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**ON THE ISSUE OF THE ETHNIC HISTORY
OF THE CENTRAL ASIAN COUNTRIES
(IN THE CASE 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. 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.

Keywords: interethnic, immigration, stability, national centers, tolerance solidarity, diaspora, public diplomacy

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**ОРТАЛЫҚ АЗИЯ ЕЛДЕРІНІҢ ЭТНИКАЛЫҚ ТАРИХЫ МӘСЕЛЕСІ БОЙЫНША
(ӨЗБЕКСТАН МЕН ҚАЗАҚСТАН МЫСАЛЫНДА)**

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Түйін: Бұл мақалада Өзбекстан мен Қазақстанның Орталық Азиядағы полиэтностық процесі қарастырылады. Ол ежелгі заманнан бері азшылықтар мен халықтардың елдерге қоныс аударуы мен қоныстануын жүйелі түрде зерттеп келеді. Елдерге қоныс аударған аздаған ұлттардың тағдыры және этносаралық тұрақтылықты қамтамасыз етуге әкелген негізгі факторлар баяндалған. Зерттеуді негіздеу үшін Өзбекстанда қалыптасқан Балтық және неміс диаспоралары туралы айтылды. Украиндықтардың Қазақстанға көші-қоны талданатын болады. 1991 жылдан бастап Өзбекстан мен Қазақстанда этносаралық тұрақтылықты қамтамасыз ету жөніндегі мемлекеттік саясаттың кейбір аспектілері ұсынылған. Осыған ұқсас тарихи зерттеулерден Белгілі Болғандай, Орта Азия халықтары үшін Қола Дәуірі аймақтардың этникалық тарихы үшін маңызды кезең болып табылады. Осы кезеңде жергілікті халықтың басқа аймақтардан келген тайпалармен қарым-қатынасы күшейе түсті. Дәл осы процестер этникалық формация мен этномәдени байланыстарды құра отырып, өркениеттердің негізін қалаған болуы мүмкін.

Кілт сөздер: этносаралық, иммиграция, тұрақтылық, ұлттық орталықтар, толеранттылық, ынтымақтастық, диаспора, халықтық дипломатия

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ПО ВОПРОСУ ЭТНИЧЕСКОЕ ИСТОРИИ СТРАН ЦЕНТРАЛЬНОЙ АЗИИ (НА ПРИМЕРЕ УЗБЕКИСТАНА И КАЗАХСТАНА)

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Аннотация: В данной статье рассматривается процесс полиэтничности Узбекистана и Казахстана в Центральной Азии. Он систематически изучает миграцию и расселение меньшинств и народов в страны с древних времен. Изложены судьбы небольшого числа национальностей, мигрировавших в страны, и основные факторы, которые привели к обеспечению межэтнической стабильности. Для обоснования исследования были упомянуты балтийская и немецкая диаспоры сформировавшиеся в Узбекистане. Будет проанализирована миграция украинцев в Казахстан. Представлены некоторые аспекты государственной политики по обеспечению межэтнической стабильности в Узбекистане и Казахстане с 1991 года. Из аналогичных исторических исследований известно, что для народов Центральной Азии бронзовый век является важным периодом этнической истории регионов. В этот период усилилось взаимодействие местного населения с племенами, пришедшими из других регионов. Именно эти процессы, возможно, заложили основу для цивилизаций, создав этнические образования и этнокультурные связи.

Ключевые слова: Межэтническое, иммиграция, стабильность, национальные центры, толерантность, солидарность, диаспора, народная дипломатия

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.

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 [1,31]. 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 [2,32].

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.

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.) ties[3,33].

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.

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.

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 innovations[4,34].

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 million.

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.

Materials and methods

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[5,119]. 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[6,221].

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 people[7,9].

Tashkent, the capital of the Turkestan Governor-General's Office, has a population of 155.71 million[8,12].

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.

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[9,9-10].

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[10,276].

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[11,27]. 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[12,222].

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.

If we look at the data of the war years in 1942 alone, in the same year 330,703 people[13] 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[14,275].

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.

It is these aspects that depend on the strengthening of stability and solidarity in the regions, the national policy pursued by the countries on interethnic harmony. In this regard, from the first days of independence, the government of Uzbekistan has pursued a national policy on the issue of nations based on universal values, the ideas of tolerance in the national mentality of the Uzbek people. As a result, peace and interethnic harmony have been ensured in the region over the past period.

In this regard, as noted by scientific research and foreign experts, the concept of the "Uzbek model" in ensuring interethnic harmony has emerged.

At the same time, the national policy of the state on interethnic issues is defined. As stated in Article 8 of the Constitution of the Republic of Uzbekistan, the norm "The people of Uzbekistan, regardless of nationality, are citizens of the Republic of Uzbekistan" was followed[15,6].

This was stated by the President of the Republic of Uzbekistan at meetings with representatives of nationalities living in the Republic: "It is well known to all of us that human

interests cannot be separated from the peace of the country, mutual respect, kindness and solidarity in our society. All of this is our priceless treasure and it is the sacred duty of each of us to keep it as the apple of our eye” he insisted[16]. The fact that this strategic path is being confirmed in practice is deservedly recognized by the general public and international experts.

In the XXI century, the science of diasporology, one of the disciplines that studies the diverse ethnic landscape of the world and the diasporas of different peoples in different countries, is also developing in the world. As a result, research from a new perspective on inter-ethnic relations and inter-religious tolerance, relations between states and peoples, remains very relevant today.

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 particular, in order to ensure interethnic harmony and stability in the conditions of multi-ethnic Uzbekistan, its legal basis, organizational aspects and the state and society in general had to be guaranteed.

In this regard, the Declaration of Independence of the Republic of Uzbekistan set the initial legal framework for the issue of nationalities. That is, the nations and peoples living in the country have fully enjoyed the internationally recognized rights and created the same conditions for their existence. Equal opportunities have been created for them to enrich their traditions, national values, culture and art, and freely use their religious beliefs. These issues have been addressed at the level of public policy.

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.

Another aspect of interethnic issues is the policy of nations in the foreign policy of the Republic of Uzbekistan. Especially in recent years, the diasporas of the peoples formed in the country are manifesting themselves as "people's diplomacy" in strengthening relations with neighboring and foreign countries.

Therefore, in the implementation of national policy and state strategy in interethnic relations in Uzbekistan during the years of independence, special attention was paid to the following areas.

First of all, from the first days of independence in the Republic of Uzbekistan, the interethnic harmony and humanistic worldview of our people, the national values formed over many years, have become even more evident. This was also reflected in public policy. The issue of interethnic harmony and interreligious tolerance was seen as a priority guarantee of stability and development in the region. Initially, the International Cultural Center and Friendship Societies were established to help the nations and peoples living in the country to realize their identity and use their national identity.

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[17]. This reaffirmed that strengthening the environment of interethnic and interreligious tolerance is an integral part of the ongoing reforms in our country.

Because the stability of Uzbekistan and the region depends in many ways on the issue of interethnic harmony. Therefore, on May 19, 2017, the Decree of the President of the Republic of Uzbekistan "On measures to further improve interethnic relations and friendly relations with foreign countries" was adopted. Since then, the State Policy on Interethnic Issues in Uzbekistan has been implemented by the Committee on International Relations and Friendship with Foreign Countries under the Cabinet of Ministers of the Republic of Uzbekistan.

The practice and initiatives of Uzbekistan in this regard have been accepted as a positive

example by the world community. In particular, the special resolution "Enlightenment and Religious Tolerance" adopted at the plenary session of the UN General Assembly on December 12, 2018 at the initiative of the President of the Republic of Uzbekistan Shavkat Mirziyoyev can serve as proof of our opinion.

According to the new version of the Law "On Freedom of Conscience and Religious Organizations", all citizens in our country have the same rights and freedoms. They were once again guaranteed equality before the law, freedom of conscience for all, regardless of gender, race, nationality, language, religion, social origin, creed, personal and social status.

Second, it regulated inter-ethnic relations in the country and acted fairly in national politics. In this regard, in reflecting the rights and responsibilities of the state, society and citizens in the basic laws, universal and international norms have been taken into account.

Third, the activities of 141 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 the languages of Uzbek, Karakalpak, Russian, Tajik, Kazakh, Turkmen, Kyrgyz and other fraternal peoples. Special attention was paid to these aspects in higher education.

Fifth, public opinion was studied through systematic public opinion polls on interethnic harmony and the national policy of the state in this regard. Based on his analysis, measures in this regard have been identified by the relevant structures.

In particular, the activities of the Republican Center for Public Opinion Research "Public Opinion" have played an important role in this regard. The Center regularly conducts surveys on "Our Common Home of Uzbekistan", "Interethnic and interfaith relations of citizens in a sovereign Uzbekistan", "Peoples deported to Uzbekistan" and similar topics. It was noted that the representatives of nations and ethnic groups participating in these surveys were able to understand the fair national policy pursued among the nations of the country, the hospitality of the Uzbek people, and other nationalities and ethnic groups.

For example, the Republican Center for Public Opinion Research "Public Opinion" conducted a survey to determine the state and dynamics of interethnic relations in Uzbekistan during the years of independence, the conditions and factors that contribute to civil harmony, stability and mutual understanding.

97.7% of the respondents, is the absolute majority, positively assessed the interethnic relations in the country. In particular, one in three Uzbeks rated this attitude as "very good" (33.1%), and one in two rated it as "good" (59.7%).

Sixth, the practice of disseminating information in different languages through the media has been widely introduced.

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.

Based on these actions, we can say that in Uzbekistan, there is harmony between different nationalities and ethnic groups, religious denominations. Mutual culture, customs, traditions and

values were respected. Rational reforms aimed at ensuring solidarity, peace and stability by further enriching it have shown their results. Recognizing that Uzbekistan has been preserving and putting into practice these great values for centuries, we can be sure that the most important task is to preserve the friendship of peoples by the state, society and citizens.

Thus, such ideas can be seen in the lives of the diasporas of the rights in the 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.

As a result, the policy of resettlement of peoples across the colonial territories was carried out in accordance with the policy of the officials of the Russian Empire and the internal national issue of the former Soviet Union.

It was noted that these processes, in turn, led to the relocation of the Baltic States to the territory of Uzbekistan. As a result, the number of Baltic minorities in Uzbekistan has increased.

If the process of resettlement of the Baltic peoples in the territory of Uzbekistan is divided into separate stages, taking into account the socio-political situation, they will be as follows.

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.

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 Uzbekistan[18,4] 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 Tashkent[19,11].

As a result, the customs, religious beliefs[20,40-43], lifestyle, working conditions[21,71] and family issues of the Baltic peoples, who were resettled in the country, began to change radically in the socio-political processes in the country[22,21]. 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 life[23,8].

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 women[24]. In 1926, there were a total of 736[25,8-9]. In 1959 - 1004 people, and in 1970 - 3016 people, according to the census[26,117].

By 1989, their number had risen to 3,988 in the total population, of which 2001 were male and 1987 were female.[27,52]

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 Estonians[28].

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.

There is also a German diaspora of minorities in the territory of Uzbekistan. Its period of formation and development has a history of 150 years. There are also reports that they were German diplomats and soldiers who came to Turkestan in the 16th century as part of Russian expeditions[29,10]. At the same time, during the Russian Empire and the Soviet Union, representatives of this nation were relocated to the country for various reasons and excuses.

These processes continued until 1991.

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[30,74].

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[31,104]. 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.

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[32,161].

Results and discussion

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.

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[33,40].

In 1928-1939, 1.8 million people were resettled in Kazakhstan[34,150]. 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.

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.

In particular, the country's constitution, legislation, and national strategic program and doctrines have been adopted.

The direction of formation and improvement of organizational aspects is the second.

An example of this is the establishment and activity of the Assembly of Peoples of Kazakhstan[35,154].

Their implementation was aimed at taking all necessary measures for the survival and future of the minority nations.

In particular, access to languages and education was provided. This is specified in the law on language.

Equal rights and opportunities have been created in the civil service.

The activities of the National Assembly of Peoples have often focused on the chairmanship of the President and his activities at the level of public policy.

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.

In it, first of all, the states have strengthened in the national legislation the legal documents concerning minorities and peoples. In developing the norms, they took into account the practice of international law, relying on the principles of humanity, tolerance, friendship and solidarity, mutual respect in the national values of peoples.

Then, focusing on organizational aspects, they raised the issue of interethnic harmony to the level of state policy.

As a result, minorities formed their own national centers and began to restore their language, customs, rituals, and traditions, as enshrined in their charters.

As a result of their further development, positive changes began to take place in the lives of the diasporas.

Another aspect of this was the process by which these minority nations immigrated to their historical homelands. This is due to the fact that states have chosen the path of a democratic state based on the rule of law based on civil society, recognizing human rights as the highest value. It was also a natural choice of a small number of nations.

For example, studies show that between 1991 and 1993, about 300,000 ethnic minorities returned from Uzbekistan[36,38].

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[37,38-39].

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[38,414].

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.

Uzbekistan and Kazakhstan have similar histories of multinationalism. Therefore, there should be regular studies, joint projects and activities. For example, in 2019, the Kazakh delegation got acquainted with the work done to ensure interethnic harmony, tolerance and solidarity in Chinaz district of Tashkent region. The village of Eshanabad, where the delegation visited, is located 20 kilometers from the district center, on the border with the neighboring country. It is home to 3,200 people of Uzbek, Kazakh, Kyrgyz, Tajik and other nationalities. The delegation was headed by Akim of Turkestan region of the Republic of Kazakhstan U. Shukeev.

The event was attended by representatives of various ministries and departments, the governor of Tashkent region, officials of Chinaz district and activists of the region.

The ceremonies organized in the center of the village show the harmonious atmosphere of the multi-ethnic population of the village. The guests were shown the traditions, national dishes of Uzbek, Kazakh, Tajik, Russian and Tatar nations.

Along with such an atmosphere of interethnic friendship in our country, the policy of good neighborliness serves to unite our people around such a great idea as building a new Uzbekistan[39].

Therefore, Uzbekistan has adopted a law establishing July 30 as the Day of Friendship of Peoples from 2020. The reason is that in 2011 the UN declared this day as International Friendship Day.

The decision to mark the Day of Friendship of Peoples is aimed at strengthening solidarity, tolerance and interethnic harmony in society, between peoples and nations.

People's Unity Day is also celebrated in Kazakhstan on May 1. This holiday embodies the spiritual unity, multifaceted culture of the people of Kazakhstan and promotes the idea of interethnic harmony.

On this day, all cities of the country will host festive events, concerts, art festivals, competitions.

This day has been celebrated in Kazakhstan since 1995. The holiday has state status and is designated as a public holiday.

In short, in all periods of history, there have been processes of migration of peoples from different parts of Central Asia. This was due to the location of the region, the climate, the tolerance of the population in the national outlook. Colonialism, the relocation of peoples for various reasons and excuses, also played an important role in the formation of multi-ethnicity.

Conclusion

In general, as a result of these aspects, that is, their relations with minorities, stability and security in the region have been fully ensured.

Then, on the basis of people's diplomacy, it began to play an important role in the foreign policy of independent states.

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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