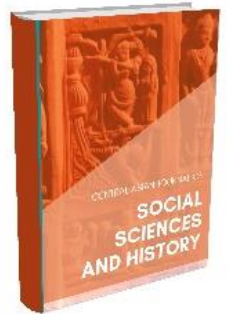




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**CENTRAL ASIAN JOURNAL OF  
SOCIAL SCIENCES AND HISTORY**

Journal homepage: [www.http://cajssh.centralasianstudies.org/index.php/CAJSSH](http://www.http://cajssh.centralasianstudies.org/index.php/CAJSSH)



## **From the Memories of Those Displaced as a Result of the Policy of Resettlement in the 1920-1930s of the XX Century (On the Example of the Surkhandarya Oasis)**

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### **Annotation:**

The fundamental challenge of lifting the agricultural economy to the level of state policy in the USSR's economic recovery from 1920 to 1930 is identified in this article. As a result, in order to promote Soviet policies, Uzbekistan implemented a policy of moving the local population to other economically deprived areas. A policy of transferring cotton from developed areas to the Surkhandarya oasis has been established in the agricultural sector. This policy was examined in the article by using archival documents to link it to oral history.

### **ARTICLE INFO**

#### *Article history:*

Received 29 Aug 2021

Received in revised form

30 Sep 2021

Accepted 21 Oct

**Available online 16 Oct 2021**

**Key words:** "Oasis",  
"qo'shchi ", "agro-center ",  
"single farm ", "soviet",  
"government ", "relocation ",  
"cotton ", "valley", "quloq"

The agriculture sector was the key link in Uzbekistan's economy in the 1920s and 1930s. The Soviet Union assigned itself a number of goals in order to rehabilitate agriculture. For example, in order to carry out this goal, the totalitarian Soviet administration began deportation and forced relocation of the local population under the policy of "quloq" (that is, the policy of the dictatorial Soviet regime to destroy the rich and medium peasants as the rural bourgeoisie).

After the 1920s, a portion of the local populace implicated in this program was compelled to relocate to the Surkhandarya oasis, unable to flee the Soviet state's tyranny. The policy of collectivization in Uzbekistan began in 1928, and during these years there were many changes in agriculture. For example, the work was carried out on several types, such as "qo'shchi ", "agro-center ", "single

E-mail address: [editor@centralasianstudies.org](mailto:editor@centralasianstudies.org)

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farm". In particular, in 1920-1930, before the consolidation of the Surkhandarya oasis, the Soviet government deprived the landowners of large land and livestock, confiscated their livestock and plunged them into a special policy of relocation to remote areas. The policy of complete liquidation of the rich farms living in the oasis was pursued, the land funds belonging to them were distributed at the expense of the poor, and those who came from other regions to the allotted lands began to settle with their families.

It is known that cattle rearing was the principal occupation of the oasis's population at the time. While the oasis' residents did farm, they primarily focused on horticulture and melon production, with a tiny amount of cotton grown for personal use from agricultural products. The Soviet authorities began to pay more attention to cotton cultivation in agriculture, first in the oasis, and implemented levies on land leased to farmers on a "single farm."

Cotton was first planted in the oasis by a huge floor, not by the inhabitants. (Creating a floor by encircling it with a boundary and converting the land into one.) To make the cotton industry a priority, the Soviet government began to relocate people from the well-developed provinces to the Surkhandarya oasis. In 1924-1930, 10 Uzbek families from the Fergana Valley were relocated to the collective as an example farm in Termez district, and 8 Russian and 2 Jewish families were relocated to Termez. At the same time as the policy of resettlement, in 1925, Akbar grandpa Qayumov, the father of O'rinboyev Arslon grandpa, moved from Fergana region. O'rinboyev Arslon grandpa remembers this about his family and relatives. "My father Qayumov Akbar grandpa and their friend Turdimatov Xusanboy first moved to the oasis. The friend was the reason for my father to come to Surkhandarya district. In those years, issues related to resettlement policy were referred to as Yo'ldosh Oxunboboyev, known as the "father of the people. " If we go to the oasis, we have no taxes and other payments in the first year of farming, and if we go, all the conditions will be created, said my father's friend.

In the early years, the resettled farmers were given the opportunity to engage in farming without any taxes or obligations. In 1925, Aminov Karimjon grandpa, the father of Karimov Ahmadjon grandpa, moved from Chust district of Namangan region. His son Karimov Ahmadjon remembers: "My father was an ordinary craftsman in Namangan region. In one place (in the yard) lived four families, and they were engaged in handicrafts. My grandfather's house had a gray weaving workshop and they lived by handicrafts. The reason for their emigration in 1925 was that the Soviet government confiscated these handicrafts and they were forced to relocate for fear of being deported. When my father came, he was engaged in cotton growing on a "single farm ". Later, when the kolkhoz was established, my father worked as an accountant and a storekeeper because of his literacy.

Another of those who moved in the following years was Boboev Kasimjon grandfather, the father of Qosimov Hamidjon grandpa, who moved in 1928 from Chust district of Namangan region. His son, Qosimov Hamidjon, recalls those days and what he heard from his father: In recent years, MTS has been established in Termez, where tractor courses have been organized. Knowing my father's interest in technology, sent him to study and worked as a tractor driver after the establishment of the collective farm.

In 1930, another farm, Olimjonov Burxon grandpa's father Olimjon grandfather moved with his family. Burxon grandpa recalls the memories he heard from his father Olimjon grandpa: "In 1926, at one of the meetings in Samarkand, Yo'ldosh Oxunboboyev told the evacuees that there were

undeveloped lands around Termez, Surkhandarya region, and that they would go there. However, I would like to emphasize that at the time of migration, there were also "quloq" farms in the valley, which were renamed to avoid exile. They later fled to Afghanistan and the Republic of Tajikistan after learning of them. The reason my father moved was to be a butcher in Chust, where taxes were too high. The Soviet government took everything it had and had to flee. "

If we pay attention to the information provided in the archive documents, those who were transferred to the Oasis were placed on the plot of the village "sample" of the Termez district, where they were allocated 40.000 rubles, of which 4000 rubles were given for various equipment. Also 300 pud alfalfa, 300 pud potatoes, 450 pud barley is issued by the bank on account of ssuda. At that time, the construction of settlements was not started, but land was allocated to them for the construction of houses and for farming. In an interview with those who were transferred from the Fergana Valley to the OASIS, the information contained in the archival documents was partially confirmed, the first year we lived in the basement when the government gave potatoes, Willow, barley to the peasants who moved from the Valley, and in the field-kapa. I do not know if he gave money, but my father always said that he gave potatoes, barley, bug'd", recalls. And the issue of providing the settlers with housing was determined during the conversation, which was in a very difficult situation.

Even from the mountainous areas of the oasis, the population settled in the lowlands before the valleys migrated. In 1917, a man named Mamasoatov Zaynilhon from Poshkhord village of Sherabad district moved to the village of Sultan Saodat in present-day Termez district. Archival documents state that the Soviet government provided funds to help those who moved from the mountains to the lowlands. However, the study found that those who moved from Mount Poshkhord in Sherabad district were not given any money. Only after joining the "single farm " was given money, food and seeds.

Zaynilov Sayidahmad grandpa, born in 1915, said: "Cotton growing in the oasis was very developed, the Soviet government was an example in the development of cotton growing, which was established during the collectivization period, and the collective farm was named "Namuna". Because the settlers achieved good results in cotton growing, they widely promoted the cultivation of cotton throughout the oasis. The total area of the Namuna collective farm at that time was 80 hectares, and a man named Samijon was appointed the first chairman. Village councils were formed and several collective farms were merged. Eight kolkhozes were established under the Pakhtaabad Village Council, and the "Namuna " kolkhoz itself was divided into two brigades, consisting of Fergana and Chust. "Pakhtakor ", "Qizil Sharq ", "Baynalminal", "Qizil partizan ", "Stalin ", "Pravda, " "Lenin yo'li " collective farms were inhabited by locals or immigrants from the mountains. Since the cotton of these kolkhozes was very productive at that time, the Soviet government called Samijon chairman a "cotton master. "

Zaynilov Saidahmad grandpa recalls what he heard from his father Mamasoatov Zaynilxon grandpa and when he became a member of the "single farm ": "Before we started planting cotton, we also received a loan from the Agricultural Bank. After we handed over the finished product, they gave us money, soap, and foreign fabrics for a salary. But those who did not plant cotton or did not participate in the cotton business were not given anything by the Soviet government. "Farmers in the " single farm "were deprived of tools and working animals from the rich and given to the farmers, and those who did not give were severely punished. "

During the conversation, information was also provided about the process of collectivization in the oasis, the establishment of collective farms. In particular, Zaynilov Saidahmad grandpa said: "Farms

with an area of 20-30 hectares were formed as collective farms, and its chairman was a man named "Yusupov Bazar ". But he was soon arrested for slandering the chairman for dominating the people and for belonging to a wealthy household, when in fact he did not have a single chicken in his care. I remember that time as it is today: "When we were working on the farm, we had two workers in our house, who were working on the farm.

Those who did not enter the kolkhoz freely and surrendered their property would be removed from the hamlet, threatened with deceit, and denied the ability to vote, according to a Soviet government spokesperson. You must swiftly deliver the working animal (bull), or you will injure yourself and your loved ones. My father then turned over our belongings to the Soviet government. Agricultural goods, in addition to cotton, were planted on the fields of the created community farms. Farmers were given land to use as backyards, but they were not paid a monthly income and were only allowed to sell their crops on the open market. In order to develop animal husbandry, the cattle taken from the rich were grazed on pastures and a livestock farm was established.

As a result, it can be argued that establishing a cotton monopoly in agriculture was one of the principal goals of Soviet strategy, primarily to develop the people from the valley to the Surkhandarya oasis. That is why the valley's emigrants had only one goal in mind: to establish a cotton monoculture. The Soviet rule wreaked havoc on the emigrant valleys, and they were not only treated badly by the locals, but they were also routinely "deported."

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