

HISTORY OF MINORITY PEOPLES IN CENTRAL ASIAN COUNTRIES

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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.

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

Index Terms: interethnic, immigration, stability, national centers, tolerance solidarity, diaspora, public diplomacy, polo ethnic, minority peoples.

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.

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 world. 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.

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.

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 innovations².

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 million³.

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.

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

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

³ Кондратьева Т.С. Диаспоры в современном мире: эволюция явления и понятия <http://esa.un.org/migration>

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.

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.

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 136⁴. 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 thousand⁵.

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 people⁶.

Tashkent, the capital of the Turkestan Governor-General's Office, has a population of 155.71 million⁷.

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.

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 areas⁸.

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.

⁴ Ўзбекистон кўпмиллатли аҳил оила. – Т.: “Ўзбекистон”, 2000., - Б.119.

⁵ О.Ата-Мирзаев, В.Гентшке, Р.Муртазаева Ўзбекистан многонациональный: историко – демографический аспект. – Т.: “Янги аср авлоди.” 2011. - С.221

⁶ Гейер И.И Туркистан. Изд. 2. – Ташкент, 1909. – С.9

⁷ That source: - С.12

⁸ О.Ата-Мирзаев, В.Гентшке, Р.Муртазаева Ўзбекистан многонациональный: историко – демографический аспект. – Т.: “Янги аср авлоди.” 2011. - С.9-10

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 workers⁹.

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 population¹⁰. 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 Japanese¹¹.

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.

It is home to indigenous Uzbeks and Tatars, Kyrgyz, Turkmen and Europeans. In turn, the number of Tajiks and Crimean Tatars has decreased¹².

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.

Thus, if we look at the history, for almost a century and a half, ie until the independence of Uzbekistan on August 31, 1991, in the regions, national issues affecting the fate of the peoples in the regions were often "one-sided". However, since the early days of independence, the leadership of Uzbekistan has set a national policy aimed at ensuring interethnic harmony, aimed at ensuring stability in the region.

As a result, over the years, different nationalities and ethnic groups have lived in peace and harmony in Uzbekistan, working as one family to strengthen our national independence.

In order to further improve such actions, the fifth of the "Action Strategy for the five priority areas of development of the Republic of Uzbekistan in 2017-2021" is "Ensuring security, interethnic harmony and religious tolerance, as well as well-thought-out, mutually beneficial and practical foreign policy priorities". Its "Priorities in the field of security, religious tolerance and interethnic harmony" were highlighted¹³. This reaffirmed that strengthening the environment of interethnic and interreligious tolerance is an integral part of the ongoing reforms in our country.

In particular, the diasporas of more than a hundred nations are formed on the territory of Uzbekistan. For example, the long-distance Baltic states have their own diaspora in Uzbekistan. That is, the diaspora of these peoples has a history of almost 150 years.

If we study the history of the resettlement of Latvians, Lithuanians and Estonians as proof of our opinion, we will witness the following situation.

In the 1860s, the peoples of Central Asia were colonized by the Russian Empire, during which time the Baltic states were also part of the imperial administration.

In particular, from a historical point of view, the first phase, covering the years 1865-1885, is characterized by the first period of the policy of colonization and Russification in the regions.

⁹ Формирование и развитие советского рабочего класса (1917-1967). М., 1969. –С.276

¹⁰ О.Ата-Мирзаев, В.Гентшке, Р.Муртазаева Узбекистан многонациональный: историко – демографический аспект. – Т.: “Янги аср авлоди.” 2011. - С.27.

¹¹ That source. - С.222

¹² Саипова К. История национальных меньшинств Узбекистана (1917-1990 гг.). Т., «Турон икбол» 2021. - С.275.

¹³ Ўзбекистон Республикаси Президентининг “Ўзбекистон Республикасини янада ривожлантириш бўйича Ҳаракатлар стратегияси тўғрисида”ги Фармони // Халқ сўзи. 2017 йил, 8 февраль.

The second phase, covering the years 1886-1917, covers the period from the adoption of the 1886 Charter of the Empire Officials to Rule Central Asia to the collapse of the Russian Empire.

At both stages, the purpose of the Russian Empire in relocating the Baltic states to the territory of Uzbekistan¹⁴ became clear when their territories were studied. The first settlers were located in 1874-1876 in the Russian villages of Avliyota district, in the territory of Karabolta, Choldevor and in the newly built Russian settlements in Tashkent¹⁵.

As a result, the customs, religious beliefs¹⁶, lifestyle, working conditions¹⁷ and family issues of the Baltic peoples, who were resettled in the country, began to change radically in the socio-political processes in the country¹⁸. This can be seen in the fact that the resettlement of the population was carried out in the interests of the imperial officials. This formed the basis of national policy and was the main reason for the forced relocation of the Baltic States from their homeland to other regions.

There is enough information about them in the archives, and it is important to study them systematically.

The third phase of the resettlement of the Baltic states from 1917 to 1989 was carried out by the governing bodies of the former totalitarian regime.

At the same time, it is envisaged that the national policy on the issue of nations will be continued in new forms.

It is during this period that the periodicity of the process of relocation of the Baltic States to the territory of Uzbekistan can be divided into three separate stages. Including, The first stage was 1918-1939; second phase 1941 – 1945; The third phase covers 1966-1989.

During the first phase, the territories of Latvia, Lithuania and Estonia were not part of the former Soviet Union, but the Baltic states living in Russia were forcibly relocated to Uzbekistan.

In the second stage, World War II played an important role in the voluntary migration of the Baltic States to the country as a result of the need for life¹⁹.

The third stage is significant in that the Baltics voluntarily came to the aid of the city's residents in dealing with the 1966 natural disaster in Tashkent.

It was noted that Latvians, Lithuanians and Estonians, who immigrated to Uzbekistan during this period, settled in the diaspora. It is also known that during the 1970s and 1980s, the Baltic continued to be relocated to these areas in order to staff the national economy.

The commonality of the periods shows that there were a number of shortcomings in the national policy at that time. Nevertheless, as a result of the tolerance of the Uzbek people, Uzbekistan has become the second homeland of the Baltic states.

As a result, the total population of the Baltic states in 1897 was 287 people, 168 men and 119 women²⁰. In 1926, there were a total of 736²¹. In 1959 - 1004 people, and in 1970 - 3016 people, according to the census²². By 1989, their number had risen to 3,988 in the total population, of which 2001 were male and 1987 were female.²³

¹⁴ Ўз Р МДА. Ф.И-1, 2-рўйхат. 1905-иш, 4-варақ

¹⁵ Проект всеподданнейшего отчета генерал-адъютанта К.П.Кауфмана по гражданскому управлению и устройству в областях Туркестанского генерал-губернаторства 7 ноября 1867 – 25 марта 1881 гг. – Спб., 1885. – С.11.

¹⁶ Ўз Р МДА. Фонд-И-269. 1-рўйхат. 1240-йиғма жилд. 40 – 43-варақлар

¹⁷ Ўз Р МДА. Фонд-269, 2-рўйхат. 1240-йиғма жилд. 71-варақ

¹⁸ Ўз Р МДА. Фонд-17, 2-рўйхат. 101-йиғма жилд. 21-варақ

¹⁹ Ўз Р МДА. Фонд-314. 1-рўйхат. 160-йиғма жилд. 8-варақ.

²⁰ It was formed in 1897 on the basis of census documents.

²¹ Всесоюзная перепись населения 1926 года. – М, 1928. Т.XV – С.8 – 9

²² Итоги Всесоюзной переписи населения 1970 года. Миграция населения, число и состав семей в СССР. – М.: «Статистика». 1974. Т.VII. – С.117

²³ Holborn The international Refugee organization. Its History and Work; Горнухова А.В. Миграционные процессы в республиках Прибалтики в XX веке: Дис.... канд. ист. наук. – М., 2004. – С.52.

It is known that the part of the Baltic states in the country worked mainly in industry, construction, education, health, interior service.

Only in the years of independence of Uzbekistan, ample opportunities have been created for these peoples to operate in all spheres. In particular, in 2013, the country was home to 217 Latvians, 1,094 Lithuanians and 551 Estonians²⁴.

They are making a worthy contribution to the development of the country.

In general, the hospitality of Uzbeks in interethnic relations, the nature of reconciliation with others on the basis of tolerance were the main factors in establishing sincere and friendly relations with the Baltic states in the country.

These aspects testify to the strengthening role of people's diplomacy in the new form of cooperation between Uzbekistan and the Baltic states.

The fact that the territory of the Republic of Kazakhstan in Central Asia was part of the Turkic, Qarluq and Kipchak states in the early Middle Ages allowed the formation of tribes and clans²⁵.

Then, in the Middle Ages, the Mongol conquest of these territories, and later the establishment of the Golden Horde, also played an important role in the fate of the local peoples.

In particular, the conversion of the Horde khans to Islam in 1312 paved the way for the establishment of common religious values of the peoples of Central Asia.

Kazakh juzs also played an important role in the lives of peoples²⁶. In turn, the khanates formed on the territory of Uzbekistan influenced the economic, political and cultural life of the Kazakh people. Their demographics also began to change²⁷.

From the beginning of the 19th century, Russian colonizers began to colonize the territories of Kazakhstan, and the peoples of European countries began to migrate to these regions as well. They were mainly part of the army of the Russian Empire and the peoples deported by them.

In particular, according to the 1897 census, 4,147,000 people lived in Kazakhstan. 74-78% of them were Kazakhs, 10-13% were Russians, 1-2% were Ukrainians, and 7.2% were of other nationalities²⁸.

Then, during the First World War of 1914-1918, it led to the migration of various peoples to the territories of Kazakhstan. During these times, then agrarian reforms were important in resettlement policy. It is in the agrarian reforms that one can see the resettlement of more Ukrainians. In other words, as a result of the Stalinist agrarian reform, 360,000 people were relocated to Kazakhstan, mostly Ukrainians²⁹.

As a result, the composition of the population census in Kazakhstan in 1926 was as follows: Kazakhs - 58.5%, Russians - 20.6%, Ukrainians - 13.9%, Uzbeks - 2.1%, Tatars - 1.3%, Uighurs - 1%, Germans - 0.8% and other nationalities³⁰.

In 1928-1939, 1.8 million people were resettled in Kazakhstan³¹. They were relocated mainly due to industrialization, collectivization, deportation, and labor in construction. During this period, a large number of Koreans were relocated to Uzbekistan and Kazakhstan.

During the Second World War, mostly young people and some women were relocated to Uzbekistan from the western and far eastern regions of Eastern Europe and Russia, where more than a million hostilities took place.

²⁴ Ўзбекистон Республикаси Давлат статистика қўмитасининг 2013 йилдаги маълумоти асосида берилди.

²⁵ Абилюхонин Ж.Б., Алексеенко А.Н., Баратова Г.С., Ерофеева И.В., Масанов Н.Э. История Казахстана: народы и культура. Учебное пособие. – Алматы: Дейк-Пресс, 2001. – С.74.

²⁶ Кан Г.В. История Казахстана Учебник для вузов. – Алматы: Алматыкітап, 2013. -С.104.

²⁷ That source. - С.104

²⁸ Якушева Ю.В. Динамика межэтнических отношений в Республике Казахстан (1991-2010 гг.) дисс. канд.истро.н. – С.161

²⁹ That source. – С. 162

³⁰ Ассамблея народа Казахстана. Исторический очерк.... С.40

³¹ Якушева Ю.В. Динамика межэтнических отношений в Республике Казахстан (1991-2010 гг.) дисс. канд.истро.н. – С.150

Thousands of war-affected people have also been relocated to Kazakhstan. They have been provided with the necessary food, housing and working conditions.

Attention was also paid to the education of their children.

From the 1950s to the 1990s, for similar reasons, the number of minorities in the general population increased. As we can see, the approach to interethnic issues in the Republic of Kazakhstan has taken into account a number of areas with the participation of the state.

The first direction was the adoption of legal documents aimed at ensuring interethnic harmony in a multinational state and society.

An example of this is the establishment and activity of the Assembly of Peoples of Kazakhstan³².

For example, studies show that between 1991 and 1993, about 300,000 ethnic minorities returned from Uzbekistan³³.

In particular, in 1991-1999, about 1 million people left the country for other regions. 400,000 people moved to Uzbekistan.

Emigration accounted for 50.9 percent in Russia, 12.9 percent in Ukraine, 10.9 percent in Kazakhstan and 13.2 percent in other Central Asian countries. Turks-Meskhetians, Greeks, Germans, Aryans also migrated to Russia, Greece, Germany, Israel and the United States³⁴.

If we take the example of Germans in a single country, in 1992, 3,946 Germans left the country. By 2007, a total of 26,975 Germans had immigrated from Uzbekistan³⁵.

This process was also observed in the Republic of Kazakhstan. In other words, in 2009 Kazakhs made up 68.1% of the total population. Russians accounted for 23.7 percent, Uzbeks for 2.8 percent, and people of other nationalities for 13.2 percent. However, in 2020, 63.51 percent were Kazakhs, 18.85 percent were Russians, and 12.63 percent were of other nationalities.

As a result, in a short period of time, the role of states in the international community has been strengthened, and there is an opportunity to establish reliable trade, economic, political, cultural and humanitarian cooperation with foreign countries.

In the relations between Uzbekistan and Kazakhstan, the diasporas of the peoples of the two countries serve as a bridge of trust.

It further strengthens the relationship. These processes, in turn, play an important role in the cooperation of Central Asian states.

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³² That source. - С. 154

³³ О.Ата-Мирзаев, В.Гентшке, Р.Муртазаева Узбекистан многонациональный: историко – демографический аспект. – Т.: “Янги аср авлоди.” 2011. - С.38

³⁴ That source. -С. 38-39

³⁵ Иноятова Д. Немецкая диаспора Узбекистана: вехи история. - Т., 2019. - С.414.

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