



## **THE POLICY OF SOVIET POWER TO LISTEN IN UZBEKISTAN AND ITS CONSEQUENCES (ON THE EXAMPLE OF THE KASHKADARYA OASIS)**

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### **ANNOTATION**

*This article discusses the Soviet policy of deafness and collectivization in the Kashkadarya oasis and its consequences, the contradictions among the population, the recruitment of young children as spies among the ear farms, in particular, the social life of the population.*

**KEYWORDS:** *Kashkadarya, politics, district, district ear, exile, ear, farmer, land, farm, crop, livestock.*

### **DISCUSSION**

In Uzbekistan, an impartial assessment of the history of the Soviet period increased in the following years. Because in assessing the historical processes that took place in the scientific work of the Soviet period, a one-sided approach prevailed. In Uzbekistan in the following years, certain studies have been carried out to collect, listen and study the fate of those exiled in this process. But to this day, the issue of the policy of collusion in the Kashkadarya Oasis and its impact on the social life of the population determines the relevance of the topic, which has not been specially studied on the basis of new approaches based on the theoretical methodology of historical science. Land-water reforms of the Soviet government were carried out later than in other regions in the Kashkadarya region. It remains to be said that in the process of colliding in the region, it became necessary to study such problems as poor batraks leadership, the establishment of farms in large areas with low-number members, the course of the Resistance Movement.

The term "ear" is actually an Uzbek interpretation of the word "ear" in Russian. The "ears" were those who, a few years ago, took the land and lived in the administration, evading their labor... both for the religiosity of our ancestors, and for the reverence of administrative requirements, and for

their personal adoration, " describes the well-known scientist R.H.Aminova[1].

"Who is the ear"? researchers from different states have expressed different views on the answer to the question " what is the difference between the two?". Among them, especially the Russian researcher A.N.Y.Solopov and Uzbek scientist B.Rasulov's thoughts are noteworthy. A.N.Y.Solopov believes that those who do not recognize the working-peasant government, those who control the old system, those who use the power of the alien for the purpose of raising wealth, those who choose a trade route instead of improving their own economy and looking for a light income, can be called "ear", analyzes the activities of the working groups. B.Rasulov " analyzes the determination of ear farms in Uzbekistan on the following grounds. That is, such as the basis of legal grounds, Economic (by term and quantity), social (mercenary Labor, the use of the labor force, religious activity) [2].

In 1930 30 January of the Political Bureau of the VKP(B) MK adopted the resolution "on the measures to end the ear farms in the front collocation zones". According to the documents of the Soviet government, the ears are divided into three categories. The first category included anti-terrorist ear activists, participants of terrorist acts and anti-Soviet riots, who were sentenced to shoot. The second category included the rich and some middle-



class peasants, who were exiled to distant areas of the Union. The ears that fall into the third category are punished by moving from their place of residence to newly mastered lands[3].

The Soviet authorities did not spare anyone in the way of consistent propaganda of their ideas. The leaders of the Bolshevik party have escalated the process of collusion with the idea that "the collective system of land use facilitates the management of the rural population." Individual peasant farms, the property of the energetic social layer of the village was forcibly seized.

During the hearing, he went from the confiscation of the property of the "culprits" to the deprivation of electoral rights, imprisonment and exile. In order to prevent these situations in the process of collusion in such republics as the Uzbek SSR, the Soviet government announced its decisions on preparation for collocation events in February 1930. To do this, it was necessary to improve the mutual relations between batrak and the middle states, strengthen the work of lower party organizations, cleanse Soviet bodies from "alien" elements, apply initially simple forms of cooperation[4].

The Soviet government took measures to mitigate the situation VKP (b) in the directive documents of the KP MK, it was said that the measures to collide and listen were carried out slowly, and preparations were made for the construction of collective farms for the preparation of poor-batraks and middle-state peasants for colliding[5].

On March 1, 1930 in the Soviet government's decree on agriculture, in the process of collusion, the peasant was taken to the farm equipment, cattle, chickens in some collective farms, although it was established that the farmer would leave the farmland himself, his settlement, ordinary equipment, cattle, small cattle, domestic poultry. This was also criticized by the Soviet authorities[6]. They realized that the conduct of their work in this case would lead the people's masses to the deterioration of their dissatisfaction with the Soviet government, to the collapse of the union between the workers and the peasants.

The colliding action was carried out in all districts of Kashkadarya region. Only in 1929, the region's Kanan district 8, in Yakkabagray 13, in Kitob 15, in Shahrisabz 15 new collective farms were created. At the end of the year, the number of collective farms in the Kashkadarya region reached 94 units. In the village of Karshi district Ertepa, the first company was initially presided over by Ahmed Haji, and later by Bodomoy Yuldosheva. The collective farm established in the village of Nukrabad is chaired by Doniyor bobo, who later passes to

Afghanistan because of the oppression and tyranny of the Soviet government. The first collective farm, founded in 1929 year in the village of Sakhtapiyoz, was named Engels, and Kurban Kadyrov was appointed chairman. The collective farm was later headed by Avaz Uljaev, Kuvvat Kadyrov, Yahyokhon Asadov. In 1930 year in the village of Kipchak of the district, the collective farm "communism" was formed, which was first chaired by Zoirov, then by Abdivohidov, Hamro Bazarov. Later the collective farm was added to the collective farm "culture" in Mirmiron[7].

Collective farms were forced membership of individual peasant farms to various forms. Even if the peasants did not participate in the meetings dedicated to the establishment of the collective farm, then the decisions of the meeting were made on the fact that they were included in the collective farms. The husband of individual farmers, agricultural inventories were even common until their housing. Such activities were carried out not voluntarily, but on the basis of coercion in the way established from above. And whoever opposes it, they were punished. In this way, the slogan of ending the ears as a class was pronounced. The headquarters, which was established in the process of collocation, became the head of measures to forcibly annex farmers to collective farms. The peasants were attacked and harassed. Full confiscation of the property of rich farms, deportation of families of "ears" to other lands was carried out on the basis of mass lawlessness. Under the guise of fighting "ears", a gross war was declared against mainly entrepreneurs, business peasants. In most cases were "ear" in the middle condition peasants. When determining the "ears", they were evaluated not socially, but in most cases, depending on the state of the farm. All these events aggravated the political situation in the villages, culminating mass protests, the coming out of the regiments.

Well, the policy of collusion of the Soviet state was the product of the ideas of the Bolshevik party, in which the specific features of the territories, without taking into account the national sentiment, were mainly in the character of coercion and tyranny.

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