INTRODUCTION

In earlier chapters we have discussed the strategies and tactics the Bolsheviks adopted for creating favourable conditions in order to bring about qualitative changes in the nature of politics in Uzbekistan. We have laid particular emphasis on the various stages of socio-economic processes and the conscious and deliberate use of political power as well as on their inter-dependence and integration so as to translate these strategies and tactics into practice for a conducive social reality. In many ways, the Uzbek experience, thus, became a model for the Eastern regions of the USSR.

Our study has amply shown that the period 1917-1938, was of transitory character, yet it did lay the foundation on which Uzbekistan stands today. By the very nature of the transition, some of the socio-economic processes and various other significant factors, that we have tried to encompass in our study, continued, and they remained relevant even after 1938.

The beginning of the year 1939, is a watershed in Soviet history, when the sinews of the war having jolted the Soviet leadership compelled it to begin reshuffling its overall priorities and programmes; and Soviet Uzbekistan was no exception. Hence it is logical to conclude our investigation at the end of the year 1938, and attempt at
presenting the totality of the image of Uzbekistan vis-à-vis the level and content of secularisation of politics. Needless to stress that the aspirations and achievements of the period of transition continued to be relevant even after 1938.

Once, we have reiterated our objectives, it is worthwhile to recall the main criteria for examining the level and content of changes in the nature of politics and the structure of society in Uzbekistan. These criteria are the level of economic development and the consequent social structure akin to new form and content of social mobility, and the quantum of political participation and the quality of processes vis-à-vis the natives, and areas of social tensions and/or harmony, contributing to the emerging pattern of new cultural ethos. After all, the Bolsheviks themselves regarded these criteria as primary for superstructural changes in a society, particularly a backward one, provided the question of political power was finally resolved and legitimised and the transformation of the base keep pace with them. In the specific conditions of post-1917 Uzbekistan, the question of superstructural changes was inseparably linked with the problem of transforming the very base of politics. The Bolsheviks model of change was to transform both the base and superstructure simultaneously striking a balance between the two processes. In this model, along with the rapid transformation of a backward semi-colonial economy the uprooting of all-pervasive role of religion and replacing it with secular, socialist oriented form and content of
politics emerged as an essential part of the superstructural changes. Such were the processes in Uzbekistan and other parts of Soviet Central Asia, which Lenin had, as early as in 1920, figuratively termed as 'skipping the stage of capitalism'. It is, therefore, relevant for us to analyse these criteria in order to see how their impact was felt in Uzbekistan by the end of the year 1938.