

THE HISTORY OF SOCIO-ECONOMIC MANAGEMENT AND THE PROBLEMS OF STATEHOOD DEVELOPMENT IN THE ANCIENT WORLD OF CENTRAL ASIA

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Annotation: The article analyzes the origins of socio-economic governance and the history of statehood in Central Asia's old society.

Key words: V.M. Masson, I.N. Khlopin, V.I. Sarianidi, S.P. Tolstov, B.I. Vaynberg, M.A. Itina, M.M. Dyakonov, S.A. Sagdullaev, E.V. Rtveladze, A.A. Askarov, T.Sh. Shirinov, R.H. Sulaymonov. Neolith, Eneolith, Bronze, Iron.

Archaeological evidence of the history of primitive society is examined in various scientific literatures.

According to historical data, during the last Paleolithic, Mesolithic Ages the Societies of the Societal Unions have developed on the basis of hunting and fishing.¹ There appeared conclusions that the general interests of kin farms in certain regions have come to terms in the need to work together, finding food and protecting the community being based on the ethnographic data of the researchers.

Historical literature on ethnography and archeology in the 20th century describes the primitive signs of society as follows:

I. By Region Symbols:

- The location of family members in a particular region.

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- Development of natural products in the region.

II. Socioeconomic Signs:

- Blood-relatives relationships, common housing and lifestyle.
- Working together for teamwork.
- Common property, labor instruments and foodstuffs.

In the III-II millennium B.C., the active division of the producing farms in the southern regions of Central Asia from the southern regions of Central Asia to Uzbekistan and Tajikistan, intensified in the upper part of Zarafshan oasis and led to the development of socioeconomic relations.²

The early stages of control relate to the processes in the history of primitive society. It is important to note that its first forms appeared as social management.

The study of anthropologists conducted in Central Asia in the twentieth century revealed that kin societies developed inaccurately in the field of material culture since the Neolithic era. Mountains, steppes, lakes, and coastal settlements were involved in hunting, fishing and fisheries, depending on their natural and economic potential. The culture of the development of the economic directions that determined their way of life was far behind the breeders.

V.M. Masson thinks that the growth of production as a result of the “Neolithic revolution” has created a subsequent historical triumph for the creation of additional products. This, in turn, was the basis of society’s economic foundation. Formed economic relations complicated the organizational responsibilities of the kin system and the role of leaders increased in society.³

In the early history of humanity, it was important for the captain of each team to carry out the task of organizing, controlling and implementing social and economic relations. These tasks were not studied as a specific subject in the works of the ancient writers.

According to the results of ethnographic researches, the first form of control emerged as the realization of the common interests of the members of the community. The leader of the team took the lead with the team members in the work. In farming economies, the content of the production-driven

management-oriented managements were different in the context of its goals and objectives.⁴

Historical literature of the twentieth century suggests that the ruins of the interconnected houses in the Neolithic Jaytun location in southern Turkmenistan were found and investigated. It is known from historical sources that each of the housekeeping rooms had separate furnishings and housekeeping rooms. The half-cellar house Yonbosh No. 4 with wooden columns belonging to Kaltaminor Culture in Khorezm was archeologically well-researched. It was ragged with a wooden pillar, with a squat. About 100 smaller fossils were found inside of the hut, which belonged to separate families. The kin society members were trained in hunting and picking⁵. This autonomous economy defined the economic basis of the society.

According to ancient researchers, the implementation of hunting and fishing farms was based on organizational and management activities. Consumed ready product was consumed among the members of the team. The chief of the team was responsible for the relationship between the public and the community. At the same time, his position was different from others.

The traditions of the kin system, the moral qualities, the primitive society requirement existed in an environment in which there was no legal relationship in the primitive society in which social leadership dominated.

Farmers developed a variety of methods of production in economic relations that showed the production of the society. According to historical data, by the beginning of the III millennium B.C., centers of population with population of 1000-2000 people in southern Central Asia were established. Cities such as Namozgohtepa, Oltintepa became major crafts and trade centers⁶. Farmers lived in separate farming oases and joined to tribal associations.

As a result of the archaeological findings, the inhabitants of Oltintepa were divided into groups such as craftsmen and peasants, living in an area of 90-50-100 sq.m. In the first city, the city witnesses the availability of specialized craft trends, such as ceramics, metallurgy, textile, jewelry, building construction and artificial irrigation. This, in turn, required the implementation of different governance principles and tasks, which was understood in the Surface of the Sapalitepa in the Surkhan Valley. Barley and

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wheat were planted on about 50-75 hectares of land around Sapalitepa⁷. It is connected with the tasks of the population, the organization of production, the distribution of land and water in the collective farms and the implementation of irrigation.

Researchers point out that the social issues led to the need to regulate and coordinate relationships within the community in order to fulfill traditions and to address controversial issues.

The development of production capacities within the farming and livestock farms led to qualitative changes in the society. Social work distribution created enormous opportunities for trade and commerce. Separate dwellings, furniture, livestock, labor and household goods became private property. However, it is not enough to illustrate privatization of the Eneolith and Bronze Age, the creation of surplus goods and the level of development with archeological information.

During the Bronze Age, it is possible to assume that the social relations of the society had characteristics inherent in the kin system. Greater family members lived in a common house and such houses were built in the villages for the slaughter neighborhoods. According to A.A. Askarov, 8 houses in Sapalitepa were investigated. The houses consisted of rooms of economy and households⁸. The main features of the primitive system are the fact that the majority of family members were engaged in business, preserving the characteristics of the breeding regime and the mass distribution of food among the common households.

According to historic evidence of historiography, one of the reasons for the emergence of social functions is to follow the beliefs and customs of the society. Faith, the first religious views emerged during the Stone Age and the worship of fire, sun, land, water, and fertility was common in the Eneolith and Bronze periods. The constructed temples became the religious centers of social life creating the activity of priests and religious leaders.

According to the information available in the literature, people were forced to look for raw materials (copper, lead, and tin deposits) with the introduction of technological innovations in the field of metallurgy and the change in the methods of production of labor weapon. The process of spreading the agricultural population to remote areas began at the result of

the exploration of natural resources, exploration of metal deposits, the acquisition of new fertile land and water resources. The settled tribes were located in separate farming areas.

During the Bronze Age, large central buildings had a city appearance and its architectural structure (streets, squares, gardens and large collective buildings). They designed architectural structure of a city. In the process of planning, coordinating and implementing the decentralization, the leader or priest's activity, which had practical knowledge and specialization, was important.

The emergence of social positions and management were the basis for a number of factors. The economic and social factors were important in the ancient system of management of the society. According to historical data, the last Eneolith and the first Bronze primitive societies which were based on productive economy were interpreted as follows:

I. By Regional Symbols:

- The mixed population, the location of different kin members in one area.
- A new regional organization - the emergence of a regional neighborhood.

II. Socioeconomic Signs:

- Separation of older families.
- Separate dwellings, private property, parcels, livestock, food stocks and production weapons.
- The emergence of large family societies that can provide economic support.

According to the conclusions mentioned in historical literatures, the acquisition of social services was associated with the production affairs of the society and social work. "The need for managerial activity revealed some individuals who were involved in production organization, control over the production process and distribution of the product"⁹. Indeed, the need for governance was not limited with economic factors. Along with the internal relations of the team there was need to control its external relations.

Individuals who were involved in arranging agriculture, artificial irrigation and craftsmanship can be included in the conclusions of the **Utkir Abdullayev**

researches that they did not participate in the production process themselves. The people involved in regulating, organizing, and implementing tasks were financially supported by teamwork. Craftsmen, who produced labor tools, jewelry, ceramic items and even ceramic bottles, also at first received a certain share of the community's agricultural production, depending on their role and function (before the start of good exchange, trade and commerce). Because the masters involved in handicraft work were limited in their ability to participate in agriculture.

Practical knowledge, authority, and economic authority of the elders of the kin created a primitive social management system.

The results of the researches of the Neolithic, Eneolithic and Bronze Age monuments of Central Asia were reflected in the publications of S.P. Tolstov, V.M. Masson, Y.G. Gulamov, I.N. Khlopin, A. Askarov, U. Islomov, A.V. Vinogradov, M.A. Itina, Y.A. Zadneprovskiy and other scholars¹⁰. The level of development of social and economic relations was determined by the number of the settlements, the population's territorial location, the development of craftsmanship, the types of dwelling, the graves and the quality of obtained materials.

This approach is of great importance because, these days at the result of this research, over 8000-7000 years ago (neolithic) the appearance of the production economy (farming and livestock breeding), settled locations and mud brick houses were identified in southern Central Asia (south-east of Turkmenistan) areas. Besides, the information on the discovery of ceramics and textile in the Neolithic period, the development of sharing goods of production economies of the farmers was introduced in the subject of history.

According to V.M. Masson, socio-economic relationships in the society became much more complicated due to the "neolithic revolution" as a result of the development of production forces on a new basis. These changes have had an impact on the primitive-social forms of governance¹¹.

The researcher's perspective was discussed in historical terms and was considered as the basis for various conclusions. Due to the control of production, the share of collective goods increased the role, authority and efficiency of the ruler-leader in the society. This situation creates enormous

opportunities for those who hold positions in the social sphere to get the products of other people's own business.

According to the archeological sources of the Eneolithic and Bronze Ages in Central Asia, proprietary and social stratification was not so developed in the continent at first. The individual households, the weaponry and the number and quality of household items confirm the idea that they were not so different.

Researchers say that at the result of the development of production and exchange of goods, there appeared favorable conditions for large family groups to produce agricultural products and handicrafts. According to ethnographical information, collective wealth was first assembled as jewelry, metal dishes and weapons. From the Eneolithic period in Central Asia, jewelry items were made of gold, silver, copper, various types of beads, precious stones – feruza, laul (lojuvard) and so on. Such items were found in ancient graves. The information obtained through studying them was used to study the old social system¹². However, the quantity and quality of the findings in the graves were different, besides metal utensils and jewelry were found together with many ceramic dishes of the Bronze Age in southern Uzbekistan, while, only ceramic dishes were found in other graves. In our opinion, all these items could be the property of the family.

According to the historical sources of the 20th century, the formation of private property occurred on the stage of controversy with the traditions of the kin system and public habits. According to ethnographic sources, the elder father of a tribal leader or tribal ruler made feasts for his fellow countrymen and presented them with various gifts to preserve his reputation in the community. In some territories, after the death of the leader, some of his property was distributed to the community representatives and the other part was placed in the grave.

However, such customs did not prevent the development of private property. Having own accommodations, production facilities, agricultural products and livestock were linked with the development of self-help communities.

S.P. Tolstov, Yu.I. Semenov, A.I. Pershitz stated that in the primitive community management system, the tribal leader, the elders' council was

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important in solving socio-economic issues. This system did not have the status of political authority. This organization reflected the tribal traditions (equality of the community members' interests and social status).

S.P. Tolstov, Yu.I. Semenov and A.I. Pershitz writes that there were not created a special management organs in the primitive society and social management was beneficial and linked to the community's interests and it was carried out at the result of the actions of some individuals¹³.

From the 30s of the 20th century on the study of problems of the primitive society, its management system and the first statehood in the Soviet period literature, the concepts of L. Morgan's work "Ancient Society" had a profound impact. The researchers A.I. Pershitz, N.A. Butinov, V.S. Titov, Yu.I. Semenov and others developed these ideas in their works on new bases.

During the study of the social organizations of an ancient society, it was written that the management system of the society was divided into the bodies of the supreme leader – the body of elders – the people's assembly. This kind of organization was the last phase of the primitive society or it was known as "military democracy" at the time of transition from the primitive to statehood in the publications of S.P. Tolstov, M.O. Kosven, Yu.I. Semenov and A.M. Khazanov.

However, linking the theory "military democracy" to the history of all societies (producers, livestock farmers) and regions has become a very controversial issue. In our view, it is difficult to solve this problem only through sources of archeology and ethnography. As you know, L. Morgan has developed his own conclusions based on the study of the irokezes – the tribal system organization and management. In the Soviet period historical sciences, L. Morgan's ideas were widely used in the study of the history of ancient tribes and peoples.

Archaeological research in the 50-60th years of the 20th century made the history of the livestock-nomadic population of the Bronze and early Iron Age of Central Asia. They were used to study the history of economic and social relations among cattle breeders. In this regard the research works of S.P. Tolstov, Y.G. Gulomov, A.M. Mandelshtam, B.A. Litvinskiy, A.A. Askarov, M.A. Itina and other scientists are important.

According to researchers, the Bronze Age is commented with the rise of production forces. At the result of the development of metallurgy and livestock farming, the importance of patriarchal families grew in the economy, social life, the number of population rose in the steppes and livestock breeding areas were widely spread. The society of livestock breeders consisted of family, kin and tribes and joined the tribal association. Such associations existed in the Front Aral, in the north-west of Turkmenistan and in southern Tajikistan.

The researchers examined the issues related to traditional property, disparity and social inequality during economic analysis. According to the ideas of the scholars of ancient times, at the result of the becoming of livestock as the ownership of patriarchal families and accumulation of wealth by some inmates, the process of property disparity began in the kin communities. In the lower stream of the Syrdarya region, the mausoleums of livestock leaders were discovered.

During the Independence years the task of management appearance was reflected in the monograph by E.V. Rtveladze, A.X. Saidov and E.V. Abdullayev.

Researchers say that the primitive society was governed by the existence of institutions of social power. One of them was a general meeting of kin members, which solved the most important issues. The Institute of Social Power was formed by the elders and the military. The people who carried out the roles of the leadership in the primitive society did not have a special mass.

The researchers also concluded that “it would be possible to register the management functions based on the self-employed farms without the establishment of a special management body in the community, so that it could be done through the collective efforts of the kin members”.

This monograph was linked with the results of the “neolithic revolution” that important social and economic changes became a means of continuous supply of goods, private property, military organization, and tribal wars.

The following conclusions can be drawn from the study of the emergence of social management in Central Asia in the 20th century:

- The results of learning socio-economic relationships of the primitive society being based on ethnography and archeology in historical literature has been widely analyzed;

- The researchers have noted that at the result of the development of the productive farms, there is a growing role of the leader-rulers in the community, complicating organizational functions in society;

- the variety of production processes required various management forms, the characteristics of social management belonging to the ancient history of Central Asia and the historicalness of development laws have not been adequately analyzed;

- Ethnographic data were of great importance in the study of the issue of the emergence of social governance in the Soviet period history; they were used to cover the ancient history of Central Asia, but the relativity of the information was identified on the basis of the characteristics of the region's history;

- In the 90's of the 20th century, there was a possibility to study the problem on a new basis and the approaches and scientific views used in the previous years began to be critically examined, but the researchers noted the need to make a comparative analysis of the positive outcomes.

In general, there are scientific debates on the issue and the issue of the origin of governance and the history of its study has not yet become the object of ultimate research. Finding an academic solution to clear pages and problems of ancient times in Central Asia is an actual issue at present.

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