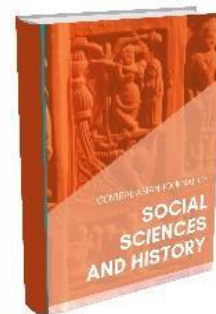




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ETHNIC PROCESSES IN UZBEKISTAN IN THE SOVIET PERIOD (ON THE EXAMPLE OF THE SOVIET PERIOD)

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Abstract:

This article describes the ethnic processes since 1925 until the end of 20th century in Uzbekistan. As well as provide information about the aspiration to create a single Soviet people, the process of natural and artificial mixed nation.

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Introduction

By the beginning of the twentieth century, in the history of the peoples of Uzbekistan, the Tsarist colonial empire was replaced by the "red empire", which ruled for 75 years. At that time, the territory of Uzbekistan was composed of three states: the Governor-General of Turkestan, which was part of Russia, and the Khiva Khanate with the superficially independent Bukhara Emirate. The Governor-General of Turkestan includes Samarkand, Syrdarya, Fergana, Transcaspian and Yettisuv regions. The majority of the country's population of more than five million are Uzbeks, as well as Tajiks, Kyrgyz, Kazakhs, Turkmen and other indigenous peoples. At that time, the term "Muslim population" had not only a religious but also an ethnic connotation, and was used to distinguish the local population from the Russian-speaking population deported from Russia [9.10]. On February 13, 1925, the First Congress of Soviets of the USSR was opened in Bukhara. On February 17, it adopted the "Declaration on the Establishment of the Soviet Socialist Republic of Uzbekistan." The declaration

legally formalized the formation of the UZ USSR. As stated in the declaration, "from this day on, the National Soviet Republic of Uzbekistan, which includes Tashkent, Samarkand, Fergana, Kashkadarya, Zarafshan, Surkhandarya and Khorezm regions, appeared on the territory of the Uzbek people. It was a multinational republic; 3963285 people from the total population of Central Asia consisting of 8131062 people were transferred to the Republic of Uzbekistan, of which Uzbeks made up 3381579 people, ie $\frac{3}{4}$ part of the population of the republic. Indeed, about 90% of all Uzbeks living in Central Asia were included in the Uzbek USSR [9, p. 298]. Thus, it was legalized that the main population of Uzbekistan is a local Turkic-speaking Uzbek people. Now, when we talk about the composition of the population of the Republic, about the Uzbek people, the Uzbek nation, the struggle against all forms of localism, tribalism; in official state documents and in the local press, it is strictly forbidden to call a citizen of Uzbekistan by tribal names such as Kipchak, Ming, Kangirot, Nayman, Dormon, Mangit, Turk, Qatagan, Qarluq, etc. [1, p. 309].

Results of a research

In the 1920s, there were 10 national and 4 mixed districts, 333 village councils in the republic, where office work and meetings were conducted in the language of the majority groups (Tajik, Kazakh-Kyrgyz, Turkmen, Uyghur, Arabic, local Jewish and other languages). The Commission on Minority Affairs under the Republican Central Election Commission operated in 41 districts and 9 cities. In 1925-26, there were 127 schools for minorities, which accounted for 10.7% of the total number of schools in the republic. In addition, Tashkent had Tajik, Tatar, Kazakh-Kyrgyz, Turkmen, local Jewish educational institutions, as well as Uyghur and Iranian technical schools [9, p. 408]. According to the 1926 census, there were 490,000 Tajiks, 130,000 Kazakhs, 81,000 Kyrgyz, 72,000 Arabs, and 36,000 Uighurs[2]. If we look at the migration of Russians in a single valley example, in the 1897 census it was 2.7% in the valley cities, while in the 1926 census it increased by 11.1% [5].

Koreans were first registered in Uzbekistan in the 1897 census. The 1926 census shows that there were 36 Koreans in Uzbekistan [10, p. 123-124]. According to the Soviet Government's decision of August 21, 1937, "On the evacuation of the Korean population from the border areas of the Far East," 170,000 Koreans were forcibly relocated to Central Asia and Kazakhstan [9,409]. 74,500 of them were located in Uzbekistan [6, p. 25].

In the early 1920s, Karakalpaks accounted for 71% of the population in the Chimbay district of the Amudarya region of the Turkestan ASSR, 72% in the Shurakhan district, and 79.5% in the Kungrad district [9, p. 417]. By 1924, the Karakalpak Autonomous Region was formed as part of the Autonomous Republic of Kazakhstan and consisted of four administrative districts - Turtkul, Chimbay, Khojayli and Kungrad. The population is Karakalpaks - 38.1%, Kazakhs - 28.5%, Uzbeks - 27.5%, Turkmens - 3.2%, other nationalities - 2.7% [9, p. 419].

In 1928, the government of the Uzbek SSR adopted a resolution "On the Uzbekization of the state apparatus." As a result of increasing attention to the issues of localization, the number of Uzbek employees in the central institutions of the republic increased by 2.5 times in 1924-1927, and by the end of 1930 the apparatus was nationalized by 75%. At the same time, the translation of office work into local languages has begun. In this regard, the resolution of the ICC of the UZ SSR "On compulsory study of the Uzbek language by employees of institutions, enterprises and organizations of the UZ SSR" was adopted. Various Uzbek language courses and clubs have been set up, and

employees of European descent have been encouraged to be paid extra to study the language. According to the Central Commission in 1930, only 43 of the 97 people working in the MIC of the UZ SSR were indigenous, or only 21 out of 75 employees of the ICC of the UZ SSR, 5 out of 63 employees of the People's Commissariat of Industry, and 5 out of 51 people in the People's Commissariat of Justice [9, p. 402]. By the end of the 1930s, due to the construction of textile factories in the country, as well as the development of heavy industry, the staff to work in them was "brought" mainly from the European part of the country. This has led to a change in the national composition in Uzbekistan; the share of Europeans in the population has increased. In 1932, 90% of technical equipment for factories and industries was imported from the RSFSR, Ukraine and Belarus [4, p. 190]. An important form of cooperation between the peoples of the region at that time was the construction of the 270-kilometer-long Great Fergana Canal, which began on August 1, 1939 and finished within 45 days with the joint efforts of Uzbekistan, Kyrgyzstan and Tajikistan.

The multifaceted work that is regularly done among the nations has begun to diminish over this period, i.e., the focus on the minority has diminished. As a result, the representatives of small ethnic groups became accustomed to presenting themselves as representatives of large ethnic groups, which led to the process of their assimilation.

At the outbreak of World War II, the greatest tragedy of the twentieth century, the pursuit of geopolitical dominance between Europe, Asia, and the United States began, largely with the rise of military violence. During the war, Uzbekistan became an all-Union hospital. In the summer of 1941, more than a million people were evacuated from Russia, Ukraine, and Belarus. Of these, 200,000 were children. At the end of 1942, 113 evacuation hospitals were located in Uzbekistan. From November 24 to December 31, 1941, more than 37.6 thousand people were employed in Tashkent, and in 1941-1942, 240,000 people were employed [9, p. 454-457]. During the war, 104 plants and factories were relocated to Uzbekistan. If in September 1940 the republic's industry employed 141.6 thousand workers and servants, by the end of the war there were 196.2 thousand workers and servants [9, p. 443]. Most of them were workers, engineers and technicians who came to Uzbekistan with the relocated enterprises. The Uzbek people, with their sincere care, have embraced many children of different nationalities who have been separated from their parents and homes. They created favorable conditions for them and took them into their care.

The war years saw the resettlement of "small nations" under various pretexts. For example, in 1941 the Germans on the Volga were exiled to the east, or from 1943 the Kalmyks, Chechens, Ingush, Crimean Tatars, Karachays, Balkars were expelled from their lands. In addition, ethnic groups consisting of Bulgarians, Greeks, Poles, and Meskhetian Turks were also forcibly displaced [9, p. 461]. It should be noted that according to the former union special accommodation department, the number of evacuees was 2,230,500, but their total number was practically higher. In Soviet history, the issue of "special displaced persons" was a taboo subject. 151,604 Crimean Tatars were evacuated from Crimea itself, about 110,000 Meskhetian Turks from Georgia, and more than 20,000 Ingush, 4,500 Armenians, Greeks, and other ethnic groups from the North Caucasus. Among Crimean Tatars, Chechens,

Meskhetian Turks, Kurds, and others resettled in Uzbekistan, only 18% were men [9, p.462]. If we look at the post-war census of 1959, in the cities of the Fergana Valley, Russians made up 22.9%, Tatars - 10.3% and Ukrainians - 1.7% [7, p. 71]. As a result, the ethno-demographic situation in Uzbekistan has worsened. As noted above, the attention paid by the Uzbek people to the evacuees, as well as to the persecuted and relocated, has been written in the world chronicle as a shining example of true humanity.

Conclusions

In the post-war years, the party's line of careful consideration of national differences and peculiarities was gradually replaced by a path towards the full integration of Soviet nations into the future. This process intensified in the 1960s and 1980s, and in Uzbekistan, as in other republics, the second secretaries of the party's Central Committee, regional and district party committees were appointed from among Russians. Russian was adapted to serve as the state language. Most of the republican newspapers and magazines were published in Russian, and the proceedings were conducted in this language. At the same time, most of the radio and television broadcasts were also in Russian. As a result, there was a layer of national Uzbek intellectuals in the republic who do not know their own native language and speak only Russian. In 1970, Russians, Ukrainians, and Belarusians made up 44.1% of the population of the capital, Tashkent, and Uzbeks - 37%.

It was masked by ideological lies such as the ethno-demographic policy of the dictatorial regime, the redistribution of labor resources, the establishment of a "single Soviet people" and "inviolable friendship of peoples." In practice, however, this meant the denial of the specific aspects of the ethnic way of life and national interests of the peoples, and it was natural that national resentment would eventually arise.

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