is said that even the mat under them was taken by state officials. Nothing was left in the house—countless sheep, camels, horses, and cattle were all seized by agents of the NKVD. Before being taken away, Rakhmon Bobo entrusted his son Khudoyberdi with the family's responsibilities. He instructed him to look after his sisters and to ensure they were married to suitable partners when the time came. After Rakhmon Bobo's arrest, the full burden of the family fell on his eldest son, Khudoyberdi Bobo. With their father in prison, and their mother, younger siblings, and Khudoyberdi's wife all in distress, the family faced immense hardships. Later, even though his grandchildren searched the archives, no records could be found documenting the confiscation of the family's property by the Bolsheviks. According to sources, the initial livestock census carried out by local officials was poorly executed and showed disastrous results due to their negligence [2]. Therefore.

During the second round of inspections, many hidden animals were discovered in various districts and neighborhoods. Since the process was not completed 100 percent, it was ordered that the inspection be fully completed within three days. Additionally, households that had hidden livestock were to be fined up to 100 soms, and those refusing to pay the fine were to be prosecuted in the relevant courts. The responsibility for enforcing these measures was assigned to the district finance department. This policy was not limited to Zomin district or its villages alone—it was implemented harshly across all regions of Uzbekistan. As a result, self-sufficient

households began selling their livestock, tools, and valuables, or tried to hide them at relatives' homes. There were also instances of animals being slaughtered or driven into mountainous areas to avoid confiscation. In the old city markets, the price of working animals dropped drastically. A bull that cost 150–160 soms a month earlier was now selling for 50–55 soms. The price of cows dropped to 25–30 soms, with high-yielding dairy cows selling for as low as 60 soms [3]. Sheep, previously priced at 30–50 soms, were sold for 12–15 soms. Sellers would say, "It's better to sell cheap than give them to the commune for free," and thus sold their animals at significantly reduced prices. The collectivization and dekulakization (exile of so-called kulaks) policies carried out in Uzbek villages during the 1920s and 1930s brought immense social, economic, and spiritual suffering upon the rural population and farmers of Uzbekistan. This period is considered one of the most bitter and tragic eras in the nation's history. Collectivization, which began in November 1929, involved forcing peasants into the kolkhoz (collective farms). According to the January 5, 1930 resolution of the Central Committee of the All-Union Communist Party (Bolsheviks) titled "On the Pace of Collectivization and Measures of State Assistance to Collective Farm Construction" [4], the country was divided into three zones, with specific deadlines for each to complete collectivization.

Uzbekistan was placed in the third group, with the goal of completing collectivization by the spring of 1933. However, the Political Bureau of the Central Committee of the VKP(b). The Politburo of the VKP(b) criticized the slow progress of collectivization in Uzbekistan. As a result, the campaign for collectivization, along with the dekulakization efforts, was intensified. As is often the case in difficult times, many people distance themselves, but there were still a few experienced and kind-hearted individuals who stepped forward to help. Xudoyberdi, the son of Raxmon bobo, approached a man named Sayfiddin, who was an educated person and held a government position at the time. Sayfiddin took action, discovered that Raxmon bobo was imprisoned in the Gallaorol detention center, and, using various means, managed to secure his release from prison. It is unclear how long Raxmon bobo was imprisoned, but he was believed to be around 85 or 86 years old at the time. Due to his age and illness, his condition worsened. Despite this, Raxmon bobo somehow knew that he would soon be exiled to Siberia. At that time, a God-fearing and kind-hearted man was assigned to carry out the exile order.

He disobeyed the directive and secretly handed over Raxmon bobo to Sayfiddin and Xudoyberdi instead of placing him on the train bound for Siberia. Together, they traveled at night for several days and eventually took Raxmon bobo to the house of his nephew Tilov in the village of Slavyanka in Yettisoy district, present-day Kazakhstan. There, they asked him not to return to the village for his own safety. Even though Xudoyberdi bobo had lost all his wealth and his father, and endured humiliation and hardship, he started rebuilding his household. Raxmon bobo, who had lived away from his homeland for years and was over 90 years old, decided he wanted to return and die in his native village. He wished to be buried in the land of his ancestors. He settled quietly in a place called "Sulton Xovuz" near his cousin's (his aunt's husband's) house in the village of Bolg'ali, and it was there that he passed

away. Thus, the oppressive policies of the Soviet regime had a devastating impact on the socio-economic conditions of our country.

They mercilessly persecuted and eliminated landowners who had emerged from among the people. Raxmonqul bobo was one such victim. The period of collectivization, along with the associated dekulakization and forced exiles, was one of the most tragic times in Uzbekistan's history. These policies dealt a heavy blow to both urban and rural life, disrupting production, damaging the economy, and destroying the peaceful livelihoods of many. The sorrowful fate of the thousands who fell victim to these policies continues to be remembered in certain regions to this day.

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