



# NATIONAL TRANSFORMATION OF THE POPULATION OF THE UZBEK SSR DURING THE WAR

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## ABSTRACT

*Resettlement peoples as a means of solving the problems of national minorities is characteristic of totalitarian states. In during World War II, it became apparent that the idea of mass migrations found its supporters among democratically oriented politicians in many countries. Undoubtedly, this was facilitated by disappointment in the system of protecting the rights of national minorities, which collapsed at the end of the 30s of the twentieth century, as well as the very fact of the actualization of conflicts between centuries of neighboring peoples. The author, on the basis of a broad study, revealed the dynamics of the national composition of the population of the Uzbek SSR during the Second World War.*

**KEY WORDS:** repression, resettlement, labor settlements, Soviet regime, national policy.

## INTRODUCTION

As you know, on the eve of the war in the USSR, a difficult situation developed. The cruelty of the measures applied to individual peoples and nations, who acted in a hidden or open form against the Soviet regime, intensified. And this was justified by the current extreme situation and the beginning of the war itself, as well as the largely personalized nature of the state national policy.

Thus, on the eve and during the war, Central Asia became a place of exile for the so-called “punished” peoples. Ten peoples were repressed: Koreans, Germans, Ingrian Finns, Karachays, Kalmyks, Chechens, Ingush, Balkars, Crimean Tatars and Meskhetian Turks. Of these, the Germans, Karachays, Kalmyks, Ingush, Chechens, Balkars and Crimean Tatars lost their national autonomies.

The interweaving of political and economic goals caused the deportation of peoples to Siberia, Central Asia and Kazakhstan - regions that are territorially vast and have a huge potential for economic development. In Uzbekistan, these were steppe and semi-desert areas, the

development of which, first of all, was associated with cotton growing [1].

## RESEARCH METHODS

In all documents of that period, the repressed peoples were defined by the concept of “special settlers”, which meant, in addition to strict supervision, a number of measures to limit their civil rights: the deported peoples were created such conditions for physical and moral existence, which inevitably and planned should have led to their complete disappearance; they were subjected to systematic, constant ostracism; they were forbidden to speak their native language, and even more so to write, writing was withdrawn from circulation; sing, dance, have your own music, wear national clothes; children receiving passports were urged, before the threat and the use of repressive measures, to change their nationality, choosing for themselves any, but “good” [2].

## RESULTS AND DISCUSSIONS

The task was set to dissolve these peoples in the mass of other peoples, to liquidate them in one way or another, and some successes were achieved. In order to



survive physically, in order to obtain civil rights and life prospects, children, supported by their parents, changed their nationality. The next census gave the desired results: the number of unnecessary peoples decreased before our eyes. So the number of repressed peoples in official statistics does not coincide with the real one: it is significantly underestimated for various “state and political reasons” [3].

A commission for the reception and accommodation of special settlers was created. It was headed by the chairman of the Council of People’s Commissars of the republic D. Kurbanov [4]. However, the actual operational leadership was entrusted to the organs of the NKVD of Uzbekistan. All orders of the commissioners were obligatory for all people’s commissariats, departments and specially created regional commissions for the reception and accommodation of immigrants [5]. Koreans were the first to enter Uzbekistan and Kazakhstan. On August 21, 1937, Resolution №1428-326 ss. The Council of People’s Commissars of the USSR and the Central Committee of the All-Union Communist Party of Bolsheviks “On the eviction of Koreans from the border regions of the Far Eastern Territory” [6], over 74.5 thousand Koreans were placed in Uzbekistan in October-November, by the beginning of 1945 - more than 76 thousand Koreans [7]. In total, more than 200 thousand Koreans were deported to both republics [8].

The duality of the policy of the Soviet state towards ethnic communities continued to be carried out in relation to the Korean diaspora after the deportation to Uzbekistan and Kazakhstan. On the one hand, the participation of Koreans in the establishment of Soviet power, in Soviet state building, and the development of the economy in the areas of settlement. On the other hand, the Koreans became the first victims of repressions carried out for political reasons and national characteristics.

Most of the repressed became special settlers, were deprived of many rights and were required to regularly report to the commandant’s offices, the money for the maintenance of which was deducted from their salaries. However, there were also categories of administratively deported, which included the Koreans, they were not allowed to travel outside Central Asia and

serve in the army, but otherwise they retained the rights of Soviet citizens. The very fact of coercive measures by the authorities entailed a certain status of “special migrant without the right to free movement”.

Koreans were mainly settled on undeveloped lands - tugai (reed thickets) of the Tashkent region, Samarkand and Khorezm regions, in the Kungrad region [9]. In the autumn of 1937, more than 16 thousand families arrived in Uzbekistan on 54 echelons, there were already more than 74 thousand Koreans [10].

By this time, Koreans lived in compact groups in Tashkent - 73 thousand, Syrdarya - 11 thousand, Samarkand - 7 thousand, Ferghana regions - 6 thousand people [11]. Farms have grown in these areas over the past four decades. Educated collective farms were multinational. On average, about 13-15 different nationalities lived in one collective farm [12].

Noticeable damage was done to the culture of the Koreans. Prior to the resettlement of Koreans in Uzbekistan, significant progress was made in the development of education. In general, the task of eliminating illiteracy among the Korean population was solved. Koreans enjoyed the right to receive education in their native language, Korean schools of all levels operated, technical schools, a pedagogical institute, workers' factories, departments and courses at other higher educational institutions were created, 380 schools of all levels operated, which were attended by 33,595 students, that is, more than 85.5% of the total number of Korean school-age children [13].

After the resettlement of Koreans in Uzbekistan, all Korean schools were liquidated. Most Korean schools and the Kraskin Pedagogical College were relocated to Uzbekistan. In 1939, the Korean Pedagogical Institute and the Drama Theater were liquidated. This undermined the basis for the training of teachers of the Korean language, which seriously affects the development of national forms of Korean culture [14].

Instead of 7 newspapers and 6 magazines published in Korean, they left one newspaper “Lenin kichi” (“Lenin banner”), which was intended to publish official documents of the party and government [15]. Passports were taken away from Koreans, and those who were left with were stamped by the authorities, restricting their constitutional rights. Koreans did not have the right



to be nominated to the party and Soviet bodies, they were forbidden to move freely around the Union, to enter universities.

From August 2, 1946, it was decided to issue passports without restrictions. But according to the directive of the Minister of the Ministry of Internal Affairs S.N. Kruglov dated March 3, 1947, it was allowed to issue new passports to Koreans, only with the right to reside within Central Asia, excluding, of course, the border areas. They were forbidden to live in the Far Eastern regions. They could move freely only within Central Asia, and since 1953 throughout the country [16].

Thus, during the years of living in Uzbekistan, Soviet Koreans practically lost their national language, culture, religion, and many ethnographic features of life. In 1937, the deportation also affected the Kurds. In July of this year, the resettlement of Kurds from the territory of Armenia and Azerbaijan began they were distributed among 14 regions and 110 districts of Central Asia and Kazakhstan. There were 2025 families per village began a partial deportation of the Kurds who lived in Uzbekistan.

The most massive resettlement of Kurds in Uzbekistan took place during the Second World War. In the spring of 1944, together with the Turks and the Hemshils, the Kurds began to resettle them from the border regions of Turkey. It was then about 77.5 thousand people who were going to be evicted to the regions of Eastern Georgia. But on June 24, 1944, in a letter to Stalin, Beria proposed to relocate 16,700 households of "Turks, Kurds and Hemshils" from the border regions of Georgia to the Uzbek SSR, Kazakh and Kirghiz SSR and on July 31 the decision to resettle 76,021 Turks (later they were joined by another 3,180 people "stragglers"), also 8,694 Kurds 1,385 Hemshils - were accepted. They were supposed to be "replaced" by 7,000 peasant families from land-poor regions of Georgia and 20,000 border guards. In the first three days, 53,133 people from Georgia arrived in Uzbekistan. During this period, according to unofficial data, the mortality rate was up to 1/3, according to official data - 11.8% (as of June 1948). During May-June 1944, about 3.5 thousand of these national minorities were sent to the Fergana region [17].

In mid-December 1944, 29 echelons of special settlers from Georgia arrived in Uzbekistan. All Kurds

were distributed over 7 regions and 43 districts of the republic, in particular in Tashkent, Samarkand, Ferghana and Bukhara regions [18].

Unlike the Koreans, the Kurdish population had a very low literacy rate. The Kurdish population has historically been less included in primary, secondary and higher education. Kurds avoided sending their children to schools. This was due to both ethnic and economic motives. Difficulties in obtaining an education were considered a traditional phenomenon in the history of the education system of the Kurdish people. The literacy of the Kurds was limited by the knowledge of the Turkish language, since the Kurdish language has been banned since the establishment of the Republic of Turkey (in 1924) [19].

## CONCLUSION

Thus, the special settlers, and the republic itself, became hostages of the irresponsible policy of the Center. The inability to find a job in their specialty, to continue their education, the very fact of forced resettlement broke the fate of people who did not have the right to choose and were made dependent on the authorities and circumstances. It is no coincidence that in order to deprive the special settlers of any support, a special decree forbade the admission of professionals with higher education to pedagogical work and to responsible positions. Subject to circumstances, they were forced to rebuild a life for themselves and their children. Uzbekistan after Kazakhstan is a deportation zone for the placement of special settlers in the country.

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