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SOCIAL, ECONOMIC AND CULTURAL PROCESSES IN THE KASHKADARYA OASIS IN THE 20TH CENTURY AND THEIR IMPACT ON THE LIFESTYLE OF LOCAL RESIDENTS

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ABSTRACT

This article abstract explores the social, economic, and cultural processes that took place in the Kashkadarya oasis during the 20th century and their influence on the lifestyle of the local residents. The Kashkadarya oasis, located in Uzbekistan, has been a historically significant region with a rich cultural heritage. Through an analysis of historical sources, archival materials, and ethnographic studies, this abstract sheds light on the major transformations that occurred in the oasis throughout the 20th century.

The article examines the impact of various factors on the lifestyle of the local residents. It delves into the social changes brought about by industrialization, urbanization, and the introduction of modern education systems. These changes resulted in shifts in the traditional social structure, family dynamics, and gender roles within the community. Furthermore, the economic transformations, such as the transition from agrarian to industrial economies, affected the livelihoods and occupations of the local population.

The abstract also highlights the cultural shifts that unfolded during this period. It investigates the influence of Soviet policies and ideologies on the cultural practices, beliefs, and traditions of the oasis dwellers. Additionally, it explores the interplay between modernization efforts and the preservation of local cultural heritage, including traditional crafts, music, and folklore.

By analyzing these social, economic, and cultural processes, this abstract provides a comprehensive understanding of the changes that occurred in the Kashkadarya oasis throughout the 20th century. The findings contribute to the broader scholarly discourse on the impact of modernization and globalization on local communities and offer valuable insights into the dynamics of a region that has undergone significant transformation.

KEYWORDS

Kashkadarya, 20th century, traditional crafts, music, and folklore.

INTRODUCTION

By the 20s of the 20th century, the life of the country's rural population was in a poor state. The severe complications of the First World War, and the policy of brutality and violence that the Bolshevik rulers used against the local population during the establishment of the new Soviet system were visible at every step.

Industry has been destroyed, transport and communication facilities are in operation, and countless fields of cultivation have been laid waste. Worst of all, hunger, poverty, and mass unemployment reigned in the country. On top of that, the food shortage developed by the regime of Soviet power and the policy of military communism, which was combined with it, made the life of the people of the country even more difficult. In order to preserve the Soviet power, this emergency policy took everything from the population, strictly limited its will, initiative, and independence, did not allow trade and market relations, and as a result, the socio-political and

economic situation here became even more complicated [1].

THE MAIN RESULTS AND FINDINGS

In the national territorial demarcation carried out in Uzbekistan, in the historical and ethnographic process of the Uzbek people, it began to form its own local character. 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 and demography of Uzbekistan changed radically by the end of the 1930s. In the 1939 population census, there were 6.2 million people in the Republic. (4.5 million in 1926) population, of which 1.64 million and 4.8 million in cities. It was recorded that more than 100,000 people lived in villages. According to the new census method of the Mutabid regime, 67.1% of the total population was divided into social strata called collective farmers and cooperative artisans, 11.6%

employees, and 2.6% individual farmers and artisans [2].

The radical change taking place in the economy is clearly visible in agriculture. First of all, it concerns the form of property and production relations. Farming and horticulture in the oasis were entirely at the disposal of farmers and cluster farms. Today, Kashkadarya has 176 alternative MTPs serving more than 29,000 farmers, 161 gas stations, 122 fertilizer sales stations, 135 minibanks, 167 water user associations, 52 agricultural products sales, and 34 information and consulting services. 36 zoo-veterinary service branches provide services [3].

The Mustabid regime sought to keep Uzbekistan as a colony and to further strengthen its status as a raw material base and product market of the metropolis. As a result of such a policy, the economic development of the republic was one-sided, its agriculture became more and more focused on cotton production, and in this way, the sole government of cotton was established. As a result, the process of a series of specific changes in the lifestyle in the oasis is very important. From the 30s of the 20th century, the specialization of the cotton monopoly was accelerated. Since then, the introduction of new technologies has led to changes in the social and economic aspects of the oasis. As a result of the unification, unionization and collectivization of the Uzbeks, who used to live in a feudal way of life, the way

of life of their people improved. But one of the serious reasons for this is that even in the United state of the people, all the produced products would be transferred to the state.

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

The land-water reform carried out in 1925-1929 from the first quarter of the 20th century had a significant impact on the processes of socio-economic changes in the village. In the course of its implementation, some level of economic support was provided to farmers who received land. For example, households established on new lands were exempted from taxes in the first years. The new farms established on the lands of the "rich" paid only 25% of the fixed tax, and those who received additional land paid 75% [4].

Relative improvement of farm management systems and greater use of means of economic influence made a turning point in agricultural production in 1923-1924. The total cultivated area increased from 1,000,000 desyats to 1,632,000 desyats in 1924. This was 57.8% of the pre-war amount. In 1923, the amount of livestock increased by almost a third. In 1924, it increased to more than 300 thousand heads. In 1924, the harvested cocoons increased three times compared to 1920 and amounted to 125,000 pounds. Thus, despite all its

complexity and contradictions appearing in the initial measures of the new economic policy, it helped, albeit partially, to establish a healthy economic relationship, to solve the acute problems of leaving agriculture from a state of paralysis [5].

Changes in the socio-political life of the 20th century led to the intermingling of different ethnic groups and ethnoses, as well as different cultures. As a result, it can be estimated that the strengthening of ethno-cultural relations has caused great changes in the material and spiritual lifestyle of local sub-ethnic groups and various district diasporas living in the territory of our Republic. For this reason, serious research on the analysis of inter-religious, inter-ethnic, ethno-political, ethno-social, ethno-cultural relations is required today. At present, first of all, in areas where different ethnic groups and diasporas live densely, there are urgent problems such as inter-ethnic relations, ethno-cultural interaction and interpenetration of cultures, national character and mentality, causes and possibilities of inter-ethnic conflicts and conflicts, nationalism and national separatism, separation, national politics. finding a solution is of great practical importance [6]. From the middle of the 20th century, in the history of the Uzbek people, in the process of forming the press system, as a result of the introduction of publications, radio and television, a period of changes in the lifestyle of Uzbek families began. This greatly popularized the process of

demanding the rights and interests of the masses of the people, such as laborers, farmers, and workers. This kind of stability brought fundamental reforms in the social, economic, political and cultural life of the Uzbek people.

By the 30s and 40s of the 20th century, the introduction of unique traditions and new technologies had an impact on the lifestyle of the Uzbek people.

During the period of Soviet colonialism, the accumulation of problems and unconscious situations in the social, economic, and spiritual life of the Uzbek people led to a crisis situation. Although the system of economic management formed in the 20s and 30s of the 20th century was based on the administrative command system, it became an obstacle to socio-economic development from the 50s. In 1956, there were attempts to restructure the economy and democratize management in social life. All the above social, economic and political processes were managed from the centre. In the mid-60s, they made economic reforms. In the 1965 reform, it was intended to carry out measures aimed at improving the system of industrial construction and agricultural enterprises and improving the incentive system.

Since the 30s of the 20th century, the Kashkadarya oasis has developed a socialist style of economy based

on a planned economy and a strictly centralized national economy management.

Kashkadarya region during the Soviet regime, as a result of the economic one-sided policy, focused mainly on the processing of agricultural products, led to the development of the Karshi desert and the deterioration of the lifestyle of the population, on the other hand, the development of cotton monoculture made it more difficult. In the years after we gained independence, fundamental changes were made in the life of the oasis in the economic, social and spheres.

The causes and roots of the crisis situation in the political and socio-economic life of his society lay in the backwardness of his thinking and the inability to adequately assess the specific historical conditions. The concept of "advanced socialism", which entered scientific and political life at the end of the 60s, was the result of a serious theoretical error in determining the level of socio-economic development. By the 70s and 80s, this policy did not justify itself. As a result, the process of disintegration of the USSR accelerated.

The economic and social life is becoming more and more evident, and the need to take a new path to eliminate crisis situations and bring Uzbekistan to a higher level of development has been fulfilled. Currently, there are 563,300 families in Kashkadarya region. In connection with the "Year of Social Protection", 9.5 billion soums of financial aid was

provided to 114,600 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 granted by commercial banks [7].

In 1996-1998, about 631,000 jobs were created in rural areas. Most of these jobs created in 1998 are in the rural sector of the economy (79.4 thousand), trade and general catering (54.1 thousand), industry (18.4 thousand), as well as in the transport and communication sectors (10.0 thousand) is correct. In 1998, almost half of the new jobs in rural areas were in the private sector. (12.9 thousand in farms, 75.4 thousand in private labour activities) and 34.0 thousand places were made by the private business sector not related to agriculture. The employment system of the rural population has increased due to their employment in the fields of material production, trade, and general welfare [8].

In the Kashkadarya oasis, in the second half of the 20th century, Uzbekistan's industry and agriculture were increasingly subordinated to the interests of the Center. Primary raw materials such as cotton, cocoons, black leather, vegetable and processed products, and fresh fruit were regularly sent to the central regions of the USSR. Natural gas reserves of the Kashkadarya region are in the first place. Large natural gas fields such as Shortan, Kultak, Zevarda, Ortabuloq, Pamuq, Karakhitay near the city of Karshi; South Mubarak and North Mubarak gas condensate fields; Fields with large

reserves, such as the Kokdumalok oil-gas condensate field (1985), were discovered and put into operation.[129;93-94] Gas is the main economy of the Kashkadarya oasis. The construction of large factories in the Mubarak and Guzor regions led to the employment of the population and the development of economic integration.

In their activities, cultural institutions also held various non-traditional activities that did not correspond to the mentality of the local people. For example, in a series of events held under the heading of "new life", the European way of life was promoted, and Uzbek traditions, 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 in the matter of family relations formed over the centuries.

CONCLUSION

Thus, it can be noted that in the 20th century, fundamental changes took place 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 delimitation of 1924, the land and water reform in 1929-1933, and the implementation of the process of collectivization put an end to the long-standing traditional attitudes of the Uzbek people. As

a result, it led to the formation of a unique new layer in the lifestyle of the Uzbek people. In the 20th century, another new period of change occurred in the life of the Uzbek people. Since these times, radio and newspapers have served to inculcate enlightenment and form consciousness among the masses of the people.

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