

**Actual Issues of Interethnic Relations in Uzbekistan (on the example of the late of 1980s and the early of 1990s of the XX century)**



**Social Science**

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**Abstract**

This article focuses on the important aspects of social science, in particular the study of national-ethnic relations and processes that are related to the matters of interethnic relations, the improvement and development of the ethnic policy. National and ethnic conflicts in the 1980's of the 20th century, one of the most important factors of the collapse of the former USSR, and their causes and consequences were analyzed in the context of the 1989 events in Uzbekistan. Also, the deportation of Meskhetian Turks living in the Georgian SSR from their habitations to Central Asia during the Second World War, and efforts of Meskhetian Turks to return to their homeland is covered. The author pointed out that during the 1980's of the 20th century, Meskhetian Turks' movement to their homeland had been hindered by the former center [Moscow] and used their attempt for their political motives. The article mentions the serious causes and consequences of national relations in Uzbekistan, which was part of the former USSR in 1989. In particular, in 1989, the clashes between the Uzbeks and the Meskhetian Turks in the Fergana Valley of Uzbekistan were analyzed and the factors causing this conflict. The author cited a number of arguments in the article that the relationship between the Uzbek and Meskhetian Turks was artificially eroded. He also proposed to study the events of 1989 in separate regional and periodic stages. The article outlines the measures taken since the first days of independence in Uzbekistan to improve interethnic relations and, consequently, stabilize the socio-political situation in the country. It has also been pointed out that all nationalities have equal rights in the national policy developed during the years of independence. Measures to improve interethnic relations during the years of independence of Uzbekistan have been illustrated by examples of national-cultural centers that have been set up to meet national needs. As well as the Strategy of action of the perspective development of Uzbekistan for 2017-2021 has been developed and on the basis of this the project concept of priority directions of inter-ethnic policy in the field of interethnic relations was developed and the tasks of scientific and research works that are devoted to develop and harmonize the friendship relations with foreign countries are highlighted. The article focuses on the study of ethnic processes and interethnic relations.

The rise of the level of national conflict in some parts of the globe makes it necessary to study the historical experience of all developed countries and peoples in the field of ethnic processes and interethnic relations study. From this point of view, the focus is on the formation of national politics, objective and subjective influences in the field of interethnic relations, the study of the historical roots and particular features of national problems. Leading research cultures and universities in the world, particularly Glasgow (Scotland) University, Columbia and Chicago, Kennedy Institute (USA), Cambridge (UK), and the Southern Federal Universities (Russia) in the Soviet era, the issues of national and national politics factors of the social instability in the national processes, some aspects of ethnic conflict in the republics of the Soviet Union, the causes of the crises in the Soviet state. However, the sovereignty of the Soviet Union expects the solution of such problems as the socio-economic situation of the republics over the last years, internal and external influences on interethnic relations, scientific research of the causes and consequences of national conflicts.

The collapse of the former Soviet state and the process of its collapse were studied by many researchers. The disintegration of the USSR was based on the foundations of the state on the bases of utopian socialist ideals based on Marx-Lenin's teachings the ideological surrender of the economy, the rule of the administrative – managerial style of governance, the post-World War II

raid and many other factors the cause. Among them are the colonial character of the soviet state's national policy and the conflicts that arise on this bases. From middle 1980's of the XX century the interethnic relations in the fovmer soviet Union began to aggravate. In particular, in the fovmer soviet republics over 150 different incidents took place between 1988 and 1991 based on ethnic factors. Twenty of them ended with injuries and death.

The study of the essence of ethnic and ethnic conflicts that occurred in the issues in the XX century in the fovmer Soviet Union was the result of the "ethnic cleansing" between uzbeks and Meskhetion turkic in Fergana valley of Uzbekistan in 1989 is also important.

There was a conflict between Mesxeti-Turks and local inhabitants (Uzbek, Tajik and others) in Quvasoy city, Fergana on May 23-24, 1989. In the consequence 58 persons were wounded, 32 persons were sent to hospital from both sides [11], a young Tajik who was hit on his head by a Mesxeti-Turk punk [6] with a hard object died in hospital [12].

From June 3 the public chaos began to occur in Toshloq district, Margilan town that spread to Fergana city (5 June) and surrounding areas spreading to Kokand city (7-8 June) and neighboring districts and then to Namangan province (June 12). During the chaos, Turkish and Uzbek people's houses and administrative buildings were set on fire; criminals killed a few people.

During the historically so called "Fergana tragedy", 754 houses were set on fire, 27 public buildings were damaged, 107 people died, over a 1000 people were wounded, 386 of them became invalids for good [13, p. 175]. After those events, the social-political situation in Uzbekistan became complicated.

Analyses of the events in Fergana valley, in 1989 show that even though events were a quarrel between Uzbeks and Meskheta-Turks, in reality, it was just the appearance of the events. The ones who starred were just the inner mobilizing power. That can be learnt that those who were active in those events gave the local inhabitants doubts. In particular, Toirova Sabriya, a Mesxeti-Turk, living in Fergana region, Margilan town [4], mentioned in her conversation that in those-days battles in Margilan the ones who beat and killed the Mesxeti-Turks were wearing Uzbek national robes. However, they were not like the Uzbek people in appearances. Later on the doubt became clear, that is, the former Fergana province State Security Head, N. Leskov said that just before the public massacre a few top-dangerous criminals had come from RSFSR (Russian Federation) to Fergana region 4 [16]. They were-blood-thirst criminals who enjoyed killing people, and they were too dangerous 1.93<sup>x</sup>, they took active parts in 'contribution' to making chaos and they 'served' a huge deal in beginning and developing the events. This was not only to happen in Margilan but also in many other areas. Particularly, the same happened in Toshloq as well. According to the information of event-witnesses, the people all of whom were wearing the same Uzbek national clothing (a white national shirt on, a sash made from "atlas" in the waist and

a Margilan hat on their heads) who were the lads but not alike the local nationals were at the lever of the chaotic actions. The surprising thing was that none of them was recognized by the local inhabitants. Those lads threw stones and the hard objects at the soldiers who were sent by the Center (Moscow). The soldiers had chased them away without a single bullet shooting at them [7].

The general analysis of the events that took place in 1989 in the Fergana Valley allowed it to be divided into several stages. These steps are distinguished by their specific features.

**First stage.** The clashes between the young people of Uzbek and Meskhetian Turks on May 23-24 in Kuvasay. Rise of crime among Meskhetian Turks and humiliation of local people (Uzbek, Tajik, Kyrgyz, and others) by them have led to complicate the current situation in the incidents in this region. At the same time, Meskhetian Turks activists tried to use the tension in some sense to accelerate their return to their homeland. This has played a negative role in the process of events. Despite these and many other factors, the main reason for the incident in Kuvasay can not be these factors. This is because some facts and a general analysis of the events in Fergana do not allow this. Specifically, on the eve of the events in Kuvasay, the dissemination of edited photographs of humiliation of local people by Meskhetian Turks (which began in Kuvasay and continued in the aftermath of the events that took place in Kuvasay), and the remarks about the involvement of foreigners during the events, were based on a pre-determined plan. At the same time, there is a special point in the story of Kuvasay. The ethnicity of the person killed in the clashes here was Tajik. However, photographs and sermons that were distributed during the subsequent events tell about the death of the Uzbek young man, not the Tajik boy, in the events in Kuvasay. It also embodies a certain truth. In the “interethnic clashes” planned to take place in the Fergana Valley, the ethnic conflict between Uzbeks and smaller Meskhetian Turks had a wider range of conflict than the conflict between small number of peoples – the Tajik and Meskhetian Turks and helped achieve their goals. In general, the origin reasons for the Kuvasay story are complicated.

**The second stage.** The tragic events in Tashlak, Margilan, Fergana and its surrounding regions on 3-4-5 June. On the basis of publications, archival documents, and memoirs, we can say that until the beginning of June, the relations between the Uzbeks and the Meskhetian Turks living in this region (in other parts of the valley) were friendly and did not have any conflict. The events were initially unexpectedly begun by the fact that local population participation was of secondary importance. During the events, people of both nationalities are also left in fear. In the course of the incident, criminals killed both nations, and the spread of various voices caused some kind of frost among them. That is why it is possible to observe conflicts as a whole. It is a consequence of self-defense and emptiness during the events. Nevertheless, friendly relations between the two nations were on the eve of and after the events. This is also proof of the mutual assistance of the representatives of the two peoples during the same events.

**Third stage.** Events in Kokand and surrounding regions on 7-8 June. It can be said that the events in the region and its consequences are characterized by a distinctive feature of the events in

Fergana Region. In particular, the event in Kokand on June 8 was not an attempt at the Meskhetian Turks, but against injustice and the use of unlawful weapons from the center. Nevertheless, the events in that region have an inextricable connection with the past. Because the "Turkish factor" has been widely used in creating incidents in this region.

Generally speaking, in the city of Kokand, innocent people are undecided and massed by soldiers from the Center are important in evaluating the events in the Fergana Valley and identifying the cause of the events.

**The fourth stage.** Events in Namangan region on 12 June. The migration of the events to this region means that tragic events being developed in the valley. At the same time, the events in Namangan region were the final stage of events in the valley.

Once discussing the factors of occurrence of "Fergana events", we can see that it leads to the root of the colonialism of the political system of the USSR. Because the involved in the events Mesxeti-Turk were the victims of harsh repression policy of the USSR. They were deported from the historical region Mesxeti-Javxate of Georgia to Central Asia. Although the reason for moving was not explained [13], the disloyalty towards the Soviet Union like other departed nations, particularly; bordering unfriendly country Turkey gave the possibility of moving there was their fault and the reason for moving [9].

Suleiman Barbakadze, the president of "Vatan" (homeland) national Mesxeti-Turk society, said to the newspaper 'Nezavismaya', from 224 villages of Georgia, over 92 thousand persons were deported within about 24 hours [3]. This process was ended in January 1945 [14]. The most of deported Meskheti-Turks were deported to Central Asia were placed in Uzbekistan.

Even though the Mesxeti Turk had been living safe and sound in Uzbekistan for a long time, they never gave up hoping for returning to their homeland. This hope went through from a generation to the other. On this purpose, they held congresses several times during the Soviet period. For example: there were 10 congresses held from 1962 to 1989 year [5].

At these congresses, their main goal was to return to their homeland. The Meskhetian Turks' return to the homeland was particularly active in the Ferghana region, particularly in Quvasoy, where they live. These activists demanded that the center be moved to the center of Moscow (Moscow) to resolve their national issues and move their homeland to the southern parts of the Georgian SSR. In this purpose, they created an initiative group and delegated several times to the Center, held meetings among the population and discussed ways to resolve their national issues. According to researchers in places, almost all the Turk people would want to go back to their motherland. To tackle the problem, they considered the key solution to the problem was abolishment in limitation to moving to their homelands [9]. Therefore, they kept insisting on

returning to Mesxetiya for 154 times [2, p. 149]. However, the limitation was not cancelled from 1944 until the end of 1980.

In the second half of the 80th of the 20th century, the USSR leadership was unable to solve the national issue related to the return of the Turks to Meskhetian Turks. The fact that this was made barriers by the Georgian SSR has a considerable influence [15]. Because, the Georgians are now occupied in the deported areas of the Meskhetian Turkish people and the restoration of historical justice could have created new problems in Georgia. At the same time, the main reason for the deportation of the Meskhetian Turks from the Georgian SSR was that the threat of their merger with their fellow citizens in Turkey was still the cause worry of the Soviet leadership. This factor was the main obstacle to their migration. The famous Georgian writer Ch.Amiredjibi will also give a similar comment. He believes that the Meskhetian Turks will be placed in the Caucasus, where the status of Islam will be strengthened. This could have caused the region to go out of the hands of the Russians [18].

Under such circumstances, the management of the Center could not bear the national awakening processes in Uzbekistan (this process was exacerbated in the late 1980s and ultimately required Uzbekistan's declaration of independence from the USSR) and the national problem of the Turkish people. Because, these factors could serve as an aggravating factor in the process of disintegration of the Alliance. The USSR leaders tried to prevent from the strengthening national movement of the Meskheti-Turks. Because these factors could serve as an accelerating factor to the collapse of the Soviet Union. In consequence, the Mesxeti-Turk people's (living in Uzbekistan) movement to return to their homeland was turned into interethnic conflict by the USSR's specific organization.

First, to organize these bloody incidents, a lot of criminals were used this incident. The leader Fergana region's security committee N.Leskov made a declaration about this event; Criminals were taken to this place from RSFSR. They tried to mass slaughter with two nation.

Second, when these bloody incidents began, a lot of responsible people and law enforcement agencies of republic tried to aggravate this situation and made a false declaration. They attempted to show Fergana incident took place from inside problems.

Third, At the time bloody incidents, false pictures creating in the laboratories distributed to towns and districts of the region. In these pictures showed uzbek children were killed or were humiliated by Meskhetion Turkic . These works had to be appear negative imagination to another nation (Uzbeks).

Fourth, Who is name Dilmurod, he is living in the capital Tataristan, he is meskhetian. Looking his information after evacuation Meskhetian Turkic to Russia they spoke to the locals. The locals told them they were waiting for six weeks.They selected places and jobs from

collective forms for them [10]. It's known that scandals in Quvasoy was planned (but the main bloody incidents hadn't happened yet) and then in Russia were started to select places for Meskhetian Turkic.

The study of the history of interethnic relations in Uzbekistan shows that the so-called "ethnic conflict between the Turkic and Meskhetian Turkic peoples", which took place in the Fergana valley in 1989, was actually planned by the leadership of the former Soviet Union in a careful and carefully planned manner.

The bloody events of history under the name of "Fergana tragedy" are actually preserving the soviet authority of the central power of the dark forces, the making of the uzbek people evil to the whole world.

Since the early days of independence, measures have been taken to stabilize the socio-political situation in the country by improving interethnic relations. This was followed by the principle of achieving the common unity of all nations in the country, not limited to national self-consciousness, national pride and pride, preservation of the language, culture, traditions of nations.

The development of national traditions, cultures and other peculiarities of the non-populous nations have been promoted by the establishment of national cultural centers in Uzbekistan. In 1989, the Republican Interethnic Cultural Center was established under the Ministry of Culture.

The main tasks of the national cultural centers are the following: 1) the broadening way to restoration of the language, culture and traditions of each nation, the revival of ties with the historical Motherland, national feelings, 2) regarding Independent Uzbekistan as a real homeland and serving him with gratitude and loyalty, 3) Living together with the motherland, studying its culture, history and language, living in friendship, cooperation and harmony with the nation that is called an independent state.

On January 13, 1992, the Cabinet of Ministers of the Republic of Uzbekistan adopted a resolution on the transformation of the Republican Interethnic Cultural Center into the International Cultural Center. The decree stipulates that the center is an independent institution that regulates the activities of national cultural centers, and this institution will assist government agencies and public organizations to study the cultural needs of different nations and nationalities living in Uzbekistan.

During the years of independence, interethnic relations in Uzbekistan have been identified as one of the priorities of state policy. The focus is on interethnic havemany in national politics, the strengthening of civic indentity in society, equal rights and opportunities for all citizens vegarduss of their nationality, upbringing the younger generation in the spivit of respect for national and univevsal values. As well as the principles of conservation and development of the

history, culture, values national traditions and cultures of all ethnic and ethnic diasporas living in Uzbekistan. Development of the concept of priorities in the field of interethnic relations on the bases of the strategy of action [17], the organization of research works on the further development and harmonization of interethnic relations and friendships with foreign countries are also important in the further pevgecton of interthnic relations it has gained importance.

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