

HISTORY OF FORMATION OF MULTINATIONALITY IN CENTRAL ASIAN COUNTRIES (On the example of the regions of Uzbekistan and Kazakhstan)

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Abstract

This article examines the process of multi-ethnicity in Uzbekistan and Kazakhstan in Central Asia. It systematically studies the migration and settlement of minorities and peoples to countries since ancient times.

The fate of the small number of nationalities who migrated to the countries and the main factors that led to the provision of interethnic stability are outlined.

In order to substantiate the research, the Baltic and German diasporas formed in Uzbekistan were mentioned. The migration of Ukrainians to Kazakhstan will be analyzed.

Some aspects of the state policy on interethnic stability in Uzbekistan and Kazakhstan since 1991 are presented.

Keywords: Interethnic, immigration, stability, national centers, tolerance solidarity, diaspora, public diplomacy, polo ethnic, minority peoples.

Introduction

It is known that for a long time the Central Asian states of Uzbekistan and Kazakhstan, located in the central regions of the Asian region, have often served as a stable place for different nationalities and peoples. The main reason for this is that over the years, peoples have entered into economic, political and cultural processes. Territorial location also played an important role in these processes.



Of course, the emergence of a small number of different nationalities and peoples in the territory of the country was influenced by the processes of population migration.

Therefore, migration in different periods played a key role in the process of multinationality in Central Asia.

As a result of such processes, it is known that the main source of the history of the past, the state and society, the precious wealth of nations, development and improvement of people's lives are civilizations that have risen to great heights.

Literature review

The historical, cultural, socio-economic and political processes that have taken place in the Central Asian region since ancient times are closely intertwined. It is known from history that migration processes in different periods have deepened this closeness.

In particular, as mentioned above, since the beginning of life on earth, there have been processes of people moving from one place to another. This is also evidenced by the discovery of labor tools made of the same stone in different parts of the world¹. Evidence like this can go on and on.

Archaeologists point out that in ancient times, more precisely during the Late Paleolithic (40-15 years ago), people living in the Asian region, especially in Central Asia, began to migrate to other continents of the world².

It is often emphasized that new lands are developed through this.

Indeed, it is well known that as a result of the struggle for survival, mental and physical development, people also move to other new lands for objective and subjective reasons specific to a particular period.

Research in the field of archeology also testifies to this.

Materials and methods

According to industry experts, it is important to distinguish the following characteristics among the natural and socio-economic reasons that lead to the migration of the population from one area to another. It is also concluded that they are specific to all periods of history: In particular,

1. Voluntary migration to occupy new, undeveloped land due to population growth.
2. Problems caused by natural disasters, forced migration to habitable areas due to sudden climate change.
3. Military-political reasons, forced migration resulting from the occupation of certain areas by other groups of the population.
4. Voluntary migrations that occur due to permanent settlement in certain areas due to economic and ethnocultural (trade, mutual exchange, marriage, etc.) ties³.

In fact, such factors have been one of the main reasons why people are constantly changing their places of residence.

1 Б.Эшов Азалий ҳаракат қадимги миграция жараёнлари ҳақида айрим мулоҳазалар. *Migrasiua mehnat va xavfsizlik*. 1\2\2013 - Б.31.

2 That source. - Б.32.

3 That source. - Б.33.



It is known from similar historical research that for the peoples of Central Asia, the Bronze Age is an important period for the ethnic history of the regions. During this period, the interaction of the local population with the tribes who came from other regions intensified. It is these processes that may have laid the groundwork for civilizations, creating ethnic formation and ethnocultural ties.

Especially in ancient times, the local population in Margiyana and Bactria quickly mixed with the local population who came from Iran. It is clear that this has affected ethnic composition and ethnoculture. This leads to the emergence of new pages of history in the destiny of nations.

Results

Then, scientists say, it is possible to draw such a conclusion by studying the ethnocultural processes that took place in different regions of Central Asia. This process went in the following order, local traditions - migration - ethnocultural intervention - renewal, new traditions, ethnocultural innovations⁴.

The history of the ancient period of Central Asia is explained by various historical and cultural processes, as well as the existence of migration activities, assimilation processes and long-standing ethnocultural ties between peoples. It is these aspects that may have shaped the spirit of tolerance of the local population. Because studies show that in the countries that have emerged on the territory of Uzbekistan, inter-ethnic conflict has never occurred through the choices and actions of peoples. Qualities such as mutual understanding, tolerance, forgiveness and hospitality have always been rooted in the national values of nations.

This means that the migration process has taken place at all stages of human history, and it continues to this day for certain reasons and actions.

In particular, researchers note that the number of international migrants has tripled in the last 50 years. In particular, 75.5 million people were migrants in 1960 and 176.6 million in 2000. By the end of 2009, the number of migrants reached 213.9 million⁵.

These processes are in full swing. That is why most countries in the world live as polyethnic states. Countries such as Japan and Poland, which are recognized as monoethnic states, are also slowly becoming polyethnic states. Because there are many different nations and ethnic groups in the world, and the number of countries is small. This indicates that a small number of nationalities and ethnic groups live in all countries.

In particular, the Central Asian states are among the polytheistic states. Therefore, if we look at the history of the formation of multi-ethnicity in the example of Uzbekistan and Kazakhstan, which have the largest populations and regions in Central Asia, we see the following information.

In particular, it passed through the Central Asian region of the Great Silk Road, which operated from antiquity, from the II century BC to the XV century AD. The passage of these states laid the foundation for the development of trade, enrichment of cultures, development of science and strengthening of friendship between nations.

⁴ Б.Эшов Азалий ҳаракат қадимги миграция жараёнлари ҳақида айрим мулоҳазалар. *Migrasiua mehnat va xavfsizlik*. 1\2\2013 - Б.34.

⁵ Кондратьева Т.С Диаспоры в современном мире: эволюция явления и понятия \http://esa.un.org/migration.



The Northern Trade Route and similar trade movements also allowed traders of different nationalities to settle in what is now Uzbekistan and Kazakhstan.

Politically, this was due to the migration of Greeks and Persians to the north in ancient times. Then, in the early Middle Ages, the movement of the pastoral peoples of the east to the south-west, the conquest of lands by the Arabs, and the actions of the medieval political-ruling states played a role. Also, the migration of tribes from the north-west to the south for power led to the coexistence of different tribes and peoples of the regions.

Especially since the end of the 18th century, it has been evident in the military actions of the officials of the Russian Empire towards the south. Their plans and the colonization of the regions led to the emergence of peoples belonging to European families who were new to permanent residence in the country.

Because the military of the empire consisted of many representatives of those nations and peoples. In the first period, if they were relocated, then there was a policy of compulsory and voluntary relocation of the population, which belonged to all representatives of the industry. As a result, the population of the province was multi-ethnic.

That is, the state of Soviet Russia, the successor of the Russian Empire, also consistently continued the work of resettlement. Of course, while Russian officials in these times intended to carry out their goals and plans in resettlement, the number of ethnic minorities and ethnic groups in the country has steadily increased in the course of life.

Adequate analytical information on these can be found in the data in the census documents of 1897, 1926, 1939, 1959, 1970, 1979, 1989.

If we analyze the quantitative changes and multi-ethnicity of these nations in the territory of Uzbekistan, we can observe the following processes.

In this case, the first census of 1897 is important. In particular, as noted in these documents, at that time in the territory of Uzbekistan lived 70 nationalities and ethnic groups. In 1926 their number was 91, in 1959 113 in the census, in 1979 123, and in 1989 1366. In other words, in 1897, in the territory of Turkestan and Bukhara emirate, Khiva khanate, Uzbeks made up 1515.5 thousand people out of 2352.4 thousand people, or 81.6%. In the second place in terms of population are Tajiks 174.0 thousand people or 6.7%. Kazakhs accounted for 2.5 percent of the 153.6 thousand, while Kyrgyz accounted for 0.6 percent of the 80.6 thousand⁷.

In the 90s of the XIX century, the territory of the Bukhara Emirate was 217,674 square meters and was inhabited by 2,500,000 people, and the Khiva Khanate was 50,000 square meters and was inhabited by 506,000 people⁸.

Tashkent, the capital of the Turkestan Governor-General's Office, has a population of 155.71 million⁹.

6 Ўзбекистон кўпмиллатли аҳил оила. – Т.: “Ўзбекистон”, 2000., - Б.119.

7 О.Ата-Мирзаев, В.Гентшке, Р.Муртазаева Узбекистан многонациональный: историко – демографический аспект. – Т.: “Янги аср авлоди.” 2011. - С.221

8 Гейер И.И Туркистан. Изд. 2. – Ташкент, 1909. – С.9

9 That source: - С.12



From a cultural point of view, the attitude of peoples to the study of science and the enrichment of their mutual cultures was evident in the incorporation of Islamic teachings into national values and the formation of common religious values.

Discussion

It is known from the past history of nations that the Uzbek people have always been tolerant of other nations. This made it possible for peoples who had migrated to the countries for objective and subjective reasons to live permanently in these areas¹⁰.

In particular, political, economic and cultural processes played an important role in the formation of the Uzbek people in the Middle Ages.

It was noted above that in the beginning of the XVIII century in the lands of the Uzbek people, which were originally composed of tribes, there was an assimilation of different nationalities into the population of the region.

At the end of the nineteenth century, due to the development of capitalist relations and the beginning of industrialization, the number of minorities also increased. For example, in 1908 there were 378 manufacturing enterprises in the country, which employed 12,000 workers¹¹.

During the First World War, there were also resettlements in Uzbekistan. In particular, between 1900 and 1916, the population was 470.0 thousand, of which 46.5 thousand people migrated as a result of external migration, and they accounted for 9.9% of the total population¹². Such cases can be witnessed as a result of the resettlement of the population as a result of the pursuit of certain goals and forces.

If we continue the study, we can see that, as mentioned above, in the 1926 census, the number of minority peoples in the total population of the Central Asian states increased.

Also, in these years, the new population of Uzbekistan includes 15 Swedes, 25 Italians, 6 Dutch, 20 English and 3 Japanese¹³.

They lived mainly in the cities of Uzbekistan. Although very small, there have been cases of people living in rural areas where certain people live in cities.

Similar cases were observed in the following periods.

There were a number of reasons for their migration to Central Asia, particularly to Uzbekistan. First of all, it should be noted that during these periods, representatives of different nations were often forcibly relocated.

It was a peculiar choice of national policy at that time. However, the peoples were forcibly relocated in some cases voluntarily (mostly voluntarily in the aftermath of the world wars, the 1966 Tashkent earthquake, work in industrial enterprises, etc. - R.X.). However, due to the humanity of the local population and the choice of friendship with all immigrant peoples, Uzbekistan began to be recognized as the second homeland of these peoples.

10 О.Ата-Мирзаев, В.Гентшке, Р.Муртазаева Узбекистан многонациональный: историко – демографический аспект. – Т.: “Янги аср авлоди.” 2011. - С.9-10

11 Формирование и развитие советского рабочего класса (1917-1967). М., 1969. –С.276

12 О.Ата-Мирзаев, В.Гентшке, Р.Муртазаева Узбекистан многонациональный: историко – демографический аспект. – Т.: “Янги аср авлоди.” 2011. - С.27.

13 That source. - С.222



Conclusion

If we look at the data of the war years in 1942 alone, in the same year 330,703 people¹⁴ were evacuated from Russia, Ukraine, Belarus, Latvia, Lithuania, Estonia and other regions.

We analyze the period between 1979 and 1989 with census documents.

It is home to indigenous Uzbeks and Tatars, Kyrgyz, Turkmen and Europeans. In turn, the number of Tajiks and Crimean Tatars has decreased¹⁵.

As Uzbekistan is a multi-ethnic country, the formation of this process has a long history. Also, at the beginning of the XXI century, the national composition of the country consists of 136 nations and ethnic groups, and friendly relations between nations are strengthening on the basis of interethnic harmony. It should be noted that today, on earth, unlike all historical periods, there are representatives of multi-ethnic and multi-religious beliefs and cultures. In this way, the countries of the world are mainly divided into two types, namely polyethnic (multinational) and monoethnic (mono-ethnic). While most countries are considered polyethnic, Japan, Poland, and Korea, which were considered monoethnic in the 20th century, are now joining the polytheistic state. It is estimated that more than 1,600 ethnic groups with unique cultural and spiritual values live around the world. However, the number of countries recognized by the UN is around 200. As a result, in three out of every four countries in the world, a quarter of the population is made up of non-indigenous peoples.

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¹⁴ Uzbekistan MDA. F.1619, List No. 1, Case 96.

¹⁵ Саипова К. История национальных меньшинств Узбекистана (1917-1990 гг.). Т., «Турон икбол» 2021. - С.275.



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