

Some Reflections on Ethnic Issues in Uzbekistan in the XX Century

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Abstract: This article discusses the policy of the former Soviet Union in Central Asia in the twentieth century, especially in Uzbekistan, its impact on the understanding and unification of the peoples of the region, and the factors that led to the formation of the Uzbek people as a nation.

Keywords: Russian colonial policy, Turkestan autonomy, injustice, mass deportations, armed uprising, "partition and domination" policy, national demarcation, World War II, "Uzbek identity" type.

Main part

The conquest of Central Asia by the Russian Empire prompted the peoples living in the region to realize their national identity and unite. As a result of this policy, a new stage in the social psychology of the peoples of the region was created, the conditions for the rise of the people from the ethnic stage to the national stage. This process was caused on the one hand by the policy of the Russian Empire, on the other hand by the movements of the Enlightenment and Jadids from the peoples of the region, and on the third hand by the emerging capitalist relations.

In Lenin's address to the oppressed peoples of the region after the Bolshevik coup in October 1917, the peoples of Turkestan, believing in the false call that "every nation must determine its own destiny" and "seize power," began to form their own all-Turkic state. As a result, in 1918, the Autonomous Soviet Socialist Republic of Turkestan was established within the RSFSR (Russian Socialist Federative Soviet Republic). Based on this call, the local people established the autonomy of Turkestan. But this autonomy was completely crushed by the Bolsheviks, who physically destroyed its leaders. The above-mentioned appeal did not find its expression in practice, which led to the intensification of the armed uprisings against the Soviets.

The feeling of alienation in the homeland, injustice, and mass exile filled the people's anger and increased their hatred of the Bolsheviks. As the government, which listened to the grievances of the people, considered the Russians and the local officials who served them, their dissatisfaction remained unanswered, and the rising armed uprisings were brutally suppressed.

In such a situation, the policy of "division and domination" of the enmity between the peoples of the region began. Allegedly, on April 5, 1924, the Politburo of the Central Committee of the RCP (B) approved the "proposal" of the chairman of the commission A. Rakhimbaev on national demarcation in order to demonstrate this policy in the wishes of the local population [UzRPDA. S.43-44]. As a result, it was suggested that the initiative came from the locals.

This "proposal" was first considered in May 1924 in the commission of the Central Asian Bureau of the Central Committee, and then in its bureau, and the following decision was made: "1. It is necessary to delimit the republics of Turkestan, Bukhara and Khorezm on the basis of national territorial features, not to create a federation of newly formed national-territorial associations. 2. To establish the republics of Uzbekistan and Turkmenistan and to have the rights of an independent USSR and to be a direct part of the USSR. To create the Autonomous region of Tajikistan within the Republic of Uzbekistan. The question of which republic the Kyrgyz Autonomous Region will be part of should be left open. 3. To include Kazakhs living in the Republic of Turkestan in the existing Republic of Kazakhstan [New history of Uzbekistan. 2000, S.291].

As a result of national demarcation, the demarcation of the border to the place of residence of fraternal peoples, which have long been the same place of residence, has had a negative impact on the territorial unity of the peoples of the region. At the same time, it led to the spread of tribal vices in the lives of the peoples of the region. On the other hand, this event has strengthened the process of understanding the national identity of the peoples of the region. Until now, the region has been called

Turkestan, the peoples are Turks, and since then the population has been formed for several millennia and is gaining its place in the region. From this period, the so-called nation-states emerged within the former USSR.

National territorial delimitation has raised the issue that each ethnic group in the region should have its own name, image, psychology and character. From that moment on, the "national character" of the Uzbek people as a nation began to take shape, or to a new qualitative stage of formation as a nation. However, the formation of the nation as a state was hampered by the existing conditions of the time, the colonial policy and the fact that the people did not have their own practical experience as a state.

The calls of the advanced strata of the population to explain to the people the historical process taking place in the countries of the world and to have their own state and character features as a people were reflected in the daily consciousness and social psychology of the population. But since the social consciousness served the interests of the colonial powers, the wishes of the masses were not taken into account. The growth of the people's sense of national identity was followed by various political accusations and repressions, which prevented the nation's dreams from coming true. In the 1937 massacres, the ranks of the national cadres were suppressed. Persecution, such as distrust of the locals and watching their every move, such as "looking for dirt under the nails," has escalated in society. This situation has led to a lack of trust in anyone in human psychology and a fear of everything being done. As this process was repeated over and over again during the former Soviet era, it took its place in the national identity of the people. This incident has shaped the type of person in the region who acts like "don't touch me, I have nothing to do with you."

The formation of the Uzbek national character was also influenced by the involvement of the USSR in World War II. In the early days of the war, distrust of military personnel and fear of their activities led to a number of failures in the war. Such failures led the USSR to involve all its members in the war. Among them, Uzbek boys were also taken to the front. In these battles, the Uzbek boys showed a lot of heroism with the courageous efforts of their ancestors. In particular, General S. Rakhimov, General A. Uzokov, K. Turdiev, T. Nazarov, M. Topiboldiev, T. Eryigitov introduced the Uzbek name to the world.

The courageous work of the people on the front and behind the front and the fighting spirit, diligence, holiness of the motherland above all else, perseverance, teamwork, putting the peace of the people above their own lives and well-being, brought its properties "from subconscious" to "above consciousness". For example, in the battles on the banks of the Volga and Don rivers, the Uzbek warrior Ahmad Bobomurodov alone destroyed 4 enemy tanks, and Boboqul Abzalov killed 51 fascists [New History of Uzbekistan. 2002, p.471]. There are tens of thousands of examples of the heroism of Uzbek boys. In October 1942, an open letter was sent to Uzbek soldiers with 2,412 signatures on behalf of the people of the republic in order to support and encourage the Uzbek boys on the front. The letter reads: "Be faithful to the glorious traditions of the Uzbek people, do not know what to fear in battle!" heartfelt words gave wings to Uzbek warriors [Askarov. 2007, p.313].

World War II had a unique effect on the national spirit of Uzbeks. The introduction of uninterrupted working hours in factories and plants relocated during the war years demonstrated the hard work of Uzbeks, the return of orphaned children to our country in the cities and towns left in the flames of war, and the patriotism of the people. In-front concert programs of folk groups or soloists demonstrated that Uzbeks can always share the grief of others, and that the heroism of Uzbek boys in battles is such that the people are fearless and brave.

Above all, their hard work in order not to tarnish the honor of the Uzbek people has shown that there is a nation called UZBEK in the world. The war led to the discovery of unique aspects of the character of our nation and the formation of the type of "Uzbek personality" in the spirit of courage.

After the Second World War, the work carried out in Uzbekistan was very extensive. As a result of urban planning, industrialization, the construction of many research institutes, scientific research, and an increase in the general literacy of the population, a new, modernized type of person was established in comparison with the pre-war type. During this period, a number of world-renowned Uzbek scientists such as Habib Abdullaev, Yahyo Gulomov, Ibrokhim Muminov, Hadicha Sulaymonova, Vasil Kobilov, Oybek, Gafur Gulom, Muzaffar Khairullaev, Ahmadali Askarov emerged. The love of the population for science

and enlightenment has increased. As a result, the previously existing aspects of the character of the emerging Uzbek nation in the blood of the people were rediscovered. In other words, this period can be called a renaissance in the development of the Uzbek nation. The work started by the great Uzbek scholars was studied and continued during this period. This situation continues after independence. Despite the negative impact on the spiritual culture of the former Soviet Union, the post-World War II period was a unique period in the national development of the Uzbek people and the evolution of the person who embodied the Uzbek character. Literally, the formation of the Uzbek nation and the determination of the national character can be associated with the achievement of independence and the reforms carried out during the years of independence. In this process, the efforts of the First President of the Republic of Uzbekistan Islam Karimov and President Sh.M.Mirziyev, the policy pursued in order to organize the people are growing. Based on the above considerations, it should be noted that our people have gone through a long historical period and process.

In this region, the traditions and values of the Sogdians and Turks have been generalized in a unique way, and the Uzbek people and on its basis the Uzbek people have been formed, the corresponding ethnic character and the national character have been formed on its basis.

As a result of the national demarcation of 1924, the region has been called Turkestan, the peoples are Turks, and since then the population has been formed for several millennia and is gaining ground in the region. This period can be considered as a unique period in the development of ethnic culture of the peoples of the region. The mentality formed under the influence of Russian culture has its place in the culture of the peoples of the region, and even today these peoples serve the cultural development.

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