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The Study of Emigration in Central Asia in the First Quarter of the 20th Century in Western Historiography

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Abstract:

Although the new life of the peoples of Central Asia outside the historical and cultural space to which they belong and all its details, complexities and observed consequences have been attracting the attention of historians of the region since recently, these processes have been thoroughly studied in Western historiography and have been the subject of major scientific research.

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Introduction

In the first third of the 20th century, the largest number of people were sacrificed in the history of the peoples of Central Asia, emigrants, those who died, those who left their homes, those who moved to other countries, those who left the country by force, a holy family for every Uzbek, Tajik, Kyrgyz, Kazakh and Turkmen. It was the period when ties were most frequently broken. Diasporas of the peoples of Central Asia appeared in the neighboring countries during the emigration caused by the 1917 coup d'état. A diaspora is a group of people with the same country of origin outside the historical homeland. Diaspora is usually an unstable and time-limited category. Integration in the country of destination or return to the country of departure (i.e. re-emigration) awaits him. Integration will be easier if the geographical environment, customs and religion of the country receiving those immigrants are not very different from those of the country from which they left. Therefore, Tajiks and Turkic peoples integrated into the society of Afghanistan and Turkey without much threat to their national-cultural identity.

Although the new life of the peoples of Central Asia outside the historical and cultural space to which they belong and all its details, complexities and observed consequences have been attracting the

attention of historians of the region since recently, these processes have been thoroughly studied in Western historiography and have been the subject of major scientific research.

The history, ethnography and sociology of the peoples living in the southern border regions of the Russian Empire were deeply studied by Europeans. As the geopolitical importance of this region grew in the late 19th and early 20th centuries, colonial empires began to explore the peoples of the region for their strategic purposes. As a result of the research of Western researchers, groups of immigrants from Central Asia and forming new communities have been identified in Afghanistan, North India, Iran, and partly in Eastern China, bordering Central Asia. Owen Lettimore, who conducted research in Xinjiang in the 1920s, was one of the first to write about Central Asian immigrants. Lettimore was the first to identify the peculiarity of Central Asia, which is related to the extraordinary diversity of the region. He writes that there are many visible and invisible boundaries that define the complex political development of the region in the 1940s, tentatively classifying them as follows:

1. Cultural and linguistic borders (Turks, Chinese, Mongolians, Iranians, Afghans, Tibetans live here);
2. Religious (Islam, Buddhism, shamanism, Confucianism);
3. Political (independent, semi-independent states, colonies, monarchies);
4. Civilization (industrialized USSR, rapidly changing going a nomad and animal husbandry with engaged in Mongolia, China ancient village economy and others).

Of these all of them to Lattimore this the region "Asia's core", new the world gravity center - China, Russia, India and Muslim close in the East political currents collide vortex" that to fire basis gave [1]. Many since then years past and the USSR now is available bolka sada, of Lattmore Medium Asia "Asia's that the core" about of your opinion correctness doubt to do for never how basis no Revolution and citizens war during of the West Central to Asia has been interest close East and South in Asia service did former British military officers, diplomats and intelligence officers by supported. These are Esserton, Bailey, Malesson, Screen and others [2]. 1940s eventually the British Empire falling apart since he left after retirement former officers and government officials who came out a nest of memories to write they started and "Central Asia learning centers" meetings announced the results of their observation. They left many open confessions about the policy of the British government in Central Asia. Their works were written during the Cold War, and therefore consist of a politically sharp, radical anti-Bolshevism stance and a purely subjective point of view.

Materials and Methods.

A change in the situation towards the end of the civil war in Russia led to Swedish, German and even Japanese travelers and explorers entering the neighboring regions of Western China and Afghanistan and being able to create a lot of scientific literature. The works of Western anthropologists and ethnographers are valuable in studying the history of the peoples of Central Asia in this period. In the 1930s, Swedish diplomat and scientist Gunara Yarringa published a series of articles about Afghan Uzbeks (irredents and emigrants). His purely ethnographic works on this topic became the basis for further research by Western researchers[3].

In general, the political history of the region has attracted more attention from Western researchers than the socio-cultural history. In this regard, we can mention the books "Chekist notes" and "ChK at

work" written by Georgy Agabekov, who was a participant in the events in Central Asia in the 20s of the 20th century. It was a valuable resource for several generations of so-called "Sovietologists" during the Cold War. Agabekov himself worked as an operative of Turkfront ChK (1922-1924). Also, Agabekov was a resident of the OGPU in Afghanistan and Iran as an employee of the foreign (intelligence) department of the OGPU (Union of State Political Administration) (1924-1929). In 1930, he fled to the West as a result of persecution[4].

Alexander Benningsen, one of the most prominent Soviet scholars specializing in the history of Islam in the USSR during the final stages of the Cold War (an immigrant from Russia), approached the problem of immigrants in the border regions of Central Asia from a different angle. He drew attention to the fact that most of the peoples of the south of the USSR live outside its borders - in the countries of the Near and Middle East. The peoples of the Soviet East, he said, had only an official administrative status, and their political and cultural life was under the control of the Russians. The author questions the existence of a "nation" by showing the relativity of what we are accustomed to consider as a "nation" based on the fact that the Soviet government did not pursue a positive state policy towards compatriots abroad. He explains his opinion by the fact that the peoples of the Soviet part of Central Asia have been living outside their historical homeland [5].

With the initiative of Benningsen, the opinion began to circulate in the scientific and political circles of the West that the Muslims of Central Asia are the "Achilles heel" of the Soviet system and that they started the collapse of the Soviet empire. The theory of the establishment of a single Turkish-Islamic state in place of Soviet Central Asia also belonged to him, but Benningsen was not right in everything. In particular, this refers to the prediction that Central Asian Muslims will play a key role in the overthrow of the USSR. On the contrary, they "supported the continuation of communist rule in their mother republics" [6] for a long time. However, his work has given rise to several historiographical, ethnographic and anthropological studies about the bordering peoples of the southern fringes of the former USSR. It was on Benningsen's initiative that in the mid-1970s, at the height of the Cold War, the rapid development of the topic "Central Asian peoples located on both sides of the southern borders of the USSR" began. Researchers following in his footsteps began to compare Tajiks, Uzbeks, Kyrgyz, Turkmen and other peoples of the region living in different countries. This category includes N. About the Kyrgyz and Uzbeks of Afghanistan by Shahrani and I. Nabi, G. Layas's works about Kazakhs [7] and several other works can be included. In 1976, the American ethnographer Audrey Shalinsky began to study the Uzbeks of Afghanistan. Shalinsky studied Central Asian migrants who fled Afghanistan to Pakistan during and after the Soviet-Afghan War of the 1980s. His long-term research has culminated in the publication of the book "Long Years in Exile: Central Asian Refugees in Afghanistan and Pakistan". Among immigrants from the Ferghana Valley in northern Afghanistan and Pakistan. Based on socio-historical factors, the scientist identifies two waves of refugees from Central Asia, namely: 1) 1917-1928; 2) 1928-1939 and gives a brief description of each of them.

The first wave brought oppressor supporters, poor farmers and famine victims to Afghanistan and Chinese Turkestan, O believes. Shalinsky. The second wave consisted of a more urbanized population who, in their own words, escaped religious oppression during collectivization. To be more specific, the first wave consisted mainly of refugees from the revolution and civil war, while the second wave brought emigrants who did not agree with the policies of the Soviet authorities.

This problem took on a special scale during the years of the invasion of Afghanistan by Soviet troops (1979-1989). Afghan-Uzbek American anthropologist Dr. Nazif Shahrani studied the Kyrgyz and Tajik-Wakhon peoples of his native Afghanistan, Badakhshan [9]. He turned his attention to the study

of the mechanism of adaptation of these ethnic groups to the borders that closed their contacts with their Soviet counterparts. In addition to these authors, Professor Eden Nabi (Harvard University, USA) devoted a number of publications to the indicated problem [10].

Results and discussion.

Among Western historians, the works of English researcher Glenda Fraser are of great importance. His book "Bosmachi" and the article "Olim Khan and the Fall of the Bukhara Emir in 1920" were published in the British magazine *Central Asian Survey* [11]. Glenda Fraser's merits include the fact that she drew from the archives of the India Office and the Public Archives (London, Great Britain) previously unknown materials on the activities of the British colonial administration in Central Asia, India and Afghanistan in the 1920s and 1930s. Although Fraser did not set himself the task of studying the history of emigration, the Bukhara emigration led by Amir Olimkhan provided much material on the extent and nature of British involvement in the movement to resist Soviet rule in Central Asia.

One of the leading American experts on the history and ethnography of Afghanistan, Nazif Shahrani, should be mentioned once again among the modern Western researchers who are interested in Central Asian emigration to Afghanistan. He is distinguished by his penchant for sharp criticism of the "hundred-year-old policy of personalized domestic imperialism by the Pashtun government" that has led the Afghans to a disastrous situation.

Among the historical and journalistic works, the books "Setting Fire to the East" dedicated to the struggle of the British intelligence services in Central Asia and China during the years of revolution and civil war by the English journalist and writer Peter Hopkirk are of particular interest [12]. The author used important historical materials - photographs, archival materials, including the aforementioned sources of the India Office.

Conclusion.

As a conclusion, it can be said that the literature we reviewed above about the large waves of emigration observed in Central Asia in the first 30 years of the 20th century and the consequences they caused is not a complete list of Western historical, ethnographic, memoir, anthropological and Sovietological literature. It should be noted that the scientific value of cited and uncited works is not the same. It should be noted with regret that there are works that are imbued with the spirit of ideological confrontation and have a hostile attitude towards certain peoples and political forces. However, we should not be limited to accepting and using works of high scientific value created in the West on the history of emigration observed in Central Asia. No matter how high the importance of western historiography is on this topic, it should not be overlooked that these works imply certain political goals. In addition, Western historiography is not the only source on this topic. In this matter, in the Soviet era and after gaining independence from the Soviets, the works of local authors created in Turkey, Iran, Afghanistan, and Saudi Arabia, as well as another important source, the historical works written by the immigrants themselves, should be studied by Western historians. comparative study with his works is important.

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