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### 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.

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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.

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 world<sup>\*</sup>. 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<sup>†</sup>.

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<sup>‡</sup>.

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

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<sup>§</sup>.

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.

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 million<sup>\*\*</sup>.

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.

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

<sup>†</sup> That source. - Б.32.

<sup>‡</sup> That source. - Б.33.

<sup>§</sup> Б.Эшов Азалий ҳаракат қадимги миграция жараёнлари ҳақида айрим мулоҳазалар. *Migrasiua mehnat va xavfsizlik*. 1\2\2013 - Б.34.

<sup>\*\*</sup> 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.

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 136<sup>††</sup>. 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 thousand<sup>‡‡</sup>.

In the 90s of the XIX century, the territory of the Bukhara Emirate was 217,674 square meters and was

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<sup>††</sup> Равшан Хомитов Ўзбекистонда миллатлараро барқарорликни таъминлашга қаратилган давлат сиёсати (1991-2020 йй.) 2020 Вгляд в прошлое.3-т, 11-р.

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

inhabited by 2,500,000 people, and the Khiva Khanate was 50,000 square meters and was inhabited by 506,000 people<sup>§§</sup>.

Tashkent, the capital of the Turkestan Governor-General's Office, has a population of 155.71 million<sup>\*\*\*</sup>.

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 areas<sup>†††</sup>.

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 workers<sup>†††</sup>.

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 population<sup>§§§</sup>. 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 Japanese<sup>\*\*\*\*</sup>.

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.

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

\*\*\* That source: - С.12

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

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

§§§ R. Khomitov. State policy aimed at ensuring interethnic stability in Uzbekistan (1991-2020 years) 2020/11/16 Ўтмишга назар журнали. 11-т, 3.

\*\*\*\* That source. - С.222

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.

If we look at the data of the war years in 1942 alone, in the same year 330,703 people<sup>††††</sup> 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 decreased<sup>††††</sup>.

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.

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 highlighted<sup>§§§§</sup>. This reaffirmed that strengthening the environment of interethnic and interreligious tolerance is an integral part of the ongoing reforms in our country.

Third, the activities of 153 national cultural centers operating in the country have served to realize the interests and opportunities for equality of nations and peoples.

Because the main task of this center today is to further improve interethnic relations. It is also known that the promotion of the preservation of national traditions and customs of all nationalities in our country, the support of initiatives aimed at establishing the principles of tolerance.

Fourth, the country has conducted systematic research in the field of social sciences and humanities related to interethnic harmony. This allowed to study and improve the scientific basis of interethnic harmony and to educate young people in the spirit of the ideas of tolerance.

In particular, in educational institutions in all regions of the country, as necessary, classes were held in

<sup>††††</sup> Uzbekistan MDA. F.1619, List No. 1, Case 96.

<sup>††††</sup> Сайпова К. История национальных меньшинств Узбекистана (1917-1990 гг.). Т., «Турон икбол» 2021. - С.275.

<sup>§§§§</sup> Ўзбекистон Республикаси Президентининг "Ўзбекистон Республикасини янада ривожлантириш бўйича Ҳаракатлар стратегияси тўғрисида"ги Фармони // Халқ сўзи. 2017 йил, 8 февраль.

the languages of Uzbek, Karakalpak, Russian, Tajik, Kazakh, Turkmen, Kyrgyz and other fraternal peoples. Special attention was paid to these aspects in higher education.

In other words, the existing TV and radio programs in Uzbekistan are broadcast in different languages. The goal was to fully meet the information needs of nations and peoples in a multi-ethnic Uzbekistan.

In particular, newspapers and magazines are published in more than 10 languages, with radio and television broadcasting in several languages. Naturally, representatives of different nationalities are actively and freely participating in public administration, socio-economic and cultural life in response to the incomparable care shown to them.

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 clans<sup>\*\*\*\*\*</sup>.

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 peoples<sup>†††††</sup>. 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 change<sup>†††††</sup>.

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 nationalities<sup>§§§§§</sup>.

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 Ukrainians<sup>\*\*\*\*\*</sup>.

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 nationalities<sup>†††††</sup>.

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

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

††††† That source. - С.104

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

\*\*\*\*\* That source. – С. 162

††††† Ассамблея народа Казакстана. Исторический очерк.... С.40



In 1928-1939, 1.8 million people were resettled in Kazakhstan<sup>†††††</sup>. 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.

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.

An example of this is the establishment and activity of the Assembly of Peoples of Kazakhstan<sup>§§§§§</sup>.

By 1991, the Central Asian states were seceding from the former Soviet Union and becoming independent states.

Since that time, there has been a radical change in the fate of the minority peoples in the states, and there have been changes in their national policies. In this process, the republics set state policies for interethnic stability. For example, studies show that between 1991 and 1993, about 300,000 ethnic minorities returned from Uzbekistan<sup>\*\*\*\*\*</sup>.

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 States<sup>†††††</sup>.

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 Uzbekistan<sup>†††††</sup>.

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.

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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<sup>†††††</sup> Якушева Ю.В. Динамика межэтнических отношений в Республике Казахстан (1991-2010 гг.), дисс. канд.истро.н. – С.150

<sup>§§§§§</sup> That source. - С. 154

<sup>\*\*\*\*\*</sup> О.Ата-Мирзаев, В.Гентшке, Р.Муртазаева Узбекистан многонациональный: историко – демографический аспект. – Т.: “Янги аср авлоди.” 2011. - С.38

<sup>†††††</sup> That source. -С. 38-39

<sup>†††††</sup> Иноятова Д. Немецкая диаспора Узбекистана: веки история. - Т., 2019. - С.414.