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DEVELOPMENTAL CHANGES IN UZBEKISTAN THROUGH EDUCATION BY SOVIETS

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Summary

Before the Revolution of 1917 Uzbekistan was the technologically backward area, with education confined mainly up to some meager sections. Thereafter Soviets made substantial changes in every aspect of life in the country. The education which was just 3.6% at the time of Revolution reached up to 100% in the next 70 years of their rule. The new educational system changed the socio-cultural and economic system of the country. All these changes were seen in every aspect of life from increasing lifespan, standard of life, cotton cultivation, power production, establishment of scientific research institutes, and creation of industrial set up etc.

The aim of this paper is to give the brief view of changes introduced in Uzbekistan by Soviets through education during their rule in the country. Besides, to measure the changes those were visible in every aspect of life only during their 70 years of rule.

Keywords: *Czars:* Rulers of Russia before the Revolution of 1917; *Jadid Reformers:* Those who advocated combination of both religious and modern education through traditional schools; *Makataba:* primary learning institute; *Madrassa:* Secondary and higher learning institute; *Kolkhoz:* Private cooperative farms; *Sovkhoz:* State owned farms.

From the 9th to the 12th century, Central Asians made substantial contribution to

mathematics, engineering and natural sciences both within the region and outside, where they worked. It is said that more than half of all the scholars at the Baghdad Academy in the 9th and 10th centuries were from Central Asia.^[1] Examples of illuminaries and scientists produced include Muhammad bin Musa al-Khawarazmi in mathematics (algebra and trigonometry) in the 9th century, Abu Nasr Muhammad al-Farabi in chemistry (distillation) in the 10th century and Ibn Sina in medicine and physics in the 11th century. Similarly Abu 'Abd Allah al-Khawarazmi wrote an important encyclopedia of the science in the 11th century and al-Biruni often recognized as the greatest Islamic scientist of physics in the 11th century.^[2]

Thereafter, from the 13th century contribution of Central Asians to the varied sciences began to dissipate as the region entered a period of decline in respect of educational developments, with certain exceptions like the setting up of the Ulugh Beg Observatory (15th century) by Ulugh Beg at Samarqand.^[3] By the time Russians conquered the region (second half of the 19th century in case of modern Uzbekistan)^[4], it was a technologically backward area of the Islamic world with education confined only up to meager primary Islamic learning that too just of very ordinary nature. Czars and Jadid (modern) reformers tried to introduce modern education, but only a small number of children, that too from among the notables got some elementary knowledge.^[5] The masses avoided to enroll in these schools as such the rate of illiteracy remained the same as it was before the Czars. With the result the literacy level of Central Asia remained very low and could not reach to a satisfactory extent. According to the 1897 census there was only 8.1% literacy in present day Kazakhstan, 3.6% in Uzbekistan, 7.8% in Turkmenistan, 2.33% in Tajikistan, 3.1% in Kyrgyzstan.^[6] By 1914-15 among the Uzbeks in the age group of the 9-49 literacy rates were said to have been 5.6% (men 3.6% , women 2%), in Turkmenistan it was 7.8% (men 5.1%, women 2.7%), in Tajikistan it was 4.9% (men 3.9%, women 1%), in Kyrgyzstan it was 5.8% (men 5%, women 0.8%).^[7] Among those who were literate came mostly from the urban population and were the products of the traditional system.^[8] Although number of children continued to attend the Maktaba or Madrassas enabling them to read Qur'an or know about the fundamentals of Islam. Islamic education of the time was not able to produce vibrant youth to take up the challenges of development and scientific pursuits. Illiteracy as such was rampant for the 18th/19th century, where hardly few could read and write, be it religious or secular texts.

The great October Revolution opened up new vistas for all round change. The new set-up, not only in Uzbekistan but in whole of the USSR devised means and evolved mechanism to elevate the condition of the people both socially and economically. Among various measures based on Marxist doctrines education became one of the fundamental tool that was used to change the face of the region as well as its people.

By different methods and the decree of universal primary education in 1930 by Soviets^[9],

the literacy level which was just around 3.6% before Revolution reached up to 11.6% in 1926 and 78.7% in 1939.^[10] In 1959 the literacy level had reached up to 98%, and by 1970 it had reached up to 99 to 100%.^[11] This level was not only visible at primary level but also at secondary and tertiary level and was commonly and freely achieved. During the course the policies were changed or altered, but the goal set in the beginning of Revolution was achieved with tremendous expenditure of money, labour and power. Accordingly the country's socio-cultural set up was changed to an extent that new and unprecedented approach to life emerged.

It is not difficult to measure the change that was effected in the region but to do so was done as per the policies set in and adhered with out any deviation. One of the fundamental changes brought in by free and compulsory education was to create a new economic set up where the labour force of various categories (like factory workers, office workers, supervisors, etc) engaged in different industrial sectors was available as skilled and professional force capable to deliver masterfully.^[12] Great economic strides were taken thereafter for the development of the republic. For example, the power production which was just 3.3 million Kwh's in 1913^[13] reached up to 481.4 million Kwh's in 1940 and to 33.9 billion Kwh's in 1980.^[14] What it meant was that not only every one in the republic was able to get the electricity but industrial units big or small were set up to keep up pace with the growth and development of the region. On account of the large scale electric production from 1940 onwards, large scale industrial enterprises were established, and by about 1980, there were some 700 large scale industrial enterprises built in the republic.^[15] The said industries in Uzbekistan were meant for processing agricultural raw material, food, silk processing, tanning and fur, textiles, fuel, fertilizers, building materials and farming machinery and power engineering. Educated skilled persons therefore were able to handle machines to replace medieval equipment in the cotton fabric, silk winding, footwear and sewing industries.

The pace of development was possible as the governance and delivery mechanism worked in tandem to free the Union of backwardness, provide a base for sustainable growth and development. Accordingly the Union took certain major steps to incur heavily on developing scientific temper. The curriculum of the education at different levels was devised to bring in this change by teaching at various levels subjects that inculcated logic and reasoning. This was applied universally and accordingly in Uzbekistan in the Central Asian State University, research was carried in subjects like chemistry, biology, geology and physics. Thereafter, the Uzbek Academy of Sciences was created (in 1943) with Kray Niyazov the first scientist of the country as its president.^[16] The beginning paved way for further development of such institution. For example in 1983 there were 34 scientific research institutes in the academy, which include besides botany, zoology, soils/geobotany, physics, geology and chemistry, subjects like hydrocarbons, irrigation, automation, and hydrology. There were 3900 researchers including 1850 doctors and candidates of science working in the institutes of the academy. Besides that 29 academicians and corresponding numbers of the USSR Academy of

Sciences and Union Academicians were working in the republic. The total number of researchers reached up to more than 35,000 in 1980, which include 12,000 women and 14,000 doctors and candidates of science.^[17] During the period a good number of scientists and scholars from Uzbekistan became famous, not only through out Uzbekistan but also worldwide. They include K.A. Abdullahyev, V. Arifo, Y. G. Gulyamov, y. Masson, I. M. Mominov, K. T. Zarifov, G. I. Pugachankova, E. V. Rtveladze, A. S. Sadykov, Z. K. Turaklov, I. A. khamrabayov and S. Y. Yunosov.^[18] They made great progress in every field of the republic.

One of the achievements of the Soviets was in agriculture sector. Even though aimed for central pooling and sharing, yet what ultimately was achieved as a nation was progress in productivity and yield. What the application of modern education has given to Uzbeks, in this regard, was a network of irrigation channels that allowed them to convert foster lands to make agriculturally suitable. What the hundreds of kilometers long canals made by the Soviets was meant to produce agriculturally suitable crops. Most of these were cotton plants that occupied 65% of land for its cultivation. In 1928 the raw cotton production was 1,80,000 tons which increased up to 10,00,000 tons in 1962^[19] to 60,00,000 million tons in 1981.^[20] The tremendous increase in its cultivation rose from 425 acreage of land in 1913 to 1878 acreage in 1980.^[21] Education did not change the acreage but it made to understand the benefits that came through professionalism.

Education development allowed scientists to mutate the cotton plantation to such an extent that people were able to produce high yielding varieties suitable in geographical or physical environment of various regions of the Uzbekistan. Again professionalism helped to adopt these for the benefits.

Public health of the country was revolutionized by the modern educational system. Before the Revolution there was hardly any doctor or any modern health care facility. After the Revolution progressive increases in health care facilities have been witnessed. By 1940 there were 3200 doctors which grew up to 46,500 in 1980. The proportion of doctors to the total population was in the ratio of 4.7 doctors per thousand of population in 1940^[22] that reached up to 20.1 in per thousand in 1970 and to 34.7 per thousand in 1988.^[23] It was not only the facilities were created but also the mind set of inhabitants was changed to an extent that every one went for these facilities willingly. Accordingly common diseases like malaria, leprosy, polio, and diphtheria were eradicated by the 1960,s through wide spread preventive measures like vaccination and immunization and educative programmes carried out in this direction that were willingly accepted by the newly educated citizens. With the result life expectancy which was just 32 years before the Revolution^[24] reached up to 69 years (males 66 and females 72).^[25] Simultaneously birth rate, infant mortality and death rate had decreased from 53/1000^[26], 269/1000, and 30.2/1000^[27] before 1917 to 31.5/1000, 37.4/1000, and 6.6/1000 respectively by the 1990.^[28]

Another important aspect of modern education was that the standard of living in Uzbekistan

increased. Before the Revolution the poor peasants and crafts men lived on beggarly conditions as feudalism was rampant in Central Asia. Under the system the peasants, virtually serfs, were squeezed by the feudal lords for their economic benefits. The varied and exorbitant of taxes left the peasants to suffer throughout the year for food which subsequently resulted in the indebtedness of the peasants and the loss of the lands to meet the debt obligations.^[29]

To end the feudal oppressions and to give socialist orientation to the agrarian system, the Soviets initiated series of agrarian reforms. The most important was the Land and Water reform. Under the programme the feudal estates were abolished in the first instance and then distributed among the virtual tillers. This was followed by the freedom to the peasants to dispose the produce in open markets as per the peasant's wishes under the programme of what was called New Economic Policy (1921-22). Even though the measures taken were meant to change the condition of the peasants yet it also meant that state should get benefited.

Education, however did not play a big role in eradication of feudalism, what nevertheless education did was that a new class of people became available that were easily receptive to adopt the change. This new class of people helped the next important programme of Collectivization, introduced by Joseph Stalin in 1930. The programme organized the agriculture on two types of farms: *kolkhoz* (collective/cooperative farms) and *sovkhos* (state owned forms). In case of the *kolkhoz* farms the peasants in lieu of their labour input were having the right to use one third of the production for their own purposes or to sell it or its share in the market. The remaining of the two third was divided in to two equals; one share was that of the State and the other of the cooperative that provided seed, farm equipment and fertilizers as well as provided pension and allied benefits to the retired peasants.^[30] On the other hand *sovkhos* farms were given to peasants for cultivation but without having any right on the produce. They were simply the workers of the State paid monthly wages and pensionery benefits and it was the State that made all types of expenditure for the cultivation of the crops that were grown in these farms.^[31] In most of cases and in the passage of the time skilled and educated peasants worked in these farms. Initially Collectivization was thrust upon the peasants and despite the peasant resistance^[32]; it went so speedily that by 1940 the process in the Republic of Uzbekistan was completed.^[33]

In order to pacify the peasants and to control the unprecedented upsurge against the forced acceptance of the programmes, the Stalin government allowed peasants to hold personnel plots to grow eatables on them for their personal use with the right to sell the surplus in the market. Again educated personnel were motivators for accepting the change. Besides they were forced, persuaded and motivated to adopt cotton mono-cultivation along with mechanization in the farms. This helped cultivators to get abundant cash in lieu of their input labour. Besides construction of the network of the artificial irrigation canals, fertilizers, pesticides, tractors, harvesters and new varieties of cotton and high incentives were given to the peasants to boost the production.

Peasants and crafts men were trained and educated at experimental stations, agricultural institutions to work on scientific lines in the farms. Special trainings were given to produce agronomists to provide scientific information to the peasants. Peasant's magazines for men and women like *Rabotnitsa* (Woman Worker) and *Krestyanka* (Woman Peasant) were published to educate both men and women about the farming.^[34] Consequently, the Republic became fourth largest producer of cotton in the Union and fairly resulted in the up rise in the living conditions among the peasants though on the other side the peasants became parasites for food grains. This can be substantiated by the statistical date which reveals that the average monthly wages of the factory worker which in 1940 stood at 29.7 rubles reached to 153.5 rubles by 1980. The average remuneration per work day also went up. For example, in 1935, the average cash income per collective farm amounted to 32,400 rubles and per holding 471 rubles, by 1939 the figures went to 87,500 rubles and 10, 70 rubles respectively.^[35]

Employment opportunities increased also, for example, the number of the work day unit per holding rose from 399 in 1937 to 461 in 1939.^[36] This cumulatively resulted in the good material condition of the peasants.^[37] The peasants now comparatively speaking resided in the well furnished barracks, ventilated and well furnished houses as compared to the Czarist period when they used to live in mud houses poorly furnished and poorly ventilated. In terms of livestock an average family possessed a cow with a calf, one bull of two years, up to ten sheep and goat.^[38]

The initiative resulted in raising the material status of the people as while in the USSR by 1966 there were 203/10,000 who possessed radio sets on the other side in Uzbekistan 177/10,000 possessed radio sets, like wise of 63/10,000 sewing machines in USSR there were 68/10,000 in Uzbekistan, as was the case of refrigerates 83/10,000 in Uzbekistan were holding as compared to 70/10,000 in USSR.^[39] As the result of the rise of living conditions poverty entailing hunger, disease, lack of clothing and shelter was reduced and consequently major strides were made in the field of social security and family benefits though there still existed a grave difference between the earnings of top management and the earnings of the field workers.

Under the "Bill of Rights" contained in the Soviet Constitution, (Chapter 7, Articles 39-69), important rights like right to work, education, job, housing, medical care, etc. were granted to the people. Educational progress broadened the peasant's outlook, political education and infused a sense of living together. For example the collective farms worked on certain democratic lines as the *ustav* (collection of rules and regulations for organization of the kolkhoz) established that the collective farm should elect a chairman (*rais*) and a deputy chairman (*pehlovat*) at a general meeting of all members with accountant to prevent embezzlement and corruption. Similarly, the chairman of the brigades were appointed or elected by members of the brigade. Important decisions for example accepting new members, expelling members, resettlements etc were decided by open vote at a general meeting of all members of the collective farm.^[40] Even though Soviet Union did not entertain

party based democratic set up to govern the Union or the Republics yet the members of the Communist Party were elected by an open franchise who were the legislative bodies elected through universal, equal and direct suffrage by secret ballot by all citizens who had attained the age of 18 years.^[41] All these deputies who were elected were educated representing different sections of the society, professionals, etc and thus mostly taking care of the needs and requirements of the people they represent. Of course all this was set up with in the framework of the ideology and doctrine of socialism and Communism with out any cleavage or change. Most often the deputies worked for the benefit of the people and culture see the enormous change brought in different sectors including education was because of their knowledge and hard work.

In fact the measures taken by the Soviets for material gains were because the Communist Party leaders and workers were the gross-root workers of agriculture, industry, science academies like sectors who always created facilities beneficial to the people.

Accordingly educated persons were employed in different departments with good wages. In 1960 the number of workers and employees in different branches of national economy were 15,28,000 persons.^[42] Among them 1,30,000 and 1,08,900 were specialists having secondary and higher education respectively. The number increased up to 7,34,000 and 6,90,000 respectively in 1986.^[43] In 1940 the average monthly wages of factory and office workers in Uzbekistan was 29.7 rubles which rose to 153.5 rubles in 1980. Therefore the income of the population increased, not only because of the growth of labour productivity but also by direct pay rises. In 1978, 61.8% and 23.1% of the population were working as factory and office workers respectively. The rest 15.1 were working as farmers and craftsmen organized into cooperatives.^[44] In 1965 national income was 5500 million rubles which rose to 16,800 million in 1980.^[45] The material dividends were thus paid by the “Educational Revolution” brought by the Soviets. By the time Soviet Union broke up there was hardly any sector where educational personnel were not available. In fact the political set up of the Union as well as that of Unions was thus governed by the Communist Party were from all walks of life representing different shades of society, be the low educated factory workers or peasants or highly qualified scientists or engineers.

Besides the material upliftment of the people, mental horizon of the people also got elevated. In this connection print and electronic media played very important role. Although press had emerged as early as 1870 in the Uzbekistan when the government bulletin *Turkistan Willayatining gazeti* was published in Tashkent and printed alternatively in Kazakh and *Chaghatay* languages^[46] yet by 1980 there were about 281 newspapers and 83 journals published in Uzbekistan with a circulation of over 10 million copies. The press managed to play a constructive role in raising the cultural level and in educating them in the sprit of communist ideology.^[47] It also played a constructive and meaningful role through high lightening issues like education, health and environment. For example in 1950's there was great emphasis on vocational education, the press

highlighted the low standard of vocational training, the lack of equipment and accommodation in the schools and the shortage of teachers. The press also drew attention to the persistence of certain patriarchal customs like polygamy, marriage of adolescent girls, kalym (bride price), arranged and forced marriages and so on. The expansion of cotton cultivation and rapid industrialization took its toll on the environment and health of the population which was also highlighted.^[48]

A large number of books too were published by Uzbek writers. They covered a vast range of subjects and issues. Hundreds of books of writers from all over the Soviet Republics were translated into Uzbek language. By 1980 the publishing houses were printing about 35 million copies of books annually.^[49]

In the same time entirely the whole population watched the four channels on TV and Uzbek radio broadcasted programmes in six languages of the peoples of USSR.^[50] As said earlier, the spread of the communist ideology was the basic purpose of literature and even theater and films were created in such a way that proclaimed or protected the fundamentals of Soviet ideology. There were yet instances that most of this literature, theater or films were aimed to improve the lot of the people, be it materialistic or mental.

The changes brought in during the 70 years of Soviet regime were aimed to bring in material change in which they succeeded substantially as compared to the pre-Soviet era. Besides that Sovietisation brought mental change in the people to an extent that education was used as a tool to change the face of the people towards a godless society. What it meant was to change to achieve a materialistic society with out caring for traditionalism, spirituality, morality, etc. Many will believe that it eradicated backwardness brought in Europisation whether in living pattern or thought but enforced cultural changes necessarily have not been welcomed by the peoples. Assimilations in culture have always been appreciated by the people to change with time but within the boundaries of that society.

The modern Soviet education and the policies of the government deprived the people from religious literature and moral education based on religion Islam that was prevalent in Uzbekistan before the Stalin introduced harsh measures to eradicate it from the society. Depriving men and women to attend religious fundamentals and rituals lead people of Central Asia to become mere European in nature, character and even in culture. Accordingly at the end of Soviet rule even though some of the religious rituals had continued, willingly or unwillingly, the people have not remained religious in practice for which the elderly accuse Soviets and younger ones aspire to learn.

Another change that was effected by Sovietisation and its education was depriving men of the local scripts that had existed for their language for centuries. Even though aimed to effect change in the religious and culturous landscape of the people it was also aimed to Russianise the people quickly, effectively and help in the intellectual transformation of the people. The education was so effectively planned that if on one hand it gave economic benefits, engaged people seriously for

material gain on the other it doctored them to change their spiritual ideology to a Marxist one. Again some may argue that for that use of force played a pivotal role but that was not the only way the architects of Marxist ideology planned the transformation. In any way with the passage of time, everything that looked harsh at one time became a routine at the other. Traditionalism gave way to westernization on the plea that it reflected primitiveness and younger people took the change as a routine. Veil disappeared and women looked western by using western clothes, a sleeveless shirt or skirt. They abandoned traditionalism once education allowed them opportunities to come out of their houses, send the young children to crèches and kindergartens, spend leisure in clubs, drink vodka for tea, etc.

Education, of course, allowed them to widen horizons by allowing to reap the benefits of the modern education. They started to go in such professions which till then were male oriented. For example by 1939 women had gained control over 50% of male professions. In case of workers population the percentage of women was 27 in 1933 which increased up to 39 in 1950.^[51] Women succeeded in mastering the male trades as by 1980 about 21000 Uzbek women learned to drive tractors. From 1943 onwards 64000 women were chairpersons and deputy chairpersons of collective land farms.^[52] By 1960 there were 60% female doctors in the country.^[53] The percentage of female scientists was 36 to 37% by the year 1980. ^[54] In 1980 out of 35,000 scientists, over 12,000 were women including 115 doctors and 3000 candidates of science, who conducted extensive research.^[55]

Having said all this, one has to conclude by saying that Soviet education brought a new era in Central Asia. Material status of the people rose to an extent that life spending became easy. Professionalisation was the corner stone of development in all the sectors. A new society with a new culture and mental horizon was born as a result of new governing pattern. Political and mental subjugation, religious and cultural deprivation were introduced in such a way, whether harshly or by appeasement, that Soviet societies in whole of the union found themselves ignorant of many facts that became visible to them only after 1991 when the new independent countries emerged out of Soviet space. Accordingly to devise new methods of living and development independent Uzbekistan adopted policies that allow her to bring certain fundamental changes in its education set up.

^[1]S. Sadykov et al. (eds), *Akademiya nauk Uzbekskoi SSR* (Tashkent: Fan, 1983), P. 54; C.f. Eric W. Sievers, "Academy Science in Central Asia", *Central Asian Survey*, Vol. 22, No.s, 2/3, London, 2003, p. 253.

^[2]N. N. Negmatov, "The Samanid State", *History of Civilisation of Central Asia*, Vol. IV, Eds Ahmad Hasan Dani and Vadim Mikhailovich Massan, London, 1997, pp. 88-91.

[3]W. K. Medlin, W. M. Cave, F. Carpenter, *Education and Development in Central Asia: A Case Study of Social Change in Uzbekistan*, Lieden, 1971, p. 27.

[4]Tashkent was conquered in 1864 by General Chernaieff and was made the capital of other superfluously annexed parts of Turkistan in 1865. Tashkent was followed by Zarafshan valley by general Romanvoski in 1866. It includes Irjai, Khojand (known for its fortress), Ura Teppe and Jizak. By an Ukase of 11th July 1867 the whole Turkistan was placed under the Governor General with its headquarters at Tashkent. K. P. Von Kaufman was the first governor general of the region. He conquered Samarqand in 1866 which was followed by Sharisabz in the same year. Following that Bukhara was pacified and then the Amir Muzaffared Din was assumed to take the sovereignty of the territory as a Russian Vassalage. Similarly the Khan of Khiva signed a peace treaty in 1873 and became a humble Vassal of Russia. Kokand (ancient Fargana) was the last to be annexed by the Russian Czars in 1876 under the command of general Skobelev and was given the formal name of Fargana; Francis Henry Skrine and Edward Denison Ross, *The Heart of Asia*, London, 1899, pp. 248-259.

[5]Adeeb Khalid, *The Politics of Muslim Cultural Reform, Jadidism in Central Asia*, London, 1998, p. 160.

[6]Viktor Kozlow, *The Peoples of Soviet Union*, London, 1998, p. 160.

[7]Vishvanath Thakur, "Development of Public Education in Soviet Central Asia (1917-1939)", *The Journal of Central Asian Studies*, Vol. III, Srinagar, 1992, p. 49.

[8]A. K. Patnaik, "Education the Press and the Public Health", *History of Civilisation of Central Asia*, Vol. VI, London, 2005, p. 564.

[9]Vishvanath Thakur, "Development of Public Education in Soviet Central Asia (1917-1939)", *The Journal of Central Asian Studies*, Vol. III, Srinagar, 1992, p. 56.

[10]Victor Kozlow, *The Peoples Of Soviet Union*, London, 1988, p. 160.

[11]John Glenn, *The Soviet Legacy in Central Asia*, New York, 1999, pp. 82-83.

[12]To begin with Soviets brought thousands of specialists from Russia and other areas of the Union, however after 1930 native technicians and workers were encouraged in the industrial sector. The number of engineers and technicians in the whole industry were about 1400 in 1928 which rose to 60,000 by 1940. In 1960 the numbers of specialists with secondary education employed in different industrial enterprises were 118,000 and the number of specialists with higher education was 98,000; Lawrence Krader, *Peoples of Central Asia*, The Hague, The Netherlands, 1963, pp. 245-246.

[13]W. K. Medlin, W. M. Cave, F. Carpenter, *Education and Development in Central Asia: A Case Study of Social Change in Uzbekistan*, Lieden, 1971, P. 244.

[14]A. Sadykov, "The Strength of Science lies in its Links with Life", *Socialist Uzbekistan: A Path Equaling Centuries*, Ed. P. N. Pedoseyev, Moscow, 1982, p. 97.

- ^[15]A. Ulmasov, “Industrialisation and the Material and Technological Base of Socialism in Uzbekistan” *Socialist Uzbekistan: A Path Equaling Centuries*, Ed. P. N. Pedoseyev. Moscow, 1982, P. 53.
- ^[16]Eric W. Sievers, “Academy Science in Central Asia”, *Central Asian Survey*, Vol. 22, No.s, 2/3, London, 2003, p. 265.
- ^[17]A. Sadykov, “The Strength of Science lies in its Links with Life”, *Socialist Uzbekistan: A Path Equaling Centuries*, Ed. P. N. Pedoseyev, Moscow, 1982, p. 102.
- ^[18]D. A. Alimova and A. A. Golavano, “Uzbekistan” *History of Civilisation of Central Asia*, Vol. VI, London, 2005, pp. 235-236.
- ^[19]W. K. Medlin, W. M. Cave, F. Carpenter, *Education and Development in Central Asia: A Case Study of Social Change in Uzbekistan*, Lieden, 1971, pp. 244-256.
- ^[20]A. Sadykov, “The Strength of Science lies in its Links with Life”, *Socialist Uzbekistan: A Path Equaling Centuries*, Ed. P. N. Pedoseyev. Moscow, 1982, p. 94.
- ^[21]B. Tulepbayev, *Socialist Agrarian Reforms in Soviet Central Asia and Kazakistan*, London, 1968, pp. 153-158; W. P. and Zeilda K. Coats, *Soviets in Central Asia*, London, p. 185.
- ^[22]A. Ulmasov and M. Aliyev, “Living Standards In Uzbekistan on the Rise”, *Socialist Uzbekistan: A Path Equaling Centuries*, Ed. P. N. Pedoseyev, Moscow, 1982, p. 86.
- ^[23]A. K. Patnaik, “Education, the Press and the Public Health”, *History of Civilisation of Central Asia*, Vol. VI, 2005, London, p. 584.
- ^[24]M. Leiture, *A Comparative Approach to Policy Analysis, Health Care Policy in Four Nations*, USA, 1982, p. 203.
- ^[25]Megali Berbteri, Alain Blum, Elenna Dolkigh and Amar Ergashev, “Nuptility, fertility, use of contraception and family policies in Uzbekistan” , *Population Studies*, Vol. 50, No. 1, Chicago, 1996, p. 69.
- ^[26]Lawrence Krader, *Peoples of Central Asia*, The Hague, Netherlands, 1963, p. 180.
- ^[27]M. Leiture, *A Comparative Approach to Policy Analysis, Health Care Policy in Four Nations*, USA, 1982, p. 203.
- ^[28]Megali Berbteri , Alain Blum, Elenna Dolkigh and Amar Ergashev, “Nuptility, fertility, use of contraception and family policies in Uzbekistan” , *Population Studies*, Vol. 50, No. 1, Chicago, 1996, p. 69.
- ^[29]As per the estimates in the Bukhara there were 54 different types of taxes levied on the peasants and accordingly the feudal lords and Kulaks advanced the loans to the peasants at the rate 40 – 60% while the same loans the feudal lords obtained at the rate of 8-9%. The debts thus accumulated were

so high that the peasants were forced to sell out their lands as the result by 1914 25% of then peasants families in Fargana became landless, 37.7% in Samarkand and 54.5% in Bukhara owned land only up to one *dessiatine*; B.Tulepbayev, *Agrarian Reforms in Soviet Central Asia and Kazakhstan*, London, 1986, p. 33.

[30] Aziz-ur Rehman Khan and Dehram Ghai, *Collective Agriculture and Rural Development in Soviet Central Asia*, London, 1979, pp. 116-117.

[31] R. R. Sharma, *Marxist Model of Social Change: Soviet Central Asia*, New Delhi, 1976, pp. 116-17.

[32] The first demonstration against the drive occurred on June 15, 1930 by a mob of 2,000 villagers, armed with local implements like hoes and axes set off from Iskoval to its district authorities against the forced programme of mass collectivization. The agitated mob was fired upon consequently several peasants and labourers got wounded and about twenty women were arrested. Such riots also took place in Fargana and Bhagdad districts of the republic. In Kaskadarya region, 14 cases of mass peasant riots with estimated participation of 3.7 thousand people were registered. According to statistical reports of the Joint State Political Department (OGRU), the number of peasants riots throughout the Soviet Union was 13,754, *Journal of Peasants Studies*, Vol-31, No.s. 3 and 4, April/July, 2004, p. 437; out of which 240 riots were registered from the Uzbek Republic alone.

[33] Aziz-ur Rehman Khan and Dehram Ghai, *Collective Agriculture and Rural Development in Soviet Central Asia*, London, 1979, pp. 239-241.

[34] USSR, Novosti Press Agency Publishing House, Moscow, 1980, p. 52.

[35] B. Tulepbayev, *Agrarian Reforms in Soviet Central Asia and Kazakhstan*, London, 1968, p. 133.

[36] B. Tulepbayev, *Agrarian Reforms in Soviet Central Asia and Kazakhstan*, London, 1968, p. 133.

[37] If we compare the collective farm worker with the factory worker the condition of the former was no good. For example, in 1970 the average monthly wages of a collective farm peasant was 93.3 rubles, when in the same year the average monthly wages of industry worker was 123.5 ruble; *National Economy of USSR: Stastical Return*, Moscow, 1982, p. 171.

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[39] Devendra Kaushik, *Central Asia in Modern Times- A History from the Early 19th Century*, Moscow, 1970, p. 229.

[40] Zhoras A. Medvedev, *Soviet Agriculture*, London, 1987, p. 109.

[41] Vadim Medish, *The Soviet Union*, New Jersey, 1981, p. 135.

[42] Lawrence Krader, *Peoples of Central Asia*, The Hague, The Netherlands, 1963, P. 241.

[43]D. A. Alimova and A. A. Golavano, “Uzbekistan” *History of Civilisation of Central Asia*, Vol. VI, London, 2005, P. 235.

[44]Sattar Tursunmukhamedov, “Change in Social and Class Structure of Society”, *Socialist Uzbekistan: A Path Equaling Centuries*, Ed. P. N. Pedoseyev, Moscow, 1982, p. 148.

[45]Ahmad Ulmasov and Mannon Aliyon, “Living Standards in Uzbekistan on the Rise”, *Socialist Uzbekistan: A Path Equaling Centuries*, Ed. P. N. Pedoseyev, Moscow, 1982, pp. 77-79.

[46]A. K. Patnaik, “Education the Press and the Public Health”, *History of Civilisation of Central Asia*, Vol. VI, London, p. 572; Jadid reformers too published dozens of newspapers and journals during the early period of the 20th century; Adeeb Khalid, *The Politics of Muslim Cultural Reform, Jadidism in Central Asia*, London, 1998, pp. 90-106.

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