

PLACE IN THE 20TH CENTURY WERE IMPACT ON LIFESTYLE

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Abstract

By the 1920s, the country's life and the livelihood of the local population were in dire straits. The severe consequences of World War I, the brutal and brutal policies of the Bolshevik rulers against the local population during the establishment of the new Soviet system were evident at every step.

Introduction

Industry was in ruins, transport and communications were out of order, and countless fields of crops were lying fallow. Worse still, hunger, poverty, and mass unemployment reigned in the country. In addition, the food rationing system developed and forcibly introduced by the Soviet regime and the policy of military communism combined with it made the lives of the peoples of the country even more difficult. This emergency policy, implemented in order to preserve Soviet power, deprived the population of everything it had, severely limited its free initiative and independence, and prevented trade and market relations, ultimately leading to an even more complicated socio-political and economic situation there.¹

In the process of national territorial division in Uzbekistan, the Uzbek people began to form their own local characteristics in the historical and ethnographic process. This has had an impact on the social, economic, and political life of the Uzbek people.

As a result of economic and political reforms, the class structure of Uzbekistan changed radically by the end of the 1930s. The 1939 census recorded a population of more than 6.2 million (4.5 million in 1926), of whom 1.64 million lived in cities and more than 4.8 million in villages. According to the new census method of the Mutabid regime, 67.1% of the total population was divided into the following social strata: collective farmers and cooperative artisans, 11.6% were employees, and 2.6% were individual farmers and artisans.²

The fundamental changes taking place in the economy are clearly visible in agriculture. First of all, this concerns the form of property and production relations. In the region, farming and horticulture have been completely transferred to the discretion of farms. Today, Kashkadarya has 176 alternative MTPs, 161 fuel and lubricant stations, 122 fertilizer sales stations, 135 minibanks, 167 water user associations, 52 agricultural product sales stations, 34 information and consulting stations, and 36 veterinary service stations serving more than 29 thousand farmers.³

The autocratic regime sought to permanently keep Uzbekistan in its grip as a colony and further strengthen its position as a raw material base and product market for the metropolis. As a result

¹ Usmanov. Q Sodiqov. M. History of Uzbekistan. T: Sharq, 2003. P. 79.

² New history of Uzbekistan. T: East. II- Chapter 2000. B. 373. Itogi Vsesoyuznoy perppisi naseleniya 1959 g. M, Nauka 1962. P. 43

³ Kashkadarya region during the years of independence. T: Ma'naviyat, 2007. P. 35.



of such a policy, the economic development of the republic was one-sided, its agriculture was increasingly oriented towards cotton cultivation, and in this sense, a single cotton khokimiyat was established.⁴ As a result, a number of specific changes in the lifestyle of the oasis were very significant. Since the 30s of the 20th century, the specialization of the cotton monopoly has been accelerated. Since that time, the introduction of new technologies has led to changes in the social and economic aspects of the oasis. The unification, unionization, and collectivization of the Uzbeks, who previously lived in a feudal way of life, have led to an improvement in the lifestyle of their people. However, one of the serious reasons for this is that even in the united state of the people, all the products produced were subject to state ownership.

The main source of economic and cultural development in the Kashkadarya oasis is the territory where agriculture and animal husbandry are developed.

Since the first quarter of the 20th century, the land and water reform carried out in 1925-1929 had a significant impact on the processes of socio-economic changes in the countryside. During its implementation, a certain level of economic assistance was provided to farmers who received land. For example, farms established on new lands were exempted from taxes in the first years. New farms established on the lands of the "rich" paid only 25% of the established tax, while those who received additional land paid 75%.⁵

The relatively sound management systems of farms, the greater use of economic influence tools made a turning point in agricultural production in 1923-1924. The total acreage increased from 1 million dessiatina to 1 million 632 thousand dessiatina in 1924. This was 57.8% of the pre-war amount. In 1923, the number of livestock increased by almost a third. In 1924, it increased by more than 300 thousand heads. In 1924, the amount of cocoons harvested increased by 3 times compared to 1920. And amounted to 125 thousand pounds. Thus, despite the fact that the new economic policy, even in its initial stages, manifested all its complexities and contradictions, it helped, at least partially, to establish a healthy economic relationship and solve the acute problems of overcoming the paralysis of agriculture.⁶

The changes that took place in the socio-political life of the 20th century led to the interaction of various ethnic groups and ethnos, as well as various cultures. As a result, it can be assessed that the intensification of ethnocultural ties has caused enormous changes in the material and spiritual lifestyle of local sub-ethnos and various regional diasporas living in the territory of our republic. For this reason, today there is a need to conduct serious research on the analysis of interreligious, interethnic, ethnopolitical, ethnosocial, ethnocultural, relations. Currently, first of all, in regions densely populated by different ethnic groups and diasporas, finding solutions to such urgent problems as interethnic ties, ethnocultural interaction and the penetration of cultures into each other; national identity and mentality; the causes of interethnic conflicts and disputes and their likelihood; nationalism and national separatism; national politics is of great practical importance.⁷ Since the middle of the 20th century, in the process of forming the press system in the history of the Uzbek people, as a result of the introduction of publications, radio and television, a period of changes began in the lifestyle of Uzbek families. This widely popularized

⁴Historical source studies. T: Science, 2006 B. 295 .

⁵Uz. Res. MDA fund 2888 list-1 collection volume 23 sheets-72. B-77.

⁶New history of Uzbekistan. T: Sharq.II-Bob 2000 P. 188. P. 188. History of Uzbekistan USSR. T : III. 1967. P . 363-364.

⁷ Ashirov. A Atajonov. Sh Ethnology T.: National Library of Uzbekistan named after Alisher Navoi, 2007. P. 41-42.



the process of demanding the rights of the working class, such as workers, peasants, and workers. Such stability has carried out fundamental reforms in the social, economic, political, and cultural life of the Uzbek people.

By the 1930s and 1940s, the unique traditions of the Uzbek people's lifestyle had their own impact on the introduction of new technologies.

During the Soviet colonial period, problems and unpleasant situations accumulated in the social, economic, and spiritual life of the Uzbek people, ultimately leading to a crisis. The administrative command method of management, which was formed in the late 1920s and 1930s, although it had some effect during the war and reconstruction years in the 1930s, began to hinder socio-economic development from the 1950s. In 1956, attempts were made to restructure the economy and democratize management in social life. All of the above social, economic, and political processes were controlled from the center. In the mid-1960s, economic reforms were introduced. The 1965 reform aimed to implement measures to transfer industrial construction and agricultural enterprises to economic accounting and improve the incentive system.

The Kashkadarya oasis developed from the 1930s on the basis of a socialist method of economic management - a planned economy and strictly centralized national economic management.⁸

the Kashkadarya region, as a result of the implementation of an economically one-sided policy aimed mainly at the processing of agricultural products, the development of the Karshi desert in the oasis and the deterioration of the lifestyle of the population led to an even more difficult situation, while on the other hand, the development of cotton monoculture made the situation even more difficult. In the years after independence, fundamental changes were made in the economic, social, and social spheres of life in the oasis.

The causes and roots of the crisis that the political and socio-economic life of the society faced were the backwardness of its thinking, the inability to adequately assess certain historical conditions. The concept of "developed socialism", which entered scientific and political life in the late 60s, was the result of a serious theoretical error in determining the level of socio-economic development. By the 70s-80s, this policy did not justify itself. As a result, the process of disintegration of the USSR accelerated.

The need to overcome the crisis situations that were increasingly manifesting themselves in economic and social life and take a new path to bring Uzbekistan to a high level of development was fully realized.⁹

Currently, there are 563.3 thousand families in the Kashkadarya region. In connection with the "Year of Social Protection", a total of 9.5 billion soums of material assistance were provided to 114.6 thousand families in the region this year. In order to support more than a thousand young families, 2 billion 134.1 million soums of preferential loans were provided by commercial banks.¹⁰

In 1996-1998, about 631,000 jobs were created in rural areas. The bulk of these jobs created in 1998 fell on the rural sector of the economy (79,400), trade and catering (54,100), industry (18,400), as well as transport and communications (10,000). In 1998, almost half of the new jobs in rural areas were created in the private sector (12,900 in farms, 75,400 in personal work), and

⁸ Karshi. T.: Ma'naviyati. 2006. P. 92-93

⁹ Usmanov. Q. Sodiqov. M. History of Uzbekistan. T: Sharq, 2003. P. 210-215.

¹⁰ Kashkadarya region during the years of independence. T: Ma'naviyat, 2007. P. 11.



34,000 jobs were created in the non-agricultural private business sector .

As a result, the employment system of the rural population increased due to employment in the fields of material production, trade, and general recreation.¹¹

In the Kashkadarya oasis, in the second half of the 20th century, Uzbek industry and agriculture were increasingly subordinated to the interests of the Center. Primary raw materials such as cotton, cocoons, karakul skins, vegetables and melon products, and fresh fruits were regularly shipped to the central regions of the USSR. The natural gas reserves of the Kashkadarya region are in the first place. Near the city of Karshi, large natural gas fields such as Shurtan, Kultak, Zevarda, Ortabulok, Pamuk, and Karakhitay; South Mubarak and North Mubarak gas condensate fields; and fields with large reserves such as the Kokdumalak oil and gas condensate field (1985) were discovered and put into operation.¹² The main economy of the Kashkadarya oasis is gas. The construction of large factories in the Mubarak and Guzar regions led to the provision of employment for the population and the development of economic integration.

Thus, in the context of the retreat from the new economic policy and the strengthening of the autocratic-imperial system, the distortions and vices that were previously inherent in Soviet social policy significantly intensified. In the conditions of the total control of all aspects of life by the autocratic state, during the period of the unlimited rule of the party apparatus and the bureaucratic nomenclature, there could be no talk of any civilized reform of the socio-economic and domestic spheres of the life of the population of Uzbekistan.¹³

Cultural and educational institutions also held various non-traditional events that did not correspond to the local people's mentality. For example, a number of events held under the "new life" column promoted European-style life, while Uzbek customs, family relations, and religious ceremonies were promoted as "superstitions." The "new life" column, aimed at "liberating" women and forming new relationships, naturally caused a number of misunderstandings among the local people regarding family relations that had been formed over the centuries.

Conclusion. It can be noted that in the 20th century, fundamental changes occurred in the social, economic, and political processes of the Uzbek people. From the 1920s to the 1940s, extensive work was carried out in the life of the Uzbek people. The national territorial demarcation of 1924, the land and water reform carried out in 1929-1933, and the implementation of the collectivization process put an end to the traditional relations of the Uzbek people that had been going on for a long time. As a result, a new, unique layer was formed in the way of life of the Uzbek people.

In the 20th century, another period of new changes occurred in the life of the Uzbek people. As a result, our country began to assess the social, economic and political situations taking place in the world. Since then, radio and newspapers have served to instill enlightenment and form consciousness among the masses. This has shown that the Uzbek people know our ancient rich history and have a place in world history.

¹¹ New history of Uzbekistan. T: Sharq. III- B ob. 2000. B . 363.

¹² Karshi. T.: Ma'naviyati. 2006. P. 93-94

¹³ New History of Uzbekistan. T: Sharq. II- Chapter 2000 P. 188. P. 374.



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