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# HIMALAYAN AND CENTRAL ASIAN STUDIES

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## UZBEKISTAN SPECIAL

HISTORICAL-CULTURAL HERITAGE AND TRADITION  
IN UZBEKISTAN

*K. Warikoo*

EDUCATION AND CULTURE IN TURKESTAN (19TH – 20TH CENTURIES)

*Dono Ziyaeva*

ETHNOPEDAGOGICS OF UZBEKS

*Barno Ubaydullaeva*

UZBEKISTAN'S CONTEMPORARY HISTORY AND FOREIGN AFFAIRS

*Mirzokhid Rakhimov*

DEVELOPMENT OF PARLIAMENTARIANISM IN UZBEKISTAN

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MULTIPARTY SYSTEM IN UZBEKISTAN, 1985-2014

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CENTRAL ASIA-CHINA RELATIONS

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CHINA'S ECONOMIC PROFILE IN UZBEKISTAN

*Vladimir Paramonov*

INFORMATION POLICY IN CENTRAL ASIAN COUNTRIES

*Nazokat Kasymova AND Khursana Usmanova*

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**Editor : K. WARIKOO**

**Guest Associate Editor : MIRZOKHID RAKHIMOV**

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### *Editor's Page*

Uzbekistan and Central Asia are important regions in terms of economy, geopolitics, and strategic interests but also having rich cultural heritage. For many centuries the region was at the very center of trade, commerce and exchange of ideas between Europe and Asia. Historically, Central Asia has had a variety of names and from the earliest times, the region has been a unique place for peaceful coexistence of many different cultures, religions and ethnic groups. From the 1920's till 1991, Uzbekistan like other republics, had been confronted with considerable experiences of Soviet political, social, economic, and cultural transformation with both positive and negative aspects.

On 24 March 1990 Islam Karimov, being the first among the Soviet Republics, was elected as President of Uzbekistan by voting in the Supreme Council of the UzSSR. In June 1990 the Declaration of Independence of the Republic was adopted and the new leadership of Uzbekistan made first attempts to establish and maintain its own international relations. In particular, the President of Uzbekistan visited India during 17-19 August 1991, where he met with President R. Vankataraman and the Prime Minister of India Narasimha Rao and signed two agreements on trade, economic and scientific-technical cooperation and an agreement in the field of culture, arts, education, tourism, sports and media.

At the end of August 1991, the Constitutional Law "On State Independence of the Republic of Uzbekistan" was adopted. After the establishment of newly independent states, the change of political system became one of the prominent aspects of the political reform of the CIS and Central Asian countries. These changes occurred in Uzbekistan as well - however, they had their specific features caused by internal and external factors. Uzbekistan as well as other Central Asian Republics proclaimed the creation of a democratic society based not only on universal values but also on peculiarities of national culture and historical traditions. Secondly, in this political phenomenon a logical tendency of social development in the period of transition has been displayed. Redemption from totalitarianism demands immense efforts, step-by-step advancement, including that at the initial stage - the potent authoritative power capable

to evolve towards real democracy.

In this short historical period in Uzbekistan, the legal basis for the functioning of the legislative, executive, and judicial branches of state authority has been created. The legislative branch of government is represented in the Republic by its national parliament - *Oliy Majlis* - and local bodies of the representative power. For the first time in Uzbekistan's history open elections to the *Oliy Majlis* as well as to local representative bodies of the state authority took place on 25 December 1994. The referendum held on 27 January 2002, led to the establishment of a parliament of two houses - the legislative house on a permanent professional basis promoted the activation of the very process of legislative work and the improvement of quality of adopted laws and statutory acts. In turn, the establishment of the upper chamber - the Senate - as the representative body uniting in its structure the deputies of territorial subjects - local *Kengashes* - has allowed *Oliy Majlis* as the higher legislature to actively influence the processes in the country, to carry out a direct connection with regions, and to represent and protect their interests. The Senate consists of 100 members, 16 of whom are appointed by the President of the country. The remaining 84 seats are occupied by representatives of the oblast (province), district, and city Legislative Councils (*Kengashes*) – 6 deputies from each of 12 regions, Tashkent City, and the Republic of Karakalpakstan. During the 2009 and 2014 elections, which elected 150 deputies of the Legislative chamber of the *Oliy Majlis* of the Republic. 135 deputies are elected from political parties - and 15 deputy seats in the legislative chamber were given to the deputies elected from the Ecological Movement of Uzbekistan following the importance and a growing urgency of problems of preservation of the environment. The 30% quota for women to political parties has been introduced in nominating candidates.

The establishment of a two-chamber parliament has affected the legislative process. The order and technology of elaboration and adoption of enactments were improved, experts of various fields are involved in legislative activity, and public expert groups are constituted under the committees. Reform of the parliament of the country is directed towards further democratization, including the dismissal from office of the Prime Minister, and members of the Cabinet of Ministers, according to which the President submits a candidate for the post of the Prime minister for consideration and approval to *Oliy Majlis* chambers and releases him or her from office, the members of the Cabinet of Ministers are appointed and dismissed by the President on representation of the Prime minister.

The President plays critical role in the political system of Uzbekistan. According to the constitutional norms, the President is elected by national poll for a period of 5 years and the President acts as the guarantor of respecting the Constitution and human rights, represents Uzbekistan in international relations, concludes and provides observance of the concluded international agreements and contracts, is a supreme commander in chief, etc. However, some changes have taken place. At the first stages of development of the country, the President of the Republic of Uzbekistan was simultaneously Chairman of the Cabinet of Ministers. Then and according to the new edition of the Law adopted on 29 August 2003, it is not the President but the Prime minister began to head it, which is certainly important towards further division of powers in state bodies. These norms have been included in the Constitution and legislative enactments, according to which the powers earlier belonging to the Chairman of the Cabinet of Ministers, such as organization and operating control of the activity of the Cabinet of Ministers, presidency at its sessions, signing of decisions of the Government adopted within their competence, are assigned to the Prime Minister. The latest election of the President of the country took place in March 2015 and Islam Karimov was re-elected by absolute majority.

On a new basis the political system after independence, law enforcement and national security bodies as well as the Armed Forces, the Ministries for Foreign Affairs and Economic Relations, and other specialized establishments were formed. One of the key priorities of democratic renovation of the country is the consistent reform of the judicial-legal system. In January 2008 Uzbekistan adopted the law on Abolition of Capital Punishment and introduced instead of it the form of lifelong imprisonment or long terms of imprisonment, which is established only for two kinds of crimes - for an intentional homicide under aggravating circumstances and terrorism. In 2008 the institute of habeas corpus was introduced, i.e. the civil right to obtain a writ of habeas corpus as protection against illegal imprisonment, thereby transferring the right of giving sanction for taking into custody as pre-trial restrictions from the public prosecutor to courts. Future liberalization of the juridical system will depend on how affectively "Rule of Law" system is implemented in whole society.

Since independence the Uzbek government has followed a policy of gradual transition to market economy. Uzbekistan is a dry and doubly landlocked country; 11% of the land is intensely cultivated in irrigated



river valleys. More than 60 % of the population lives in densely populated rural communities. According to official statistics during the years of independent development Uzbek economy received more than \$56 billion of foreign investment. It created new industries such as automobile, petrochemical industry, pharmaceuticals, food and light industry, chemical industry etc. Uzbekistan is a major producer and exporter of cotton and natural gas; also it is a major exporter of gold, uranium, and strategic minerals. Uzbekistan is the world's fifth-largest cotton producer, and second exporter, seventh-largest producer of gold holding the fourth-largest reserves in the world. It produces oil for domestic consumption and has significant reserves of copper, lead, zinc, tungsten, and uranium. Uzbekistan also produces significant amounts of silk, wheat, fruit, and vegetables. Uzbekistan signed joint venture agreements with different companies, including Uzbekistan Chevrolets for manufacturing cars for export and domestic sale. Literacy in Uzbekistan is almost universal, and workers are generally well-educated and well-trained. Since 2013 study of English was introduced in the whole Uzbekistan education system.

In Uzbekistan new social movements and parties began to be formed after independence. In particular, since 1991 a number of political parties were formed and there was a transformation of parties themselves. Thus, in 2000 there was a merger of parties *Fidokor* and *Vatan tarakkiyoti* under the name of *Fidokor* and parties like *Erk* and *Birlik* were banned. In 2003, the social movement of entrepreneurs and businessmen *Liberal-Democratic Party of Uzbekistan* held leading position in the national parliament of the country. The *Ecological Movement* was founded in 2008, and taking into account the urgency of the problem, in the years to come this movement can be transformed into a political party, following the example of the Green Party in Germany. Political parties of Uzbekistan, though slowly, but gradually become an integral part of social and political life and start to play important role in the parliament of the country. However, the success of national political parties' activities depends in many respects on themselves, on their active modernization, the perfection of their operation, and by all means from the overall political liberalization of the country.

In Uzbekistan - along with the civil society structures inherent in many countries of the world - the most ancient traditional institute of self-management *Makhalla* called functions in the national legislation as self-government institutions of citizens. The functions of a self-government institution of citizens at the local level are very wide. These are closely

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associated with the people and carry out various forms of public control, give targeted support to the low-income individuals, participate in organization of public services and amenities, and in the education of youth. Today, the total number of self-government institutions of citizens in the country are around 10,000. At the same time, the activity of *makhallas* as well as of political parties in Uzbekistan is financed mainly by the state. However, in the long term, it is necessary to expect reduction of the state financial support and increase in self-financing of the given institutes, which, certainly, will be a positive factor in the development of civil society.

An important place in the structure of civil society of Uzbekistan is taken by non-governmental public organizations (NGO) - whose activity obtains an increasing significance in resolving the basic problems of building of a democratic state and a civil society. Now, over 7,000 NGOs function in the republic in various spheres of life. However, there are quite a number of problems in the development of the NGO sector in Uzbekistan, including such issues as professionalism, definition of clear purposes and problems of establishments, interrelations between the NGO and the state, etc. However, the role of NGOs as a component of the civil society of Uzbekistan is essential and in this regard one can refer to the principle "From a Strong State to a Strong Civil Society", which strengthens the role of civil institutions, improves the legislation, strengthens social partnership between civil society institutions, establishes self-governing bodies and authorities for the implementation of socioeconomic programs, protection of rights, freedoms, and the interests of various segments of the population.

Uzbekistan is the most populous country in Central Asia and the third-largest state by population in CIS after Russia and Ukraine. Today, Uzbekistan's population exceeds 31 million people. Though Uzbekistan has chosen a secular way of development, there is a strong revival of religion and return of national-religious traditions, such as religious holidays: *Kurban-Hait* (Kurban Bayram) and *Ramadan-Hait* among the Moslems, *Easter and Christmas* among the Christians, and *Pesah, Purim* and *Hanukkah* among the Jews. There are 2,227 religious organizations of 16 confessions, which have been registered in Uzbekistan. Nevertheless, for Uzbekistan and other countries of Central Asia the topical issues still remain the challenges and threats of security associated with religious extremism, inter-confessional, and inter-civilization collisions.

After the collapse of the former Soviet Union, Uzbekistan tried to form new bilateral and multilateral relations and within a short time was

formally recognized by many countries and established with most of them diplomatic ties and exchanged diplomatic missions. Uzbekistan joined the main international organizations, among them the UN, OSCE and received memberships in regional organizations, including the Organization of Economic Cooperation (ECO) and Organization of Islamic Conferences (OIC). During two decades Uzbekistan developed its bilateral relations with foreign countries, including Russia, China, US, EU, India, Japan and others. Uzbekistan's relations with leading countries were not smooth and passed several transformations due to several factors, contradictions and different positions. Like other CIS republics, Uzbekistan was co-founder of regional organizations including Central Asian Cooperation Organization, Commonwealth of Independent States (CIS), Shanghai Cooperation Organization (SCO) etc., but these organizations are facing several problems and challenges. Uzbekistan's active participation in the development of international and regional transport communication projects would play critical role in regional stability in Central Asia.

**Mirzohd Rakhimov**

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## STONE AGE CULTURE IN UZBEKISTAN

KONSTANTIN KRAKHMAL

Modern studies of the Stone Age monuments and cultural artifacts discovered on the territory of Uzbekistan have a rich arsenal of methods for study, which include a wide range of social and natural sciences, thus contributing significantly to the knowledge of ancient history of mankind. Particular attention is paid to the history of material and spiritual culture in the late Pleistocene - early Holocene or post- Glacial age, post-Wurm period, post-Pleistocene period, in the era of transition from appropriate farming to productive economy, their regional and local features in the chronological and stratigraphic sequence. As a result of the complex of archaeological, historical, geological, geographic and bio-stratigraphic studies carried out on the territory of Uzbekistan and adjacent regions, several cultural and chronological features of originality and regional development of the material and spiritual culture were identified during the late Pleistocene - early Holocene period. Basic elements of local variants of cultures of Stone Age continued to develop and modify, beginning from Eopleistocene and early Pleistocene ages. These ancient monuments of culture are represented by artifacts from the early Quaternary at Selungur, Sokh, Chashma Kyzalalma, Ovzhaz, Kolbulak<sup>1</sup> and the numerous sites of Middle and Upper Paleolithic, which show genetic continuity in the development of local variants in subsequent Anthropogene periods. Continuing development of cultures in the periods of late Pleistocene - early Holocene occurred during sudden and significant environmental changes in the biosphere and created extreme environmental conditions in some mountain and foothill areas, which probably led to active migration of the inhabitants of the Stone Age. Based on the study of archaeological monuments belonging to the Holocene period, some results were obtained allowing us to trace the initial process of large-scale resettlement of human populations, when they began to form the basis of

modern ethno-cultural mosaic of the world. Therefore, a comparison of the archaeological complexes, discovered in the territory of Uzbekistan and neighboring regions can appreciably illustrate the origins of the early history of ethno-genetic processes.

Based on the archaeological material studied in recent years, detailed analysis of the history of the socio-economic structures emerged, ideological views of environmental and ecological reality, the processes of social development of working activities in the last unfinished phase of development of the Anthropogenic period of geological history, emerged. Reconstruction of the natural environment in the Holocene period and finding out its evolutionary transformations, is one of the fundamental problems of modern earth sciences. Apart from its historical trends, the urgency of the problem is determined by the possibility of some forecasts for the future, provided that these are studied adequately to meet the current requirements of science. The priority character of regional environmental studies in the history of material culture, is primarily associated with the increase of their role in the destiny of mankind, when further aggravation of the ecological situation began to threaten the very existence of life on earth. It is noted that in the history of the development of society the environmental problems have increasingly been growing from local to regional and inter-regional and then to global ones.

Since the introduction of the scientific term "Holocene" as the stage of development of geological history, they began to correlate it with the end of the last continental glaciation in North Europe, the period, which used to be considered the time of retreat from the edge of the glacier terminal moraines in southern Finland. Furthermore, on the basis of paleogeographic studies, the features of the development of radical changes in the basic elements of the natural environment during the late Pleistocene - early Holocene were identified. The global late-glacial warming began approximately 13.5 to 13 thousand years ago. Climatic fluctuations of considerable amplitude occurred against the background of the general warming. The most intensive warming phases were *Bolling oscillation* (13 to 12.5 thousand years) and *Allerød* (11.9 to 10.3 thousand years). Since the end of Younger Dryas (10.3 - 10.2 thousand years ago), a steady warming began that brought about the establishment of climatic optimum 8,000 years ago.<sup>2</sup> During the Holocene period geographical zones as well as the terraces of rivers and outlines of hydrography were formed. There was a further formation of flora and fauna determined by the individuality of certain geographical areas. In order to understand the current state of

the natural environment, it is necessary to study the past and wherever possible to determine the origin of the formation of the natural environment at the regional level. This applies to the territory of Uzbekistan, which is characterized by a great geographical diversity of natural conditions and complex geological history of development.

In this regard, it is necessary to consider the landscape zoning in the territory of modern Uzbekistan, which stretches from the mountain tops in the east to the plateau and lowland plains with drainage basins in the west. In the east and south, the area is located within the orogene (orogenic belt) and is the highest northwestern area on the globe rock massif of High Asia including the Tien Shan, Pamir, Hindu Kush, Himalaya. On the north and west, it includes flat spaces of the Turan plate. The area extends upto sublatitudinal direction by more than 1,500 km, and is characterized by a significant geomorphological and facial variety of a relief. It includes the whole range of vertical zoning: from alpine glaciers to lowland deserts inclusive. The most extensive part of the territory is represented by a plain, extending mainly in the north and west of the country. It includes the lowlands of Central Asian largest rivers Amu Darya and Syr Darya, a significant portion of the Kyzyl Kum desert and the Ustyurt plateau. Within each of the selected geomorphological areas there are extrazonal territories. Thus, the landscapes with mountainous terrain are located among the plains and, conversely, inter-mountain valleys with flat relief are in the mountains. Typically, these relief varieties differ in hypsometric characteristics, but in the totality of other physiographic, lithofacial and historical and geological features they are closer to the surrounding areas than to their analogues of other geomorphic regions. Thus, there are highlands among eolian plains of the Kyzyl Kum, and in the mountains there are intermontane depressions with erosion topography relief surface of the surrounding rocky ridges. The highest altitudes are characterized by the mountains bordering the axial ridges of the Southern and Northern Tien Shan. Their height reaches 3,000 m to 4,500 m. Mountain ranges surround the inter-mountain and piedmont depressions. Ferghana, Golodnostepskaya, Zarafshan, Kashkadarya, Surkhandarya depressions are the largest depressions among them.

The territory of Uzbekistan belongs to the Central Asian region, one of the most active zones in terms of seismic regions of Eurasia. The zone is characterized by a complex genesis of the geological structure and modern high mobility of the crust of earth. The territory is experiencing distorted impact by large blocks, consolidated in different geological times. In the

north and west there are the central Kazakhstan shield and the Turan plate of the Ural-Siberian Epihercynian platform, the Tarim ancient Precambrian platform is located in the east and the Indian ancient Precambrian platform is in the south. During the Holocene period in the territory of Uzbekistan there were significant changes in the environment. Due to slow deformation and seismic activity of the earth's crust modern geodynamics largely inherit the Neogene-Quaternary orogenic processes. The presence of differentiated tectonic processes of varying intensity and signs led to very diverse and complex conditions of the relief. This is reflected in the formation of altitudinal zonation of landscapes, alluvial deposits and their geomorphological reflection in the relief in the form of various numbers of terraced benches that directly influenced the local features of the development of material culture. Geographical location, abundant natural resources, variety of climatic and landscape zones, diversity of flora and fauna determine the dynamics of development of cultures against the background of the local and regional ecological diversity of the region.

Climatic changes in the early Holocene led to further formation of vegetation. Studying the reference sections of late Quaternary sediments in the Ferghana Valley using geomorphological, palynological and radiocarbon methods resulted in determination of the sequence of landscapes in the late Pleistocene and Holocene era. In addition, the data on the history of mountain glaciation of Ferghana was analyzed. To prove the existence of pluvial intervals, which are understood as the period of increasing the total amount of precipitation reflected in the composition of plant communities, additional studies were conducted. Extremely important is the chronological definition of processes of the development of natural environment by the radiocarbon method. Sampling was carried out in all sections of the Upper Quaternary deposits of Ferghana.<sup>3</sup>

Most informative data is from the Kerkidon sections, the lower horizons of which showed significant content of the pollen grains – up to 14% and herbs – up to 35%. The composition includes *Eminium*, *Geraniaceae*, *Polygonaceae*, *Leguminosae*, *Onagraceae*, with the predominance of the cattail *Typha* – up to 76% of the total composition of the pollen of this group. The pollen of *Sparganium*, *Potamogeton*, *Butomaceae*, *Alismataceae*, *Alismataceae* was also found. In the lower set studied, significant presence of the pollen of trees – up to 14% – was found. Usually the juniper (*Juniperus*) pollen dominated, followed by the birch pollen – *Betula* and willow *Salix*. The data obtained leads us to the conclusion of

significant moisture of climate during the time of sedimentation of this horizon, marked by the spread of water-loving herbaceous vegetation and migration of the forest belt. This is reflected also in the reduction of palynological spectra of such xerophytic plants as wormwood, Ephedra, Chenopodiaceae species. Of great interest is the availability of cereals, which means the notation of the earlier confines of development of ancient forms of cultivated plants.

Distribution of radiocarbon dating in the sequence, their extrapolation and approximate calculation of sedimentation rates also makes it possible to date the lower parts of the Kerkidon segment to the end of the late Pleistocene. Furthermore, the lower packet, by glacial stratigraphy of mountainous Ferghana, corresponds to the last stage of the post-maximum late Pleistocene glaciation, moraines of which are clearly correlated to the terraces of the Golodnostepsky cycle. Thus, in the lower parts of the sections the deposits of the late Pleistocene glaciation were revealed. Their age was defined in the range from 15 to 20 thousand years ago. The results of the spore-pollen analysis characterize this period as a pluvial era, with a sharp decrease of the vertical boundaries of vegetation zones with reference to their current situation. In Europe, the late Valdai or classic Wurm corresponds to this phase.

During the transition from the pluvial phase to the era of aridity, the content of tree species is sharply reduced, and the leading position is gradually moving from juniper to birch and maple. Above the level of 625 m the pollen of trees disappears. As part of the pollen composition of herbaceous plants, similar sharp decrease was observed in the role of moisture-loving species that gave way to xerophytes. The pollen of ephedra and pigweeds (*Chenopodiaceae*) come to the fore, and the proportion of the pollen of *Asteraceae* and grasses is preserved. Especially many plants are from the family of *Rosaceae*, *Leguminosae*, *Polygonaceae*, *Cruciferae*, and *Liliaceae*, *Plantaginaceae*, *Labiata* and others. The amount of pollen of hydrophytes was reduced to a minimum, and only pollen of *Alismataceae* constantly occurred, but the pollen of *Potamogeton* was found in one spectrum.

Higher in the section the palynological data indicates the manifestation of exclusively arid conditions. The pollen of ephedra and other *Compositae* species dominates. The participation of the pollen of forbs (miscellaneous herbs) and the diversity of its species composition is sharply reduced. The presence of pollen grains of *Polygonaceae*, *Leguminosae*, *Rosaceae* was found. The pollen of woody species lacked. The examined part of the section



with features of high aridity corresponds to cyclic recurrence of deposits, which are represented by layers of loam and heavy sandy loam alternating with thin dark-colored inter-layers of clay, containing compacted and charred plant remains. The accumulation of these deposits occurred during the late Pleistocene glaciation. Large continental ice covers in the temperate latitudes of Eurasia melted probably synchronously with the same interval as the mountain glaciers of the Late Pleistocene of Central Asia. During these periods, prevalence of extreme climatic aridity was recorded.

The next short interval of humidification is characterized by sudden and sharp increase in juniper pollen content – up to 28% at a height of 119 m, and an equally sharp decline in pollen of *Chenopodiaceae* species. It is appropriate to draw attention to the diversity of the species composition of the *Asteraceae* species. The presence of the pollen of *Eminium*, as well as the emergence of a large amount of the pollen of pondweed and cattail, are the signs of spread of moisture-loving herbaceous communities and sparse trees and shrub groups in the area of adyrs. It is associated with the early Holocene oscillation of glaciers in the mountain frame of Ferghana, where more ancient Holocene moraine was formed. During this period there has been sharp decline of the forest belt as a reaction to rapidly increasing hydration of the northern slope of the Alai Range. Extrapolation of radiocarbon dates and calculations of rates of sedimentation provide a basis for classifying the interval under study as 10,000 or 12,000 years ago.

As an indicator criteria for the time-boundary of the Pleistocene and Holocene, R.A. Khalmukhamedova and other scholars proposed to use sharp reduction in the content of *Chenopodiaceae* pollen. If in the previous era, as compared with the late Glacial epoch of European schemes, the amount of pollen is usually greater than 30%, then for the subsequent short-range moisture interval, it is not more than 5 to 7% of that which was observed in the Holocene. The overall xerophilous appearance of the landscapes in Ferghana, inherited from the late Glacial epoch, is preserved in the Holocene. However, the comprehensive studies of the history of the development of vegetation, physiographic, physical dating methods allowed us to prove two stages corresponding to the early and middle Holocene.<sup>4</sup>

For the early Holocene sediments by palynological data, there was found the dominance of sagebrush-grassland communities with the abundance of representatives of the family of herbs *Rosaceae*, *Leguminosae*, *Polygonaceae*, *Cruciferae*, as well as *Liliaceae*, *Plantaginaceae*, *Labiana*,

*Cruciferae, Ranunculaceae, Scrophulariaceae, Dipsacaceae, Caryophyllaceae, Geraniaceae*, and others. In some spectra the pollen of hydrophytes *Butomaceae, Alismataceae* and others was found. Constantly, but in small quantities there were found cereals, *Compositae*, aquatic vegetation probably was characterized by a large variety of *Typha, Potamogeton, Alismataceae, Butomaceae* and others. There were registered single finds of arboreal species *Juniperus, Pinus, Betula*. The results of radiocarbon dating of samples from the Kerkidon section, early Holocene sediments determined the age of 8525 + - 85 years (TLn - 75).<sup>5</sup>

The middle Holocene of the zone of adyrs is characterized by spread of miscellaneous herbs and grass communities. Furthermore, pollen grains which were present in large amounts in sediments in the upper section, there existed the pollen of *Leguminosae, Saxifragaceae, Caryophyllaceae* in the composition of the miscellaneous herbs pollen. The small amounts of the pollen of *Chenopodiaceae* and *Artemisia* were found, but the amounts of the pollen of other *Compositae* species and ephedra were quite considerable. The pollen of tree species is virtually absent in all samples. Radiocarbon dating, which allows to label the layers of the middle of the Holocene climatic optimum, was taken from a depth of 16.5 m. 5680 + - 80 years.<sup>6</sup>

The early Holocene, relatively humid phase between 10,000 and 7,500 years ago, is characterized by reduction of chenopodiaceous plant communities on the general background of the dry steppe. It is an analogue of the early Holocene according to the European scheme. The middle Holocene between 7,500 and 5,000 years ago, is characterized by increased aridity of the climate and xerophytization of the vegetation. Late Holocene is up to 4,500 to 5,000 years ago. Despite the generality of palynological characteristics, one can assume that 3,000 to 4,000 thousand years ago there was a brief glacial oscillation. It was replaced by interstadial and spread of agriculture in the plains of Turan and the foothills of the Tien Shan.

Archaeological, historical and paleobotanical studies in recent years have confirmed the existence of the territory of Uzbekistan as one of the independent centers of domestication of basic food and industrial plants. They made it possible to clarify questions about the time and place of origin of agriculture and animal husbandry in the most ancient centers of the Old and New Worlds. These studies have identified ways of spread of early crop plants outside the original habitats, as well as their geographical differences, specific features of the adaptation of grasses and other

vegetation, hybridization with weeds and modification of species under the influence of harvesting, planting and cultivating sites.

The changes of climate and vegetation directly affected the development of the animal world. At the turn of the late Pleistocene and early Holocene, at least ten representatives of the mammoth fauna complex became extinct. Some animal species disappeared in the south, but continued to increase in the north. Widespread animals in the Pleistocene – horses, bison, tur (aurochs *Bos primigenius*), red deer – significantly reduced their habitats. Some species were separated into forest and grassland forms. Significant changes in biodiversity were characteristic of the Holocene eras, the development of the most important forebearers of domestic animals such as bezoar goats, Asian mouflons, pigs, turs and other animal species.

However, in earlier geological periods, significant changes occurred in the development of the natural environment in the plant and animal world, which had a direct impact on regional and local features of the development of material culture. In order to determine what changes are typical of the Holocene, it is necessary to have a general idea of the direction of changes of nature during the earlier geological periods. In this regard, the historical science of Uzbekistan is elaborating regional stratigraphic schemes, reflecting the genetic characteristics of nature, the main stages of sediment accumulation and the formation of relief characteristic of the territory

The working out of the chronological scale of the development of nature and society in the Holocene period in the territory of Uzbekistan is based on a systematic method of interdisciplinary research, as well as on a number of complex dating methods using numerous aspects to provide information on environmental changes in the past. Radiological, paleomagnetic, geophysical, biostratigraphic, paleosoil, physiographic and a number of other research methods allow us to detail the chronological sequence of development of the history of Stone Age in the late Anthropogene.

The obtained results of integrated archaeological research of regional and local features of material culture have greatly expanded the available knowledge and, to some extent, changed our views on the history of the formation of the natural environment in the regional plan. Global warming, changing of hydrography, flora and fauna, in particular, the disappearance (extinction) of the representatives of the mammoth fauna complex and a number of other environmental reconstructions made invalid the food

gathering methods characteristic of Paleolithic.<sup>7</sup> Ecological changes in the environment necessitated intensive search for new ways to provide livelihood. In the late Pleistocene - early Holocene period the exploitation of zonal sources of subsistence, livelihoods, characteristic of Central Asian areas was intensified and various methods of use of natural resources were formed. Global changes in the development of nature influenced the qualitative changes in the kinds of economy and in the formation of social structures that affected the progressive development of ancient societies. On the basis of material obtained as a result of archaeological research in Uzbekistan, there were identified the features characteristic of the Holocene period, when the inhabitants of the Stone Age, like in other regions, for the first time in human history, after millions of years of life due to the assumption of natural products, started to develop agriculture and animal husbandry. The transition to the productive economy took place and there was the development of methods of use of natural resources with which the humankind exists at present.

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## HISTORICAL-CULTURAL HERITAGE AND TRADITION IN UZBEKISTAN\*

K. WARIKOO

Enjoying a unique geopolitical situation at the heart of Central Asia, Uzbekistan has through its past history played a key role in the dissemination of Islamic thought and culture in Asia. The ancient oasis cities of Bukhara, Samarkand, Kokand, Urgench, Shehr-e-Sabz, Khiva, Andijan etc.- all in Uzbekistan, have remained important centers of religious, cultural and socio-economic significance throughout Central Asia. Bukhara and Samarkand have been particularly known as the great centers of Islamic theological studies. A number of illustrious sufis and scholars like Imam Bukhari, Al Termizi, Bahauddin Nakshband, Al Khorezmi, Ibn Sena, Ulugh Beg, who belonged to this region, made lasting contributions to the national culture and history of Uzbekistan. The pre-Soviet towns of Bukhara, Kokand, Khiva, Samarkand etc. continued to be the historical and cultural landmarks in Soviet Central Asia. This only helped in strengthening the process of Uzbek national consciousness. During more than seventy years of Soviet Communist domination, the Uzbeks adjusted themselves with the Soviet linguistic, cultural and religious policies without diluting or shifting their religious allegiance. Notwithstanding the Soviet policy of fostering internationalism, the Uzbeks remained committed to their traditions and culture retaining their local identity. They practiced their religion though in private and continued to rever their historical figures, places and shrines.

In Uzbekistan, the agenda of nationalism has been rooted in its history and tradition. Samarkand, situated on the bank of the Zarafshan river,

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was the very center of Silk Route system and a major urban center of erstwhile Sogdian empire. It was the capital of Tamerlane (1372 to 1402 AD). The Registan Square at first sight evokes the feeling of awe and splendour. The grand and imposing scale of three *madrassas* that form the three sides of the square, their exteriors decorated by intricate calligraphy and mosaic, make Registan a unique sight in Central Asia. That the main gate having two lions with sun painted on its top, is still called *Sher Dwar*, is ample testimony to close historical ties with India. In the Bibi Khanam mosque, in Samarkand people are still seen to be tying cotton tags to the mulberry tree asking for a boon, reminding us of similar practices in India. Bibi Khanum mosque, which was built in late 14<sup>th</sup> century, showcases the high artistic expressions of Uzbek craftsmen and architects.

Poetic creativity, *latifa* (jokes), *dastan*, epics are integral part of the Uzbek culture. The *latifa* (jokes) of Nasruddin Afandi are not only the Uzbek national heritage but are also cherished in other countries particularly India. The heroic epics – *Alpomysh*, *Gur-Gur-ughli*, *Yusuf and Akhmad*, *Tokbir* and *Zukhra* and the classics like *Farkhod and Shirin*, *Layli* and *Majnun* are gems of Uzbek literature. Even during the Soviet period several Uzbek writers discussed the pre-Soviet themes, events and personalities, in their writings. One Prof. Ghulam Karimov discussed the use of historical themes in the Soviet Uzbek literature during the 1970s, in one of his articles published in a respected Uzbek literary journal *Sharq Yulduzi* (March 1979). Novels such as *The Treasure of Ulughbek* by Abil Yaqubov and *Ferghana Before the Dawn* by Mirzakalam (in two volumes) were published in 1970s. Some Uzbek writers and intellectuals even made out the case for using Uzbek or even Chaghatay language to portray the history of Uzbekistan in their historical writings including fiction, prose or poetry. Uzbek writers believed that the Uzbeks had been able to preserve their history, national culture, identity and religious heritage in spite of the official Soviet policy of “drawing together of the nationalities” in the Soviet Union. For instance one Uzbek writer, H. Polatov stressed the need “for a deep study of the history of the Uzbek people and the notable great works of our ancestors in every field of life.”<sup>1</sup> Uzbek language publications began to publish in 1980s works of such Uzbek writers as Cholpan and Fitrat, who were the victims of Stalinist purges.

Powerful Uzbek leaders like Faizullah Khojaev and Akmal Ikramov played a key role in enhancing the political influence of Uzbekistan during the early years of Soviet rule in Central Asia. The policy of indigenisation of cadres pursued by Uzbek leaders like Khojaev, Nurudin Mukhitdinov

and Sharaf Rashidov provided the local Uzbeks greater opportunities for employment, education and access to other avenues of growth. Thus a new and powerful class of highly educated and well trained Uzbek professionals was created, which contributed to the overall economic development and modernisation in Uzbekistan under the Soviets. However, this class remained ambivalent in its approach towards religion and local customs while retaining their religious identity and national consciousness and without giving expression to their separate ethno-political identity during the Soviet period.

As a result of the Soviet policies of development, large cities like Tashkent, Samarkand, Andijan etc. developed as modern industrial centers, more particularly due to their proximity to the surrounding cotton belt. Both Uzbek men and women acquired higher and technical education which enabled them to secure employment in industry and other services. Mechanisation was introduced in agriculture. Uzbeks acquired mastery over the Russian language, it being the language of communication and scientific and technical literature. Despite faster growth in agriculture and industry and the resultant urbanization, there was little deviation among the Uzbek families from their social and cultural practices particularly in the rural areas. The practice of having large and joint families continued, with the exception of some elite and urban intelligentsia, which had smaller families. There were few divorces and very few inter-ethnic marriages, notwithstanding the Soviet slogan of "internationalism". In spite of the collective farming practiced during the Soviet period, private farming which employed sizeable labour force, continued in the rural areas of Uzbekistan. This factor not only sustained and promoted the practice of large joint families, but also resulted in lesser outmigration from rural to urban areas. Ratio of rural outmigration to urban areas was found to be less in Central Asia than in the European parts of the former USSR. Some surveys for the period 1978-80 and 1979-81 in Uzbekistan have pointed to "relatively higher standard of living in the rural areas as compared to the cities, which was due to higher income from private plots, lower costs of living, more housing space, suitable conditions for raising large families etc."<sup>2</sup> Uzbekistan moved forward from an agrarian society through industrial, educational, scientific and technological development to become a modern society. Yet the Uzbeks clung to their traditions and cultural practices.

Gorbachev's policy of *perestroika* and *glasnost* ushered in a new era of press freedom, political democratization and decentralization of

decision making process in Uzbekistan. This gave the people of Uzbekistan a new confidence to assert their national and religious identity and to openly air their grievances and feelings that had remained suppressed for long due to press censorship and party-cum-bureaucratic control. It was as early as on 29 May 1991 that the President of Uzbekistan, Islam Karimov launched a scathing attack on the Soviet cultural policy in Uzbekistan. He alleged, "everything was banned. Religion was persecuted, mosques were closed down, everything that was deeply national was suppressed, mocked and discredited."<sup>3</sup> He claimed to draw his strength from his identification with the local people and their aspirations. He stressed the need to respect national and religious feelings." Informal activist groups began to be established seeking restoration of their religious, cultural and political rights. Campaigns for end to cotton monoculture and for declaring Uzbek as the State language in Uzbekistan were also started. On 3 December 1988, around 600 students of Tashkent State University held an unofficial Uzbek language festival on the University campus. The meeting demanded that Uzbek be proclaimed as the state language of the Uzbek SSR. Birthday of the Central Asian poet, Alisher Navay on 9 February was celebrated as the "Mother Tongue Day" in Uzbekistan.

According to President Islam Karimov, "the national diversity in Uzbekistan in close combination with the growth of national self-consciousness and spiritual revival of the Uzbek people serves as a mighty impulse for renovation of the society, its democratization, creating favourable conditions for the Republic's integration into the world community."<sup>4</sup>

Soon after its independence, a new wave of ethno-national and religious resurgence swept the region. In fact the government of Uzbekistan led by Islam Karimov took a conscientious decision to preserve and revive the spiritual and cultural legacy in Uzbekistan, in order to develop its national self-consciousness. In the words of Karimov, "historical memory, restoration of an objective and truthful history of the nation, native territory, territory of the state is given an extremely important place in the revival and growth of national self-consciousness and also the national pride."<sup>5</sup> Local writers, artists and academicians started openly idealizing the past through their works of history, art and culture, with official approval. The process of renaming places, squares and institutions on national names was initiated with full speed and duly completed. At the same time restoration of old and neglected monuments and tombs has been undertaken. Lenin Square was renamed as *Ozodi* (Independence)



Square, Engels Street renamed as Abdullah Kadirov Street after the famous Uzbek poet who was killed in 1937 during Stalin's excesses. New facelift has been imparted to the exterior of cities and towns highlighting national characteristics. Most of the monotonous concrete buildings and blocks of structures that were built during the Soviet period have either been demolished and rebuilt or renovated by introducing a new touch of traditional Uzbek/Central Asian architecture. New buildings, market complexes, shops and houses have come up in cities and towns of Uzbekistan, presenting a distinct Uzbek style.

Former Museum of Lenin has not only been renamed as the Museum of History, but various panels/sections have been reconstructed to reflect Uzbekistan's independent nationhood. This museum provides a panoramic view of Uzbekistan's history covering the entire span from the period of Alexander, Kushanas, Sassanids, Arabs, Chengiz Khan, Shebani Khan, Mangits, Tsars, Soviets and independence. In the gallery of art new works of art by famous Uzbek artists have been exhibited. Gur-i-Amir mausoleum in Samarkand has been fully restored. Inside the mausoleum and mosque premises, local crafts centers run by local craftsmen are exhibiting and selling their crafts. This again reflects a combination of tradition and modernity, peculiar to Uzbekistan where we find a mosque functioning both as a religious place, as a center of tourist attraction and also as a place to promote and sell local crafts and wares.

A new beautiful domed marble building of Amir Timur Museum was constructed in Tashkent in record time under the directives of President Islam Karimov. The octagonal symbol, so popular in Uzbekistan and some other parts of Central Asia as well as India, has been used in the main hall and other places, which reflects a continuity of sublime thought and local characteristics even in the most modern buildings. It is worthwhile to reproduce the following quote of President Islam Karimov, which has been showcased in this Museum to serve as a reminder to the people of Uzbekistan about the importance of preserving and reviving their heritage, culture and traditions: "Independence gave the Uzbek people a possibility to revalue its historical heritage, to revive the feeling of national self-respect, its culture and traditions, faiths, language and spirituality. Independence became a new pulse in the development of the Uzbek national mentality, strengthening the feelings of patriotism and love to motherland."

Uzbekistan is determined to restore its spiritual, cultural and historical heritage and traditions as part of its efforts to build its national identity.

Babur and Amir Timur are the new Uzbek national heroes. Sufficient coverage of local religious and cultural festivals and places is given in the local media including television. Several international festivals on Amir Timur, 2500<sup>th</sup> anniversary celebrations of Bukhara and Khiva (17-20 October 1997) were held with great pomp and show in Uzbekistan. The song and dance sequences presented by over 800 young Uzbek artists on this occasion touched upon themes related to Uzbekistan's history and culture including the old caravan trade with India and also some popular Hindi songs. Different troupes of young Uzbek artists dressed in colourful Uzbek attires presented their best. Illuminations, laser lights and fire works were quite impressive. The youthful vigour and enthusiasm displayed by the Uzbek artists was matched by the equally responsive audience including the Uzbek ruling class, officialdom and commoners. There was energy and dynamism not only about relishing but also about preserving and promoting Uzbekistan's political independence and the desire to achieve economic, cultural and intellectual independence. That the song and dance festival was held in the huge courtyard of the Masjid Kalan and the historic Mir Arab Madrassa in Bukhara under the shadow of Kalan Minar, reflects both traditional and modernist secular approach of the Uzbek society towards Islam. The practice of having song and dance sequences or celebrating a national festival in the mosque premises would have evoked outcry from Muslims anywhere else whether in West Asia or South Asia. But on the contrary both the Bukharan and Uzbek citizens and officialdom rejoiced over this festival. This author was witness to the enthusiasm and happiness expressed on this occasion. In his address, while inaugurating the celebrations at Bukhara on 19 October 1997, President Islam Karimov described Bukhara as the 'Dome of Islam'. At the same time he traced the origin of Uzbek statehood of 2,500 years ago covering the old dynasties Khushans (first to fourth centuries A.D), of Khorezm Shahs (seventh to first centuries B.C.), Samanids, Karakhanids, Trmurids, Shaibanids, Ashtarkhanids and Mangits. During this celebration, the contribution of Imam Bukhari, Al Termizi, Bahauddin Naqshband, Khwaja Ahmad Yassavi, Al Khorezmi, Al Beruni, Ibn Sena, Amir Timur, Ulugh Beg and other luminaries to national culture and history of Uzbekistan was positively brought forth.

The Uzbek society particularly the old and middle age groups are attaching great importance to the local history, tradition and culture, thus representing moderate Islam in Uzbekistan. As against this, the new generation of Uzbeks is influenced by two divergent influences- one of

the modern secular and western education imparted in public schools, colleges, universities and technical institutes, and the other medievalist and conservative Islamic education provided in Muslim mosques and *madrassas*. Young Uzbeks who are being trained in these Muslim institutions would in turn create chains of fresh Muslim students thereby ensuring the churning out of conservative sections in the new generations of Uzbek society. This explains why the Uzbek President has set up the Islamic State University at Tashkent, and has encouraged exchange of views with Islamic institutions in Bukhara and Samarkand, so that the Uzbek society is not exposed to undesirable influences of the fundamentalist and extremist Wahabi Islam through various *madrassas* and underground outfits. Karimov regards the “process of revival of national traditions of Islam and its culture”<sup>6</sup> in Uzbekistan as an antidote to the extremist and politicized Islam imported from ‘outside’. Islam Karimov has dilated upon the “deceptive attraction”<sup>7</sup> of Islamist fundamentalist Wahabi ideology to a section of Muslims in Central Asia ascribing the same to its popular ideas of justice, rejection of luxury, greed and corruption. He has, in unambiguous terms rejected the ideas of ‘politicisation of Islam’ and ‘Islamisation of politics’, drawing a clear distinction between the cultural and spiritual value of Islam and its misuse for securing and exercising political power. Karimov views Islamic fundamentalism as a threat to Uzbekistan as it would disrupt peace and stability, civil and inter-ethnic harmony, and also discredit democracy, secular polity, multi-ethnic and multi-religious state of independent Uzbekistan. Conscious of this threat, Islam Karimov accorded priority to the revival of indigenous historical and spiritual heritage, in order to pre-empt the promoters and practitioners of political Islam in Uzbekistan. In doing so, Karimov has included pre-Islamic culture as part of the cultural wealth of Central Asia. He has acknowledged that soil, air, water and the fire (the Sun) continue to be revered in Central Asia now, as was done in the time of Zoroastrianism and Buddhism.<sup>8</sup>

There is recognition, both at the official and grassroots levels, of the importance of Islam and its traditions for introducing the elements of religiosity, morality and ethical values among the Uzbeks who remained subjected for about seventy years to the Soviet atheistic education and radically different socio-cultural values. Religious literature is being published and old mosques and shrines have been restored and new ones constructed in an effort to revive the indigenous spiritual heritage. However, the local perception and practice of Islam is liberal as against

the more conservative and fanatic precepts and practices prevalent in West Asia and South Asia. That after his re-election as the President of independent Uzbekistan, Islam Karimov took his oath both on the constitution of Uzbekistan and Quran, is yet another evidence of tradition and modernity going together in Uzbekistan.

Though modern mass media particularly the satellite television and foreign TV programmes do affect the psyche of the people particularly the young, respect for elders and family ties remain important in day to day life. *Chaikhana* (tea-house) is still a popular institution in Uzbekistan. Traditional *makhalla* system which survived the Soviet rule, has been institutionalized and accorded due place as an important social self-governing agency in the post-independent Uzbekistan. Uzbekistan continues to have high population growth rate, the young age group constituting nearly half of the population. That the Uzbek youth are highly educated, skilled and professional work force, bubbling with dynamism and enthusiasm, augurs well for the overall socio-economic development of Uzbekistan. During the past twenty years of its independence, Uzbekistan has moved along a path of gradual development of democracy, socially oriented market economy, the nation-building process by keeping the indigenous ethno-national culture and traditions as the core of the independent state of Uzbekistan. Whereas we find both traditionalism and modernity co-existing in Uzbekistan, the state and society are seeking to invoke traditional ethical and spiritual legacy to contain the ill effects of modernization.

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## EDUCATION AND CULTURE IN TURKESTAN (19<sup>TH</sup> – 20<sup>TH</sup> CENTURIES)

DONO ZIYAEVA

Through history, the cities and towns of Uzbekistan have been centres of science and culture of the region. Main aspects of traditional cultural life in cities and towns, namely education, literature, science have been developed in harmony with time. The traditions of cultural life have deep traces in the historical development of the country which once flourished during the period of Temur and his successors or throughout renaissance period (9<sup>th</sup> – 13 centuries). The system of education which had developed in over ten centuries after the spread of Islam in Central Asia, consisted of two stages – *maktab* (elementary school) and *madrassa* (secondary and higher education).

### ACTIVITIES OF *Maktab*s

Maktab (elementary schools) were directed to learning Arabic, calculations, i.e. basics of arithmetic, Islamic ethics and basic dogmas of Islam, being organized by educated and rich people (private schools) or by a community of a given place.<sup>1</sup> Nearly each mosque, *madrassa* and *makhalla* (community) and *aul* (settlement) had its *maktab*. The average number of students in rural *maktab*s was 10 to 20 and reached 50 to 60 in urban areas.

*Maktab*s were organized separately for boys and girls. *Maktab*s for boys were organized in mosques, *madrassas* and *qarkhanas* whereas girls' schools were in private houses of educated women known as *otinbibi* and *otinoyi*. A significant number of *maktab*s were in urban areas. Towns would have at least 10 to 15 *maktab*s and there were hundreds of them in cities. For instance, in the 1860's there were 118 *maktab*s<sup>2</sup> in Tashkent alone where 12,000 pupils were taught, 8,000 of them being boys and 4,000

girls. In 1876, on the eve of fall of Kokand Khanate there were 390 *maktabs*<sup>3</sup> in total in the Ferghana Valley in cities like Kokand, Marghelan, Andijan and Namangan as well as in towns like Uzgen and Balikchi. According to statistics, in the 1880s around 5,000 *maktabs* were functioning in Syr Darya, Ferghana and Samarkand provinces of Turkestan with 46,000 pupils<sup>4</sup> attending them. By the beginning of the 20<sup>th</sup> century there were 7,047 *maktabs* in Turkestan,<sup>5</sup> 1,500 in Khiva Khanate<sup>6</sup> and only 350 only in Bukhara<sup>7</sup> of the Bukhara Emirate.

These *maktabs* were not financed by state; these were organized by private owners of *maktabs* and people of local communities. The private *maktabs* were supported by the material aid of parents of pupils while others at mosques and *madrassas* were run by incomes derived from *Waqf* properties.

In *maktabs*, the children<sup>8</sup> aged 5 to 12 years would have mastered reading and writing in Arabic. The education programme for all *maktabs* around the territories of Khiva and Bukhara Khanates as well as Turkestan Governorate General was one and the same. Its essentials were Arabic alphabet and writing, mastering the basics of arithmetic, learning the basics of Islam as well as religious and ethical education. Besides, after mastering these basic requirements the pupils on learning the works of representatives of classic literature like Alisher Navoi, Fuzuliy, Mashrab were introduced to literature and they learnt examples from the same by heart.<sup>9</sup>

At that time the conditions of *maktabs* wouldn't meet the requirements of the time. To quote Sadridin Ayni, one of the graduates of such *maktabs*, teaching rooms were narrow, damp, dark, cold and weren't convenient for pupils.<sup>10</sup> Pupils' age and talent weren't taken into consideration during lessons. Main issue was that the curriculum hadn't been improved for several centuries, the term for its application wasn't fixed, level of knowledge wasn't monitored and ignorance of secular education as well as conditions were still medieval.

#### EDUCATION IN *Madrassas*

*Madrassas* were the next stage of educational system and were considered centres of secondary and higher education. *Madrassas* were mainly located in cities and towns. For instance, there were 68 *madrassas* in total in cities of the Fergana Valley, such as Kokand, Marghelan, Andijan, Namangan and in towns like Uzgen and Balikchi, of which in Kokand -40, Marghelan -10, Andijan – 6 and Namangan – 5.<sup>11</sup>

In 1890-1893 there were 214 *madrassas* in Syr Darya, Ferghana and Samarkand provinces of Turkestan, of which 155 were in cities and towns and 59 in *uezds*.<sup>12</sup> For instance there were 22 *madrassas* in Tashkent, 19 in Samarkand, 37-39 in Kokand and 20 in Namangan. By the turn of 20<sup>th</sup> century there were 336 *madrassas* in Turkestan,<sup>13</sup> 350 in Bukhara Emirate,<sup>14</sup> 65-70 in Khiva Khanate.<sup>15</sup> *Madrassas* of Bukhara, Tashkent, Samarkand were well-known not only in the region, but also in the entire Islamic world and Muslim youth from Russia, the Caucasus, Iran, Afghanistan, India and Kashghar came to study there. According to Khanykov's information, who visited Bukhara in the 1840s, the number of students in *madrassas* was 10,000.<sup>16</sup> Hermann Vambery put their number as 5,000.<sup>17</sup>

*Madrassas* were divided into three types according to their financial support and income derived from *Waqf*: small, medium and large ones. For instance, in 1914 in Bukhara there were approximately 200 *madrassas* in total, of which 33 were large ones, 39 medium-size ones and the rest were small ones.<sup>18</sup>

Level of education in *madrassas* was divided into *adno* (elementary), *awsat* (medium) and *a'lo* (advanced). Each level would usually require 3 or more years of education. Those who would like to become *mudarris*, *kazi*, *mufti* and *a'lim* in future had to complete all three aforementioned levels<sup>19</sup>.

The curriculum of Central Asian *madrassas* was formulated in the Middle ages. To complete the course of education, the student had to read and master a number of textbooks, manuals and collections of comments. Abdurauf Fitrat and Sadriddin Ayni, contemporaries of the period, stated that greater attention was paid to the study of comments and notes on margins rather than compulsory textbooks and manuals during the education process. As a result, the hours required for the study of Quran and *Hadith* as well as *Fiqh* were reduced in Bukhara *madrassas* during the rule of Amir Muzaffar.<sup>20</sup>

Significant part of curriculum in educational system consisted of religious literature with comments on margins while secular sciences were ignored at large and greater attention was paid to learning Arabic whereas the native language wasn't learnt at all. One of the main problems was that the compulsory disciplines were in Arabic and Persian being mastered through dictionaries.

*Madrassas* were not simply the places where pupils were taught, but also the only educational centres in cities and towns. Almost each *madrassa* had its own library. Religious scholars and poets would gather

making the *madrassas* unique literary and cultural centres. Writers and poets would hold poetic contests. For instance, *madrassas* like Kokaldosh, Beklarbegi, Baroqkhon, Hoja Ahror in Tashkent witnessed such events. The *madrassa* of Kokaldosh was always full with literati, poets and their devotees. Being considered as the centre of literati in the region, the *madrassa* was once home for Furqat in 1890 and Muqimi in 1899 for some time who had creative discussions with other educated men. The two-story Beklarbegi *madrassa* in Eski Jova regularly held poetic nights and contests.

### LIBRARIES

Cities and towns of Uzbekistan were always known as centres of science and education in which libraries played a significant role. Especially in the period between 9<sup>th</sup> to 12<sup>th</sup> centuries and during the reign of Amir Temur and his successors large libraries were constructed in the country. These libraries can be divided into several groups – firstly the libraries which appeared in the courts of rulers and private ones which operated in the houses of prominent scholars, functionaries and other literati. Libraries at *madrassas* and early public libraries which appeared in the beginning of 20<sup>th</sup> century were founded by literati for commoners containing contemporary literature, new textbooks and periodicals.

#### *Court libraries*

These were mainly founded in capital cities like Samarkand and later in Bukhara, Khiva and Kokand serving the palaces of rulers. According to the information of Sadri Ziyoyev there were 13 libraries and 96 reading rooms in Samarkand. In the library of a Bukhara ruler, there were manuscripts written in Chinese, Pashtu, Uyghur, Persian, Arabic and other languages. Personnel of the library were known as *kitobdor*, *mushrif*, *risolachi* and *mirza*. Along with personal collections of Amirs, there were stored 47,500 volumes of manuscripts and lithographic books in various languages in the court library. In 1915 Professor A.A. Semenov studied, arranged and partially described the Amir's library. A.A. Semenov stated that "the Amir's library was full of miniature manuscripts".<sup>21</sup>

There was a very rich library of Khan's court in Khiva as well. Its valuable manuscripts were collected through many centuries. In particular, greater attention was paid to the library during the reign of enlightened ruler of Khiva Khanate Mukhammad Rakhimkhan Feruz. Many works



were rewritten, translated, printed in lithography. New works were also written.

### *Libraries of Madrasas*

Almost each *madrassa* had its library where one could find textbooks, manuals and literature used during the educational process besides manuscripts on literature, Islam, history, medicine, geography etc. In particular, in early 20<sup>th</sup> century there were a few thousand manuscripts in the libraries at *madrassas*. These libraries were named after *madrassas*. For instance, the library of Ja'farkhoja had 40,000 volumes; library of Gowkushon had 35,000 volumes; library of Khoja Nihol had 32,000 volumes, library of Abdulaziz had 25,000 volumes, library of Badalbek had 15,000 volumes, library of Dor-ul shifo had 10,000 volumes, library of Juybor had 3,000 volumes.<sup>22</sup> The library of Dor-ul shifo stands out of them as it possesses special works in medicine<sup>23</sup>. Especially rich libraries once belonged to the *madrassa* of Abdullakhan. The librarian was known as *kitobdor* in these libraries, being in-charge of books.

Special *Waqf* funds were assigned for libraries. Besides the preservation of books, *Waqf* also enriched libraries with new books. Libraries had a number of books from other Muslim countries. Libraries were enriched by collecting rare books, at least by getting copies from them. The *kitobdor* who served in the libraries was also in charge of the quantity and quality of books. Libraries of Bukhara *madrassas* were situated in special buildings; the temperature and humidity in them were under control, books being written in high quality papers, bound in leather cover and kept in special leather trunks.<sup>24</sup> The *kitobdor* of libraries of *madrassas* was responsible for increasing the number of books, their structure, preservation and restoration.<sup>25</sup>

### *Private libraries*

There were also private libraries in Bukhara, particularly owned by the *kazi* and functionaries, i.e., *beks*. The richest private library in Bukhara was owned by *amirzoda* Hashmat. *Amirzoda* Mukhammad Siddiq was son of the Amir of Bukhara Muzaffar who also left a few works by him. There were several other large private libraries in the country. Among them one can name the libraries of *kadi-ul kuzzot* Abduwohid Sadr Balkhi, Mukhammad Sharif Sadri Ziyu. About 300 manuscripts from the library of Mukhammad Sadri Ziyu written by him describing the poetic, cultural and political situation in Bukhara and containing valuable information

are now deposited in the Manuscripts Fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan.

Besides, there were centres of large *beklik* (counties) in Bukhara Emirate. In particular, in towns like Kitab and Shakhrisabz there were libraries of *beks*. These libraries were plundered during the aggression of Tsarist Russian Empire and were taken to the libraries of Saint-Petersburg as valuable manuscripts.

#### DEVELOPMENT OF TRADITIONAL ARTS

From times immemorial cities and towns played an important role as cultural centres in the development of arts and in the transition of traditions in these spheres from generations to generations. Music has been one of the traditional arts, which developed through centuries in the cities and towns of Uzbekistan. Traditional musical art is divided into professional musical works (such as *maqom*, *kata ashula*, *dostonchilik*) and popular melodies (*lapar*, *yalla*, *qoshiq* and *ashula*). The professional musical works were played on the basis of classic literature and performed by one or group of highly talented singers accompanied by musicians. Schools and centres of professional musical arts were established in different cities and towns of the country which brought up well-known singers who taught pupils from fans for many years.<sup>26</sup>

The genre of *maqom* played an important and main role in the traditional musical art.<sup>27</sup> *Shashmaqom* had been popular in all cities of Central Asia and was performed by singers with great passion.<sup>28</sup> Throughout the 19<sup>th</sup> century the genre of *maqom* of traditional musical art had developed in Bukhara and Samarkand, Tashkent and Ferghana as well as in Khorezm. In particular, *Shashmaqom* was wide spread in Bukhara and Samarkand, *katta ashula* – in Tashkent and Ferghana, Khorezm *maqom* and *suvora* in Khiva and Urgench.

In Bukhara and Khiva the rulers of respective countries gathered outstanding performers at the court and paid special attention to them. For instance, Ota Ghiyosiddin Abdughaniev and Ota Jaloliddin Nosirov who mastered *Shashmaqom* and were considered best performers, had lived in the court of Bukhara Emirate. Ota Jaloliddin Nosirov who had perfectly mastered the *Shashmaqom* at the age of 20, was appointed as the court's singer in the Bukhara Emirate.<sup>29</sup> He was the chief of court musicians and taught many young pupils the secrets of arts. Ota Jaloliddin Nosirov was master of *maqom* performers, wise expert on *Shashmaqom*, specialist

on complex methods in performing, talented *tanbur* player and sweet-voiced singer. In singing *maqom* he was awarded the title of *Ustoz-ul kulliy*, i.e. the one who had perfectly mastered all melodies. *Maqom* performers like Ota Jaloliddin Nosirov and Ota Ghiyosiddin Abdughaniev were well-known not only in the court, but the entire population adored them. The school of *maqom* founded by them raised such famous *maqom* performers as Levi Bobokhonov, Domla Halim Ibodov, Usta Shodi Azizov and Hoji Abdulaziz Abdurasulov from Samarkand.<sup>30</sup>

Bukhara *maqoms* were also popular in Samarkand where many performers had been brought up who had mastered the traditions of Bukharan school of *maqoms*.

In Khiva Khanate the ruler of the country Muhammad Rahimkhan II (1845-1910) paid greater attention to the development of arts and culture. The Khorezmian poet, scholar and well-known composer Pahlawon Niyoz Mirzaboshi (a.k.a. Komil Khorazmi) who studied European musical notes upon the assignment of Khivan Khan Muhammad Rahimkhan invented Khorezmian notes on line for *tanbur*. This method of putting notes on line for *maqom* was designed for a special *tanbur* and attuned for its 18 tones. The son of composer Komil Khorazmi had successfully continued his father's work and put all *maqom* on line.<sup>31</sup> This method of putting on notes had significant impact on the study of Khorezm *maqoms* in the way they were in 19<sup>th</sup> century. The decree of the Khivan Khan Muhammad Rahimkhan II, who was also known under pen name Feruz and was considered an expert on poetry, prohibiting musicians from playing *maqoms* on classic *ghazals* in inappropriate way, was important for preserving the art of performing *maqoms* in their original state.<sup>32</sup>

The art of performing *maqoms* was widespread in cities and towns of Bukhara, Khiva, Tashkent and Ferghana Valley. Series of musical works, hundreds of melodies and songs – versions of *maqoms* were invented in these cities and towns.<sup>33</sup> Mulla Toychi Toshmuhamedov (1868-1943),<sup>34</sup> Shorahim Shoumarov (1876-1969) who mastered the local traditions of performing in Tashkent were well-known and virtuous singers of the time. They had mastered unique ways of singing in Tashkent and Ferghana styles as well as styles of complex songs and *maqoms*. Mulla Toychi Hofiz was well acquainted with classic works of Navoi, Mashrab, Bedil, Fuzuli and studied them deeply as well as performed their *ghazals*. Mulla Toychi Hofiz had visited cities of Iran, Turkey, Italy, Egypt, India and Eastern Turkestan where he performed.<sup>35</sup>

In Tashkent there were held nights known as “The feast of songs” along with other well-known *hofizs* of the time. Mulla Toychi Hofiz contributed significantly by grooming a number of disciples and improving the heritage of Uzbek classical music as well as transferring it to the representatives of newer generation not only in Tashkent but in various cities and towns of Fergana Valley.

In the towns of Ferghana Valley there were developed other genres of traditional art of music as well. These were mainly *katta ashula* which was performed based on lyric songs and without musical accompaniment (sometimes with a salver or plate) on a free theme.<sup>36</sup> The schools of *katta ashula* were founded almost in every town, for instance in Marghelan, Kokand and Baliqchi. In course of time the city of Marghelan developed as the centre of musicians. Craftsmen of the city, after completing their work, used to gather at *chaikhanas* to enjoy the works of musicians and watched their creative competition. In “Chor Chinor” community of Marghelan such competitions were held among these musicians.<sup>37</sup> Such performers of *katta ashula* as Erka Qori, Maqsud Hofiz, Makayli ashulachi, Mamadbobo Sattorov, Boltaboy Rajabov, Ghanijon Mirzaev, Jorakhon Sultonov from Tashkent and Ferghana were famous in the cities and towns of Ferghana Valley.<sup>38</sup>

Composing was another direction of traditional musical art. Composing developed in cities and thus appeared Bukhara and Samarkand musical method. Well-known performers were at the same time a composer, a musician and a singer. For instance, Hoji Abdulaziz Abdurasulov was famous as a well-known singer, musician (*tanbur*, *dutor*) and composer not only in Central Asia, but also in Afghanistan, Iran, India and a number of Arab countries.

There were founded the schools of playing *ghijjak* (local musical instrument resembling violin), *dutor* (two string instrument) and *surnay* (flute) in the cities and towns of Tashkent and Ferghana Valley which had produced well-known performers of *ghijjak*, *dutor* and *surnay*. Famous *surnay* players Yusufali Mehtar and Rustam Mehtar, *nay* (another kind of flute) player Abduqodir Ismoilov, *surnay* and *qoshmay* (double flute) pialist Ahmadjon Umirzoqov<sup>39</sup> had played in *surnay Navo*, *Dugoh* and *Iroqmaqom* from *Shoshmaqom* to amuse people in festivals and wedding parties. A *doira* (drum) player Usta Olim Komilov from Ferghana and *noghora* (kettledrum) and *doira* player Hoji Matmehtar from Andijon were famous for playing *doira*.

By that time Uzbek popular melodies and songs in cities and towns

like Tashkent, Kokand, Marghelan, Zangiota, Chinoz were put to music for the first time. Eichgorn (1844-1909) who was born in Germany and later worked in Russia and Turkestan, Frantisek Leysek (1857-1935) from the Czech Republic,<sup>40</sup> well-known bandmaster and folklore specialist N.N. Mironov (1870-1952) visited cities like Marghelan, Kokand, Tashkent, Samarqand where they put Uzbek popular melodies to music, later the same was done with songs by Hamza Hakimzoda Niyoz.

#### POPULAR SHOWS IN CITIES AND TOWNS

Popular shows vividly demonstrated traditional cultural life in cities and towns. Grand shows were organized for local people during festivals and holidays. People adored watching performances by puppeteers, jokers, rope-walkers and clowns during shows arranged in market places of cities and towns and popular festivals.

Puppetry was especially popular and would attract viewers of all ages to be performed in marketplaces during holidays by using wood puppets behind initially mounted *chodir* – poles with curtain. Using puppets they would personify representatives of various professions, popular heroes and animals. In such shows there were demonstrated popular tales along with lifelike pictures and various comic tricks.

There were two types of traditional puppetry known as *chodirjamol* and *chodirkhayol*. In *Chodirkhayol* puppetry, the puppets were worked with hands. It was also known as *Ip Qoghirchoq* – puppets on strings because puppets played on scene were worked by hands behind the curtain - *chodir*. The strings were hidden behind the dark curtain and were wired to a wooden stick to be played by the puppeteer standing invisible to viewers.<sup>41</sup>

In *Chodirjamol* puppet shows demonstrated events from real life known to each viewer through puppets and not tales. The puppeteers would criticize unjust functionaries of the Russian empire. Therefore, they were chased by the colonial authorities everywhere and strictly controlled<sup>42</sup> by them and the shows were banned with puppeteers being punished for critical shows.<sup>43</sup> Despite these persecutions new comic shows such as *Tarjimon*, *Tarozibon* and *Ellikboshi saylovi* appeared in the centres of cities and towns depicting scenes from everyday life, in particular short scale and false measures in bazaars, self-interest of translators, cases of injustice during newly introduced elections.

Puppet shows were popular among all generations. The Russian

traveller Evgenii Markov who visited the region in early 20<sup>th</sup> century stated that “One could hardly find a popular theatre which was equally watched by everyone neither in Saint-Petersburg nor in Paris”.<sup>44</sup> There were tens of well-known puppeteers in cities and towns in 19<sup>th</sup> and early 20<sup>th</sup> centuries. Such puppeteers as Zarif misgar, Sharif siyoh, Qori Hoji, Sharof chala, Arslon zochabozi, Sadriddin eshon, Rajab meshkob (Bukhara), Qahhor mehtar, Aziz bobo (Gijduvon), Mahmud mehtar, Karim Majid, Hamro (Samarkand), Azimburun, Doniyor, Orifjon Otajonov (Tashkent), Tursunboy Abdujabborov (Marghelan), Gofur kholparang (Kokand), Qilich mehtar (Sharisabz) were famous among the people.<sup>45</sup>

Apart from puppetry, the art of comic show was one of the favourite shows of people. Comic events and jokes had particular place in them, along with putting the people in good spirits. Social problems, and injustice of authorities, bad habits and shortcomings were shown in lighter manner sometimes with bitter criticism, which touched the hearts of everyone. In these jokes they laughed at and criticized not only unjust authorities, the rich, *kazi* but also representatives of various professions, in particular ignorant healers, teachers, and greedy *mirabs*.<sup>46</sup>

After the death of Zokir Eshon who was considered the father of humorists in Kokand Khanate, new groups were formed in Ferghana Valley based on his group. Particularly, troupes like Normat Qiziq in Kokand, Matkholiq Qiziq in Andijan, Saadi Qiziq in Marghelan were formed.<sup>47</sup>

Humorists provided people with good mood and paid attention to social problems. They criticized them with sharp humor and revealed the problems of that period, such as bad behavior of *makhalla's imam* by “Yana uylanaman (I shall marry again)”, pre-election tricks of mingbashi “Ashulachi mingbashi (Singer mingbashi)”, counterfeit doctors by Khitoy tabib (Chinese doctor)”, “Toqijon Kasal (Sick Toqijon)” and zealotry by “Shaytan (Demon)”.

Humorists, rope-walkers and jesters under Yusufjon Qiziq Shakarjonov who was a bright member of comic art masters Zokir eshon and Saado Makhsum's school, performed not only in Turkistan cities, but also in the cities of Bukhara, Khuldja, Kashgar, Afghanistan and other neighbouring countries. By this time, Marghelan became the centre of humour while Yusufjon Qiziq Shakarjoniv became the father of Uzbek comic art. He was very popular with his bright and rare talent among public artists. Despite living in different parts of the area, humorists, singers,

musicians, dancers, *askiyabozs* (joking by pun) and rope-walkers visited Marghelan to study his experience.<sup>48</sup>

Humorists, clowns, rope-walkers, stone lifting wrestlers, puppeteers, musicians such as *karnay* and *doira* players, acrobats, jokers, tricksters, took part in public performances in the cities. Fire sprinklers and animal trainers, firework players enriched the performances and the audiences were surprised at their shows. Rope-walkers art was one of the most important crafts which required hard experience. Their instruments, particularly the height of the rope reached ten meters. Rope-walkers of Bukhara toured in St. Petersburg, Moscow, Kazan and other cities and showed their skills. The popularity of rope-walkers from Asaka and Kuva which are considered as the hearth of rope-walking art reached India, Iran and Afghanistan. Rope-walker groups of Tashkent, Andijan and Shahrisabz were very popular with their skills. Rope-walkers of Termez were different from others with their artists and shows like fire sprinklers, stick players, dance of wooden legs and yoga.

Jesters were always in company of the members of traditional ancient show art of Uzbek humorists and rope walkers. Comic art described daily life events by jokes and humor while jesting art described the situations by words, laughing facial expressions and gestures. Jester should be clever, ready-witted and great user of mobile meaning, who also could juggle with his body. It required hard work. Jesters particularly participated at rope-walkers' group and their shows were an integral part of performance's repertoire.

#### ENLIGHTENMENT AND CHARITY UNIONS

With the emergence of movements like Jadids in Turkestan, Young Bukharans in Bukhara, Young Khivans in Khiva in early 20<sup>th</sup> century, there appeared a number of novelties in social and economic life. In 1909 Abdulla Avloniy and Munavvarkori Abdurashidkhonov established *Jamiyati Khairiya* (Charity Union) in Tashkent. The main purpose of the Union was to support new-method schools economically and to send talented children to foreign countries for getting education.

Abdulla Avloniy and Munavvarkori Abdurashidkhonov established *Turon* cultural-spiritual union under *Jamiyati Khairiya* in Tashkent in 1913. The union had its regulations and programs. Amateurs' theatre troupe *Turon*, publishing house *Turkiston kutubkhonasi* (Turkestan Library), a library and reading hall, newspaper *Turon* were established by the Union.

*Turon* became the cultural-spiritual gathering centre of Tashkent intelligentsia and *jadids*. Not only the intelligentsia, but also enlightened rich people joined the Union. It had 44 members, most of whom were teachers at schools and *madrassas*. At the end of 1916, "Union of teachers" was established in Tashkent. In that period, hidden society *Taraqqiyparvar* functioned in Andijan.<sup>49</sup>

In 1909, a society called *Tarbiyai Atfol* (Children's Upbringing) was established by Young Bukharans in Bukhara city.<sup>50</sup> Main purposes of the society were to pay attention to children's upbringing, educating them in foreign countries, to introduce city dwellers with periodicals which were being published in the Islamic world, to found national press, to propagate enlightenment and to support new-method schools.<sup>51</sup> First press examples like *Turon* and *Bukhoroi Sharif* were prepared and printed under *Tarbiyai Atfol*. In 1914, *Jamiyaty Khayriya* (Charity Union) was established in Khiva. Due to its support, first new-method school was opened in Khiva city in 1914. The unions which became news in socio-cultural life of big cities functioned in the directions of enlightenment. It was a significant event to organize the issues of upbringing and education in that period.

#### NEW-METHOD SCHOOLS

Teaching style and its level lagged behind the requirements of the period. Intelligentsia of that period recognized it in due time.<sup>52</sup> Problems of teaching methods and programs at schools, sophistication and reforming conditions and material support had already become the most actual problem in the socio-spiritual life in early 20<sup>th</sup> century. Because the socio-cultural development which was going on fast in Europe, was also echoing in the Islamic world.

The new-method school which was established by I.Gaspirinskiy in Baghchasaray, Crimea became very popular in a very short period.<sup>53</sup> Sounding method – studying the letters with their pronunciation (*usuli savtiya*) gave positive results to be literate fast and easily in a short period. Teaching process at this school was organized holding lessons by timetables in bright rooms provided with desks and other furniture. A textbook called *Hojai Sibyon* was prepared. I.Gaspirinskiy sent a letter to Governor General of Turkestan in 1892, regarding becoming literate in 1.5 to 2 years at new-method schools instead of 6-7 years in old schools. He asked for support to form new-method schools in the areas of Governorate Generalship. However, suggestions in this letter were found "against the interests of



colonialism” and was not paid any attention.<sup>54</sup> Visiting Tashkent in 1893, I.Gaspirinskiy with his local friends established first new-method schools in Samarkand and Bukhara cities. Such schools which attracted attention of local people with positive results were called *usuli jadid* (new method schools). Though such schools were established for Tartars whose number was increasing in Turkestan in the beginning, the schools attracted the attention of local people and intelligentsia in a short period.

In 1893, earliest new-method schools were established in Kokand and Samarkand and later in Tashkent and Andijan. By early 20<sup>th</sup> century, establishing new-method schools became the means of reforming education. The number of such schools grew around the whole area. Tens of new-method schools were functioning in the cities of Ferghana Valley. More than 100 pupils were studying at the biggest new-method school of Andijan. There were functioning over 10 new-method schools in Kokand city. Coming to 1913, the number of such kind of schools in Ferghana region reached 20. The new-method school which was opened in Samarkand was adapted to both the four year primary education and four year secondary education. This condition was something new at that time. The role of Abd al-Kodir Shakuri was great for developing new-method schools in Samarkand.

There were established over 10 new-method schools in Tashkent city too. Munavvarkori Abdurashidkhonov who made early attempts to open new-method schools got permission to open a new-method school in Tashkent in 1905. Teaching program of his school included Arabic alphabet in *usuli savtiya* –studying the pronunciation method simultaneously with writing skills, learning four rules of arithmetic, giving primary knowledge on the basis of secular subjects (history, geography, nature studies) and theological subjects. The popularity of the school grew day by day. The number of schools reached 30 in different regions of Turkestan Governor Generalship. Textbooks for these schools were prepared by Munavvarkori Abdurashidkhonov, Mahmudkhoja Behbudi, Abdulla Avloni and Abdulkadir Shakuri.

Teaching theological and practical secular subjects, teaching the basis of Islam, paying attention to behavioral upbringing, giving much more attention to Uzbek, Persian and Arabic, nature studies, giving geographical knowledge, introduction of four rules of arithmetic, counting upto 100 and collections of Russian authors, globe, map, use of modern classroom furniture (desks) and especially positive results of the pupils dramatically increased the popularity of these schools. In 1917, approximately 100 new-

method schools functioned in the area. During 1912-1913, new-method schools were opened in cities and towns like Bukhara, Karki, Gijduvan, Shahrisabz. The first new-method school was opened in Khiva in 1904.<sup>55</sup> Pupils in this school sat at desks and they were taught in *qiroat* (reciting) method. Besides, they studied writing skills very well.<sup>56</sup>

During 1905-1907, new-method schools were opened in the cities of Khivan Khanate, particularly in Yangi Urganch, Khiva, later in Kungirat and Gurlan. Husain Kushaev opened a school for females in Urganch in 1906-1907 academic year. Being happy with the establishment of females' school, Said Muhammad Rahimkhon visited Urganch and got acquainted with its education and upbringing. He praised and supported Husain Kushaev for his initiatives and presented full package of clothes. The Khan decided to help the school from state treasury. Husain Kushaev's spouse Komila Kushaeva taught there. A new-method school was opened in Khiva with the support of Said Islamkhoja who was prime minister, enlightener and state official and a two-floor building was built in European style. In 1912, new-method schools were opened in Turtkul, Shovot, Khujayli.

The number of new-method schools rose over 100 in a short period, with 10,343 pupils studying in them. The Tsarist regime was afraid of the role of new-method schools, considering them as enhancing national culture and found them dangerous for the empire. Therefore, they tried to limit and control the schools as much as possible. The government was worried about new-method schools. Officials of administration in the area publicly asked the media of that period to have full control of the new-method schools. Especially, N.P. Ostroumov was worried about the popularity of *jadid* schools among the people. He stated that the schools which appeared unexpectedly, were providing for local people's need in education. He suggested closure of the new-method schools.<sup>57</sup> Firing Tartar teachers from their jobs in 1911 by the area administration became a cause to closure of tens of new-method schools.<sup>58</sup> Area administration started controlling the teaching programs and textbooks of new-method schools. As a result, more than 50 schools were closed in 1910-1911 academic year.

#### EARLY THEATRES

Coming to the early 20<sup>th</sup> century, Russian, Tartar and Azerbaijani theatres appeared in Turkistan.<sup>59</sup> As their cultures, languages and traditions were

close to local people, they were warmly accepted. From 1908 there were shown Tatar amateur plays in the cities of the area. Especially, *Ishq balosi* (Troubles of Love) was dramatized.<sup>60</sup>

Permanent troupe of Tatar amateurs' guest performances started in Tashkent in 1910<sup>61</sup> and a year later Azerbaijani theatre commenced their tour. The people liked plays of musical theatre of Azerbaijan and Uzbek amateurs were also involved in the theatre to play some episodic roles. Later, Uzbek amateurs dramatized opera of *Layli* and *Majnun* in Uzbek with their support.<sup>62</sup>

From 1916, tens of Azerbaijani works were translated into Uzbek and after being dramatized they were shown by Uzbek troupes.<sup>63</sup> With the growing influence of dramatic plays shown by Tartar and Azerbaijani troupes during their tours around the cities of the area, enlighteners started writing first national plays and dramatize them. The first national theatre troupe called *Turon* was established by Abdula Avloniy in Tashkent in 1914. It dramatized and performed a play of Mahmudkhodja Behbudi "Patricide or the life of an uneducated son" at the theatre which was written in 1913.<sup>64</sup> *Turon* troupe organized tours around the cities of Ferghana valley and showed the play. Local people watched the play with great interest. They dramatized and presented not only national plays, but also translated works and musical dramas. First national directors like Nizomiddin Khudjayev, Abdulla Avloniy, Badriddin Alamov and about 30 actors worked and acted in *Turon* troupe. There was a winter scene and a summer scene in ancient part of Tashkent city. The examples of world plays were dramatized at the theatre.<sup>65</sup> There were established new theatre troupes in the cities of Ferghana valley in a short period. Particularly, troupes were formed in Kokand, Andijon, Namangan and they also dramatized and presented the play "Patricide or the life of an uneducated son".

In 1914 an Uzbek amateur theatre was organized by M. Behbudi in Samarkand and "Patricide or the life of an uneducated son" was performed at the theatre. Besides, the play "Patricide or the life of an uneducated son" was dramatized in Bukhara and Kattakurgan. National young enlighteners initiated doing the best, with amateurs from Tashkent and Samarkand supporting them. "Patricide or the life of an uneducated son" was watched everywhere with great interest and responsibility and this proves that Uzbek audience accepted new theatre in European style.<sup>66</sup>

Hamza Hakimzoda Niyozzi played a key role to form theatre troupes

in Kokand city.<sup>67</sup> He established amateur theatre in Kokand in 1915. Kokand troupe dramatized *Zaharli hayot yokhud ishq qurbonlari* (Poisonous life or victims of love) in 1916.

#### PUBLISHING HOUSES AND PUBLIC LIBRARIES

Publishing literature, books and textbooks was a big problem. Therefore, the leaders of enlightenment movements opened private typographies, publishing houses and printing presses to solve the problem. In order to provide people with new literature, press materials, they paid great attention to editorship. In 1908 the first publishing house called *Matbaaii Is'hoqiya* was established by Is'hoqkhon Ibrat in Turakurgan village of Namangan district. Lithography technologies for the publishing house was brought from Orenburg with difficulty. It published textbooks for new-method schools. Ibrat's works were also printed. The typography was moved to Namangan in 1910. The library *Kutubkhonai Ibratiya* was opened under it in the same year. There were gathered books on science and education, textbooks and manuals, books in Uzbek, Persian, Tajik, Tartar and other Turkic languages. Copies of Russian and Islamic press materials published in that period were gathered. As Ibrat started running the library, he paid his attention to use books and involving the youth in library affairs. A chief was appointed at the library, who listed books and readers.

The library *Maarifat* and union *Barakat* were organized by Young Bukharans in Bukhara city. New literature, newspapers and magazines published in the country and abroad were collected at *Maarifat* library. For instance, magazines like *Hikmat*, *Sirot-al mustaqiym*, *Taarifi Muslimiyn* published in Turkey, Russian newspapers – *Tarjimon*, *Irshod*, *Vaqt* and magazine *Shuro* were brought out. It created a good environment for the readers to introduce continuously with them. *Barakat* union dealt with the printing of new books and textbooks.

Mahmudkhoja Behbudi opened *Nashriyoti Behbudiya* in Samarkand in 1913. This publishing house contributed very much to publish textbooks for new-method schools and to develop local press. Modern literature together with the copies of press of that period, religious and historical literature was collected in the library which was founded under this publishing house. In 1914 there was opened a library under *Turon* society in Tashkent and a reading room was opened in the library. The members of the society presented their books to the library and there was formed a

library with rich treasure of books. Later, the library was turned into the regional library of Tashkent.

In 1914, publishing house *Maktab kutubkhonasi* was established under *Turon* society. The books published here were brought under the seal of *Turkiston kutubxonasi*. As the publishing house printed textbooks, manuals for new-method schools, it was called *Maktab kutubkhonasi* (School Library). The library called *Ghairat* was founded by Hamza Hakimzoda in Kokand in 1915. New textbooks and manuals, literature belonging to education published in Tashkent were carried to the library. *Ghairat* library contributed a lot to provide school teachers and pupils with textbooks and literature.

Modern literature, textbooks for new-method schools press materials published in Islamic countries and in Turkestan, literature belonging to the enlighteners were collected in the libraries. Fundamental purpose of establishing the libraries was to introduce the scholars, teachers, pupils, students of *madrassas* and the youth with new literature, textbooks and press materials.

#### NATIONAL PRESS

The establishment of national press was one of the most significant events which happened in the socio-economic life of Turkestan cities. Local enlighteners, who fruitfully used the opportunities such as freedom of speech and absence of censorship on media given by Manifesto of 17 October 1905, established early copies of press and periodicals in the cities of Turkestan. *Taraqqi* was published in Tashkent in 1906. However, the newspaper was immediately banned as its activity and direction did not correspond to the policy of administration. After that, newspapers were published in Tashkent one after another (as one was banned, another was printed) such as *Khurshid* in 1906, *Tujjor* in 1907-1908, *Shuhrat* in 1907, and *Osiyo* in 1908 by *jadid* enlighteners Munavvarqori Abdurashidkhonov, Ubaydullakhoja Asadullakhojayev, Abdulla Avloniy.<sup>68</sup> National press which was received with great interest played significant role in pursuing people to think about their fate, problems and to solve them, to raise enlightenment. However, the reaction against revolutionary movements in Russia in 1908 put pressure on the new-method schools and press. Soon the movement weakened and they were not allowed. In 1913, the national press started functioning in the area again. Despite government's pressure and material problems, newspaper

*Samarkand* was started in Samarkand city in 1913. Under the editorship of Mahmudkhoja Behbudi 400-600 copies the newspaper were printed in Uzbek, Persian and Russian.

Some newspapers started to be published such as *Sadoi Turkiston* in Tashkent by Ubaydulla Khuja Asadullakhujaev (1914-1915), *Sadoi Farghona* in by Obidjon Mahmudov in Kokand (1914-1915). Makhmudkhoja Behbudi published initial magazine *Oyna* in Samarkand during 1913-1915. The magazine lithographed in 400-600 copies spread not only in Turkestan's regions, but also in Tatarstan, Iran, Afghanistan, India and Turkey. Socio-economic issues, problems of reforming education, youths' upbringing, questions of culture and development were thoroughly discussed by the national press. Ideas of national interest and progressiveness and the mood against colonial system were always disliked by the government.

#### FORMATION OF NATIONAL CIRCUS ART

A number of circus masters visited Turkestan to show their guest performances. Particularly, the repertoires of Chinese, Japanese, Indian artists often arrived in Turkistan. For instance, acrobats like brothers Pankhu from China, troupes like *Shuy* and *East witchcraft*, bear player Su Yuku, rope walkers Okitaro and Siotaro from Japan, tricksters Saloman and Saadi Jebari were watched with great interest.<sup>69</sup>

In 1893, Italian circus troupe under the leadership of Marketti visited Tashkent to show performances. Their shows with horses and other animals, performances of jesters made a great impression among the audience. Some features of circus style were close to Uzbek national shows.<sup>70</sup> Later, circus masters from Russian and European countries visited the cities of the area. The circus masters who visited Turkestan cities through Russia showed their guest performances building special chapiteaus.<sup>71</sup>

The tour of European circuses in Central Asia influenced traditional circus performances and comic art. With the initiatives of Baratboy from Kokand and Mullaboy Mansurov from Tashkent, a building of caravansaray was adapted to a circus building in 1902 and national circus performances firstly started to be held in closed buildings.<sup>72</sup> Uzbek circus jesters started creative collaboration with their Russian colleagues. To increase the number of audience, local acrobats, jesters, rope-walkers and tricksters were involved in Russian circus. This process became a bridge

to establish creative collaboration between the representatives of show art of traditional Uzbek art and Russian artists.<sup>73</sup>

“The Coliseum theatre” which was aimed for circus and theatre performances, was built in Tashkent in 1910.<sup>74</sup> In 1912, F.A. Yupatov had a building constructed which was meant for circus performances. As distinct from “the Coliseum”, the circus named after “Yupatov Circus” was lightened by electricity and even it was heated in winter. Yupatov was not only the founder of the circus, but he was also a very talented actor and skilled in horse training, joking, doing acrobatic exercises performances. Knowing Uzbek well, he could find the way to the heart of Uzbeks. His troupe showed performances in different Turkestan cities in summer and performances in Tashkent in winter. Jesters, acrobats, rope-walkers, who had performances at public events and on holidays before, started now to represent their programs at Russian circuses.<sup>75</sup> The Yusufdjon Qiziq troupe was the first to be involved in them.

The movement of integration with bigger groups started among the groups which performed traditional public performances who were disorganized before. The early national professional circus groups were established step by step.<sup>76</sup> Especially, Uzbek national circus was established in ancient part of Tashkent city which was initiated by comic actor Baratboy from Kokand and Mullaboy Mansurov from Tashkent. Masters of comic art and national music such as Yusufjon kizik Shakarjonov, Baratboy, Komil kizik, Odil simdorchi, Isoq barina, Muhammadjon Rahmonov, Parzin Abdukhalilov, Maksud Kori, Sharof, Muhammad (chaqqon) Khujayev, Majid garang, Karim Zaripov, Kadir, Muhsin, Ortik worked at the first national circus troupe headed by M.Mansurov.

The circus had tours (guest performances) around the cities of Turkestan, the Khanates of Bukhara and Khiva and the cities of Khuldja, Kashghar and Yarkand in early 20<sup>th</sup> century. Participants of Russian circus masters were also included in its repertoire. Uzbek circus artists like Chaqqon Khudjayev, Karim Zaripov who were circus horse trainers, rope-walkers and acrobats, were educators in this circus. Later they become the founders of Uzbek circus art. In this way, national circus art was founded on the basis of national traditions and Russian circus art.<sup>77</sup>

## CONCLUSION

To sum up, during the period of colonial system from 1860s upto 1917 life in cities of Uzbekistan was very complex and contradictory. As Russian

officials, military, their families, employees in the sphere of trade and industry came to the area, there were built new towns for them which led to the appearance of modern city culture. The novelties happening in new cities built for emigrants did not influence much the part of cities where local people lived. Novelties belonging to European culture which appeared in new cities, served the emigrant Russian population in the area. Modern buildings for theatres, parks, public libraries, musical societies and press were established for the Russians. The role of cities as cultural centres grew a lot. Official administration was unconcerned about culture and traditional cultural houses. Cultural pearls were plundered and devastated. Local people tried to keep and store them as much as possible. With the influence of European culture in new towns where Russians lived and cultural reforms in the Islamic world, there appeared a number of novelties like theatres, publishing houses, circuses, libraries, societies, new-method schools in Turkistan. These novelties were clear examples of transformation in the traditional-cultural life in Uzbekistan.

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## FORMATION OF SECULAR HIGHER EDUCATION SYSTEM IN UZBEKISTAN

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Universities supply the country with cadres and they are also considered to be an important factor in defining the course of scientific researches. Furthermore, universities and scientific research centres serve as criteria for defining the scientific potential and cultural-spiritual state of the society. Today, there are nearly 70 higher education institutions and scientific research centres in Uzbekistan. This article examines the formation process and role of these institutions in the formation of modern science and education system in Uzbekistan in the first quarter of the 20<sup>th</sup> century.

The Uzbeks have been interested in science from ancient times. The most flourishing period of the development of science and culture, enlightenment and spirituality in Central Asia is considered to be 9<sup>th</sup>-15<sup>th</sup> centuries. This period is called "Renaissance of the East", as it provided the world with outstanding scholars. At the Academy of Ma'mun, which was popular as a scientific research centre in the East in the 11<sup>th</sup> century, many youth took part in the scientific debates and discussions along with outstanding scientists. In the 10<sup>th</sup>-11<sup>th</sup> centuries higher school institutions – *madrassahs* began to appear in large cities of Central Asia. The students studied both secular and religious sciences there. But in the late Middle Ages, especially during the colonization period *madrassahs* gave priority to religious education. Secular science was hardly studied. In this condition, the progressive ideas of the enlightened *jadids* about creating the new method of education in the country prioritized establishment of higher educational institutions to produce qualified specialists.

Despite the political changes of 1917, the educated people of Turkestan did a lot to realize the ideas of the formation of scientific centres and higher educational institutions. They understood that one of the conditions of cultural development of society is the appropriate

organization of scientific functions. Despite political, economic, and financial difficulties, State Scientific Council, National university, the Institute of Oriental Studies, Academic Centre were established, which fostered the systematization and development of scientific research in the republic.

Though the laws and decrees of the Soviet regime on culture and enlightenment were positive, their implementation was accompanied by controversial processes with negative results. Especially, the deeds initiated by native intellectuals in the cultural sector in Turkestan, later on in Uzbekistan were under centre's control. The program of cultural reforms was required to be sent from the Centre, and its implementation mechanism needed to obey the ruling ideology.

The first scientific institution which played significant role in the history of the cultural life of Uzbekistan was "Turkish section" (*Turkiy sho'ba*) which was opened in early 1918 under Turkestan Public Education Commissariat. One of its initiators was a popular intellectual Munavvar aori Abdurashidkhonov.<sup>1</sup> The reason for opening this section was the lack of teachers, textbooks and study materials in the schools which had been opened for native people. However, initially this section focused on organizing different cultural events for the native people of Turkestan. Nevertheless, during 1918-1919, the section published alphabet textbooks *Sovg'a* (A Gift) by Sh. Rakhimi, *Arithmetic*, *Elementary Geography* for 1-2 grades, *Turkiston* – a manual for teachers on history, ethnography, geology and geography.<sup>2</sup>

Later, the "Scientific" department was formed on the basis of the "Turkish section". This department controlled the activities of higher school, archive, the committees for protecting art and historical monuments. However, its practical activity was the establishment of higher educational institutes. Institutes which appeared with the initiative of this department are Public Dorilfunun (University) of Turkestan and its Islamic department, Institute of Oriental Studies of Turkestan.<sup>3</sup>

Cultural and educational personnel contributed greatly in the formation of the Public University of Turkestan. This institution was established as a centre which included scientific and cultural institutions in the republic. It consisted of socio-economic, mathematics, literary and philosophical, historical and linguistic, agricultural and technical faculties. There was also a military faculty at the Dorilfunun. Military society was formed under it and its members collected and studied information about Turkestan's history.<sup>4</sup> However, it became known from articles published

in the newspapers in 1918, that the Dorilfunun which started its activity on 21 April 1918, was opened by Russian intelligentsia and it was an educational institute which was far enough for Muslims.<sup>5</sup> When the Russian intelligentsia started trying to establish National University of Tashkent, a group of national intelligentsia under the leadership of Munavvar kori Abdurashidkhonov began to establish Muslims' Public University. This action was supported by G. Uspenskiy who was chief of Commissary of Public Education of Turkistan. Special commission was formed and Munavvar aori (chairman), Burkhon Habib, Iso Tukhtaboev, Sodiq Abdusattorov, Murodbek Murodkho'ja, Mukhtor Bakirov, Abdusamo Qori Ziyoboyev and other members of national intelligentsia were included. They carried out numerous tasks like involving young people from the local people in this institute, forming academic programs and solving numerous organizational issues. On 12 May 1918 (*now this date is established as day of National University of Uzbekistan*) Islamic Department of the Public Dorilfunun of Turkestan was opened in ancient part of Tashkent city. The first issue of the newspaper *Public Dorilfunun* wrote the following: "Public Dorilfunun has been established for the first time in Turkistan. As majority of people in Turkistan were Muslims it was natural that there was established special sector for Muslims. Primary sector of Muslims' Public Dorilfunun was opened in Tashkent".<sup>7</sup> Iso Turaboyev called this department as Islamic Dorilfunun and described the day as "the happiest day in Muslims' life, the day of establishment of independent school and firm foundation in their free life"<sup>8</sup> and appealed all Muslims to study at this academic institution. A Enikeyev opined that with the establishment of the institute "...there were created possibilities for Muslims' to draw near to European culture".<sup>9</sup>

Three stages of education were included in Public Dorilfunun of Turkestan.

1. Higher degree – *Dorilluallimin* (teachers' courses and later institute);
2. Secondary degree – vocational academic institutions;
3. Lower degree – primary schools.

High need for modern knowledge and literacy was the key factor for establishment of Public Dorilfunun (Institute) to have such kind of structure. It became a big special educational institution in a short period. In the beginning it aimed to open 9 primary schools. However, taking into consideration population's needs, their number reached 24.<sup>10</sup> Any person who was not below 15 years, was admitted to primary schools of Muslims'

University and they were divided into 3 groups in accordance with their knowledge. People of poor strata comprised the majority among students. Thus their possibilities to buy ordinary stationery were limited, which impacted badly on their class attendance and studying subjects. On June 1918 "Dorilmuallimin" which provided highest stage of higher education commenced its activity. It had high deficiency of national qualified pedagogues. Its programs were aimed for five years. The first year was preparatory (foundation) year and main knowledge was imparted in other 4 years. Due to difficult political and social conditions, it initially started its activity with 4 month long Muslim teachers' courses. The following well-known people gave lectures at the institute: Munavvar Qori Abdurashidkhonov on Ethics, Kamol Shamsi on Arithmetic and Geometry, Haidar Shavqiy on Hygiene and Gymnastics, Abdurauf Fitran on Uzbek language, Abdurahmon Ismatzoda on Arts, Labour and Music, Ismoil Rizo on Geography, History of Culture and Political Economy, Ibrohim Ismoilov on Didactics and Nature Studies, Anna Poroykova on Russian language.<sup>11</sup> Realizing the significance of studying foreign languages in order to access global scientific world, the founders of Muslims' University included German, English, French, Arabic and Persian in its program together with Uzbek and Russian. They opened special classes for those who wanted to study any of these foreign languages and provided special education.<sup>12</sup> Interest in Muslims' Institute arose day by day. Half of lessons were held in lectures, while others were held in seminars. However, absence of necessary equipment for practical lessons limited possibilities to teach them broadly. There were no textbooks on some subjects. Therefore, teachers themselves made some notes and distributed them among the students.<sup>13</sup> Although Islamic Department of Public Dorilfunun of Turkestan did not have the status of a higher educational institution, it was a national educational centre corresponding to the environment and to that period.

Furthermore, newspapers like *Narodniy Universitet* (Public University) and *Public Dorilfunun* began to be published by Islamic department of Public Dorilfunun of Turkistan. This was an important event in that period. Because, they continuously published articles which were rich in interesting information on scientific and cultural themes, far from policy. For instance, there were articles in the newspaper *Public Dorilfunun* which aimed at opening new-method schools, to introduce European culture in Turkestan's educational system. However, these newspapers stopped being printed due to lack of financial support, absence of promotion by the

government. Another important reason was that V.I. Lenin who was the head of Bolsheviks in September 1920 ordered the opening of Turkestan State University by the Central government in the area, which led to closure of Public Dorilfunun. Shokirjon Rahimiy gave following ideas about it: "...Public Dorilfunun of Turkestan which had thousands of students that was developing, was captured by the University which was opened by European friends (at that time, Russians were mentioned as Europeans). Due to their perfect policy and our non-professionalism and absence of staff, such a big institute "Dorilfunun of Turkestan" was firstly turned into literacy courses and later they were closed as they [Russians] established their organization [University]"<sup>14</sup>

From 1923, this University functioned as Central Asia State University which was the only one in Central Asia and Kazakhstan. Several institutes and universities were established on the basis of its faculties and departments. In 1960, the University was called Tashkent State University. The University got the status of National University of Uzbekistan with the Decree of President of the Republic of Uzbekistan. The University served as the base of scientific development and higher education in the area. It played an important role in preparing highly qualified personnel and to establish new academic institutions.

The first Institute of Oriental Studies in Turkestan carried out tasks such as preparing scholars on oriental studies from local people, researching history of oriental nations, history of the area, life style and culture. It started functioning in 1918 and it was opened with the initiative of well-known orientologists of that period. To establish special higher educational Institute of Oriental Studies was the idea of many Russian orientologists who were working in Turkestan. The founders of the Institute V.N. Kucherbaev, M.C. Andreev, A.A. Garritskiy, P.E. Kunnetsov and others prepared programs and regulations of the Institute of Oriental Studies and presented them to the staff of the Commissary of Public Education, which discussed and approved the programme at its assembly held on 8 November 1918.<sup>15</sup>

The lessons at this institute started on 27 December 1918. Moreover, oriental languages like Arabic, Urdu, Persian, occidental languages like English, French, German, subjects like History of Islam, Muslims' rights (*fiqh* and *Sharia*), Geography of the East, Ethnography, Calligraphy, Islamic Art were included in its academic program.<sup>16</sup> The lessons were taught by dividing in groups such as history and geography, culture and history, philosophy, philology and social sciences. Well known

Russian orientalists of that period such as M.S. Andreev, A.A. Duvaev, A.A. Garritskiy, A.A. Semyonov, I.I. Umnyakov and others worked among the teachers of Turkestan. V.V. Barthold, A.A. Mironov, E.D. Polivanov, A.E. Schmidt, P.A. Falev and other scholars were invited to give special courses.

There was a library at the Institute. Only in 1920, over 5,600 works were collected in its Department of Oriental Studies. More than 1,000 of them were manuscripts in Arabic and Persian. This number grew from time to time because of numerous priceless manuscripts and rare books gifted to library by some local people.<sup>17</sup> The composition of students in the institute consisted of westerners and involvement of local young people was limited. 234 students were accepted when the Institute was opened in December 1918. Coming to academic year 1922-1923 (after 4 years), only 16 percent of students were from national identities.<sup>18</sup> Soviet literature highlighted it as cultural-spiritual development of Uzbekistan. It should be said that Turkestan's people having thousand year teaching experience could fluently communicate in Arabic and Persian. Yet the local students comprised a minority among the students. Besides, the rate of literacy was estimated based on their knowledge of Russian. Notwithstanding this, the Centre of Oriental Studies contributed significantly to the cultural and spiritual life of Uzbekistan. On 16 September 1924 it conjoined to Central Asia State University and functioned as the faculty of Oriental Studies till 1992. The current big scientific centre of Oriental Studies became the foundation of Tashkent State Institute of Oriental Studies which has been carrying out efficient scientific researches.

Institutes opened by European nations were much farther for local people. L.N. Merkulovch wrote the following about it: "Despite great contributions, Central Asia State University functioning in Tashkent could not provide highly experienced national specialists. Because, the number of Uzbeks studying in this University is not much, at the same time local youth are far from its influence. Central Asia State University was not cultural hearth for Uzbeks, Turkmens, Kazaks and other nations' representatives being strange for them".<sup>19</sup> Moreover, the lessons were mostly held in Russian. As a result, national personnel stayed outside its attention. Administration of the republic and national intelligentsia understood the importance of establishing educational institutions to prepare national specialists. To fulfill this aim, Uzbek State Institute of Higher Pedagogy was opened by the Decree of Commissary of Public Education of Uzbekistan on 22 January 1927, with L.N. Merkulov as its



first director. National officials of Public Education of the Republic showed their active and hard work.<sup>20</sup>

To enhance the prestige of the Institute, renowned professors and teachers from various republics of Soviet Union were invited. Professor of Pedagogy from Baku University A.R. Selikhanovich, poet I.I Rukavishnikov from Moscow, professors like A. Fitrat, P.Soliev, V. L. Vyatkin and other scholars were involved. Moreover, scientific-practical relations were established with other educational institutions in the republic. The institute itself paid main attention to prepare numerous national personnel for Uzbekistan. However, it faced sharp criticism and disagreements. Because, the indigenous nationalities were not allowed to develop freely under strong ideological pressure of Bolsheviks during that period. For instance, V. P. Volgin who analyzed the situation of science and education in Central Asian Republics opines, "teaching subjects in Uzbek became the reason of decreasing the potential of teachers"<sup>21</sup> and "this is a great danger which might cause growing sickness of the nation". Volgin's article criticized sharply the administration of Uzbekistan for supporting these institutes and providing financial support.<sup>22</sup> Although Higher Pedagogical Institute drew special attention to prepare national personnel, it could not break the political scope of that period. For accepting the students, there were strict class regimes. For example, in the first academic year (in 1927-1928) the composition of students was: 5 students from labourers, 25 students from peasants, 2 students from craftsmen and 18 students from young communists, employees and educated people.<sup>23</sup> Despite this, the university was of vital significance in expanding higher educational system. It prepared well-known scholars and intelligentsia for Uzbekistan who contributed greatly to the scientific, cultural and spiritual development. Samarkand State University of present days was established based on the foundation of this Institute.

Scientific department under the Educational Commissary of Turkestan was turned into "Scientific Council" in June 1921.<sup>24</sup> Main tasks of the Council were defined as controlling and leading the theoretical and practical issues of science, pedagogy, art, museums, archive and library affairs. Furthermore, it was also required to organize plans and programs about educational affairs for native people. This structure of the Council was broadened and deepened to perform the tasks of former "Turkic Sector". Due to its structure, the Scientific Council fulfilled coordinating affairs of scientific works of all institutions. Therefore, representatives of administrative bodies of the area, councils of trade unions, higher

educational institutes were included in it. Moreover, there were main commissions such as scientific-pedagogic, scientific-political, ethnographic, artistic, museum work, archive work, library work and national (Uzbek, Kyrgyz, Turkmen) commissions, at the Scientific Council.<sup>25</sup> These commissions carried out concrete tasks following exact scientific approaches and methods to perform their activities. National commissions functioned to integrate each nationalities' cultural strength ideologically and to strengthen their participation in commission's affairs. However, some misunderstandings in the structure of Scientific Council, lack of needed scientific workers and money impacted badly on its activity. So a new Decree of the Scientific Council was issued, which decreased its functioning area significantly. It was kept as the theoretical centre of Commissary of Public Education of Turkestan. Now, the institution had to fulfill exact tasks like registering all scientific societies in Turkestan, introducing the activities of scientific societies and helping these institutions.<sup>26</sup>

The Uzbek National Commission under the Scientific Council carried out activities like checking old libraries and acquiring old books which had very high significance for the Institute of Oriental Studies. Another action of the department was to invite bids for preparing textbooks due to lack of textbooks. Number of textbooks such as on geometry (for primary schools), ways and skills of writing, reading in Uzbek (in three parts), textbook on Pedagogy (translated from Tatar), Geography of Turkistan, textbook on Algebra, history of culture, were commissioned on payment.<sup>27</sup> However, according to N. Arkhangel'skiy, "as there was not enough money, the authors' labour was not promoted highly".<sup>28</sup>

The Uzbek National Commission also contributed to the publication of poetic collections of Uzbek poets such as Fitrat, Elbek, Botu and Cho'lpon. This commission organized the congress of Uzbek culture and education under the leadership of State Scientific Council which was a great event in Turkestan's life. It discussed issues related to orthography, textbooks, teaching methods in schools and other important problems in cultural and educational spheres. Together with Scientific-Pedagogical Commission, Uzbek National Commission also worked out various programs and rules to build schools considering the particular features in people's life style and national traditions. The institution also supported Uzbek youths for sending them to Moscow, Petrograd and other foreign countries to get education. The chief of Uzbek National Commission, A. Ghozi-Yunusov's written speech about sending the Uzbek youths to foreign

countries is being kept in the Central State Archive of the Republic of Uzbekistan.<sup>29</sup> He recommended to the State Body – Commissary of Public Education to depute at least 10 talented Uzbek youths to foreign countries who could later provide the scientific base in Turkestan. According to him, the youth had not only to study there, but also write textbooks and perfect themselves for national schools of Turkestan using libraries and book resources in those areas. At the end of 1922, approximately 70 local young boys and girls were sent to higher and secondary specialized educational institutions of different cities of Germany to study agriculture, textile industry, chemistry, electrical engineering, mining, philosophy, pedagogy, medicine and other important spheres.<sup>30</sup> Out of those youth, Abdulwahob Murodiy was sent to High Agricultural Academy in Berlin, Solih Muhammad to High Planting Academy in Stuttgart, Sattor Jabbor to Chemistry faculty at Heidelberg University, Maryam Sultonmurodova and Khairinisa Majidkhonova to Teachers' Seminary in Darmstadt, Ruqiya Khodjaeva to pre-school education institute in Dresden and other students to different high educational institutes.<sup>31</sup>

Uzbek National Commission appointed S.A. Usmonkhojaev, who graduated from the faculty of Physics-mathematics of Turkestan University in 1921, to lead these tasks. Professor V.I. Romanovskiy was appointed as his advisor to prepare the textbooks. Overall, Uzbek National Commission's activity was much more effective. The organization established a popular science magazine called *Bilim o'choghi* (Hearth of Knowledge), which published interesting articles on culture studies, history, education, linguistics and other sciences in its first issues. It is a pity that only two issues were published. Yet this publication is a significant source on culture and historiography of Uzbekistan.

Apart from the Uzbek National Commission, Art theatre and Musical ethnographic scientific commissions under the Scientific Council dealt with studying theatres, public games, collecting music, gathering historical and ethnographic materials on folklore.<sup>32</sup> Ethnographic scientific department included a number of highly experienced Russian scholars like professors A.E. Schmidt, A.L. Kun, M.S. Andreev, P.A. Falev, ethnographer A.A. Divaev, orientalists such as N.G. Mallitskiy, N.N. Iomidskiy. Russian Academy of Sciences had scientific interests and supported it materially and spiritually. Poor economic situation in that period forced the department to secure material support from the Centre. It is important to mention here Chernyayev's notes that "Lack of material support impeded the affairs of commissions under Scientific Council".<sup>33</sup> Besides, as per

archival materials, in the year 1923, the condition of State Scientific Council became very lamentable and it received only 15% of money which was earmarked for the Council. Such difficulties made it beg for material support from other organizations in the country.<sup>34</sup> Despite this, the activities of first scientific centre and scientific forces, integration of scholars facilitated the development of culture and science to some extent.

During 1926-1927 when totalitarian regime began accentuating, the activity of State Scientific Council was somehow limited and it especially dealt with supporting programmes and publishing issues of Public Educational Commissary. Now three sections were acting under the State Scientific Council. These were social-educational; scientific-technical; scientific-political and central methodological bureaus.<sup>35</sup> Thus this institution was adapted to political environment of that period and it fulfilled orders of the Centre. Coming to early 1930s, its main tasks were to propagate Marxism-Leninism pedagogy, reestablish the schools politically and introduce polytechnic education in schools. In his speech at the session of State Scientific Council held on 9 January 1932, Z. Gimadiev stated, "It is important to fight against withdrawals of great statehood chauvinism in present days and the remnants of local nationalism".<sup>36</sup> In 1933, the State Scientific Council was disbanded.

The academic centre (UzAktsestr) was established under the Commissary of Public Education in 1927.<sup>37</sup> It consisted of 3 departments:<sup>38</sup> Scientific-pedagogical, music and ethnography; Uzbek studies; Scientific organizations and unions. This institution was founded instead of commissaries which ran their activity under the State Scientific Council. There were outstanding Uzbek intelligentsia such as Abdumo'min Sattoriy, Hoji Muin Shukrullaev, Khozi Olim Yunisov, Abdumusavvar Odilov, Abdulhamid Sulaymon (Cho'lpon), Abdurauf Fitrat, Vadud Mahmud, Sadriddin Ayni in the staff of Academic Centre.<sup>39</sup> This Centre achieved numerous positive results. Scientific-pedagogy department dealt with working out different new academic plans/programs, textbooks, control over publishing textbooks and methodical literature in Uzbekistan. Uzbek Studies department researched the past of Uzbek nationality, their language and life style. It also set up primary Uzbek Studies organizations and controlled their affairs. It dealt with reviewing all materials printed in Uzbek language and published in Uzbekistan. For instance, from November 1924 to March 1925, 9 textbooks were printed for primary state Uzbek schools. 75 types of Uzbek national songs' notes were gathered by the Department of Music and Ethnography.<sup>40</sup> The Department of

Scientific Organizations and Unions directly controlled Tashkent State Library and Committees of Preserving Uzbek Art and Historical monuments. This Department supervised ideologically scientific researches of all scientific organizations and unions in Uzbekistan. On 6 December 1926, oriental manuscripts were kept in Samarkand by the decree of Academic Centre Board.<sup>41</sup> The Academic Centre was set up as an institution which contributed effectively for the development of cultural and historical oriental studies. Generally speaking, researching the system of organizational processes in the cultural field and their mechanism of Soviet administration shows that newly established socio-political system after October revolution influenced the development of science and education. Scientific and educational institutions which came up in that period became a factor for the integration and development of scientific ideas and researches. Such positive improvement was implemented by indirect endeavors and initiatives of national intelligentsia of that period and particularly jadids. The institutes paid great attention to the specific development of culture, through the study of culture, history and life style of local people. Later, they became material-technical basis for further establishment of scientific institutes.

However, due to the rise in the influence of despotic regime, the national intelligentsia and development of local nationality was perceived to be dangerous. Thus, the officials tried to ban any scientific and cultural institutes formed by national intelligentsia and to increase the number of institutes which corresponded "specific and suitable" reality of the Soviet regime. During 1930s, due to dangerous political environment, activities of all scientific research centres were banned. They had to follow all orders which came from the Centre. Though they were considered scientific-cultural institutes due to their names, structure and programs, the affairs they implemented did not correspond to these requirements.

#### CONCLUSION

To sum up, modern science and enlightenment, the process of the formation of educational system, organizational process and peculiarities witnessed complex and contradictory development in Uzbekistan during the first quarter of 20<sup>th</sup> century. Activities of front-row intelligentsia became very effective in these spheres. As the activities of local intelligentsia were against the Soviet policy, they were continuously under pressure. As a result, Soviet educational system was politicized and was oriented towards

ideological fulfillment. Despite this, the modern fundamental higher institution in Central Asia was established. The science centers which integrated the intellectual potential of both Uzbekistan and other Central Asian republics, became the foundation of higher educational and research institutes.

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## RURAL LAND SITUATION IN TURKESTAN UNDER THE TSARIST RULE\*

AKMAL BAZARBAEV

Land ownership and land rights during the Tsarist Russian period have not been studied widely. Study of land issue was begun during the period of the Russian empire itself. Russian orientalists and administrators collected materials about land issue during the period of their work in Turkestan and they published their works in journals, newspapers and official reports.<sup>1</sup> They usually described the nature of local land, types of land as well as system of using this resource. These are important source material because Russian scholars collected these materials in the period when there existed land disputes and some of them even participated in this process. At the end of 1920s-1930s, when the Bolshevik State won fully, scholars began to analyze land-water policies of the Russian empire in Turkestan.<sup>2</sup> These works which were published at that time, did not show the results of these policies in real life. But, during the period 1960s-1980s, method of studying the land issue changed dramatically and scholars analyzed it as a special topic.<sup>3</sup> Furthermore, the works which were published in the last decade analyze the influence of colonial legislation and bureaucracy on the landed property of local people.<sup>4</sup> Some works also discuss the property issue regarding land.<sup>5</sup>

This paper discusses property rights and land prices during the Russian empire. This paper demonstrates that the colonial legislation stimulated a shift towards private landownership in Jizzakh in this period, when land rights were still defined based on Islamic law. Land disputes were still solved according to Islamic law, but not in the same way as in the pre-colonial period. Colonial policy put special limits to Islamic law: it created incentives for individuals to claim any land and brought about

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the expansion of private property. This happened due to the colonial legislation, but individuals still had to act in the framework of *Sharia*. Hence, Russian policy did not establish a normal model of private property: it only brought about a change in the Islamic model of private property. To support this argument, litigations over land rights and the documentary trail produced by these litigations in particular *arḍnāma*, *rāpūrt*, *būyrūq*, and *ittīfāqnāma*, preserved in the Central State Archive of the Republic of Uzbekistan, have been consulted. The rights of the plaintiff and defendant as well as some ways of solving land disputes are also discussed here.

Due to the absence of law and misunderstandings between colonial administration and ordinary people in land issue, land prices were not stable. This analysis of land rights is related to the study of land prices and their evolution over time and space.

Land in Turkestan was divided into two parts according to the availability of water supply. The first group included cultivatable lands which were supplied by natural sources of water like rain and snow. This type of land was named *bahārikār* or *lalmikār*. The second type of land included irrigated lands which were supplied by canals and they were called *tramaī*.<sup>6</sup> All lands in Turkestan were not suitable for use. For example, at the beginning of 20th century, there were 837,434 *dessiatina* land in Jizzakh district which was part of Turkestan; 128,907 *dessiatina* of these lands were irrigated land and 272,382 *dessiatina* land were *lalmikār*. Other 436,145 *dessiatina* land were unfit for use.<sup>7</sup> In other words, 15.4 % of total land in Jizzakh district was irrigated land, 32.5 % was *lalmikār* land and 52.1 % of total land was unfit for use.<sup>8</sup>

Peasants in Turkestan usually would use irrigated and *lalmikār* land to plant. Lands in the steppe were only used by stockbreeders to feed livestock due to lack of water. In other words, approximately 50 % of land was usable for cultivation. However, all *lalmikār* lands were not used; peasants only used area of *lalmikār* land where there was a water source for humans.

From ancient times, these lands were used and owned by local people in Turkestan based on their customs or rules established by *sharīa* or *adat*. Furthermore, land issues were still being solved in *Sharīa* court and *biy* court in Turkestan in the period of the Russian empire. New statute established by the Russian authority also showed that land disputes would be solved according to local customs. However, some articles of this statute were limited to work with local customs. In particular, articles concerning with the division of administrative units and proclaiming free lands as

state lands but pressure on the local people to claim more lands.

After the Russian conquest, Turkestan which had its historical administrative unit in the period of Central Asian Khanates was divided into several administrative units, which destroyed the traditional rule of using land and water based on *Sharīa* and local customs.<sup>9</sup>

Article 73 of the statute established in 1886 for regulation Turkestan region states:<sup>10</sup> "73. Every district in which sedentary people lived, is divided into *volosts*, and *volosts* are divided into village communities."

It seems that a part of one administrative unit in the previous times was divided into several parts. Other articles in the statute mentioned the features considered necessary to divide administrative units:<sup>11</sup>

"74. Village communities are composed of one or more small villages, settlements, and *khutors* which are close to each other and have benefits on land use and irrigation chanals.

76. A *volost* consists of one to two thousand houses."

These articles show that administrative units were divided according to the number of houses and benefit of land-water use. However, we see that colonial authority ignored conditions of land-water use. On the contrary, they paid more attention to number of houses for providing convenience to control native people.

For instance, in September 1898, the military governor of Samarkand province ordered the commandant of Jizzakh district to collect information about conditions of *volosts* in Jizzakh.<sup>12</sup> It did so to fulfill articles 76 and 109 of the statute which showed that *volosts* included not more than 2,000 houses and yurts. At that time, when Qizilqum *volost* consisted of 2,647 yurt, Rabot and Zomin *volosts* consisted of 2,732 and 2,188 houses and it did not meet the requirement of the articles of the statute. For this reason, colonial administration had to make new *volost*. However, the commandant of Jizzakh district preferred the other way by passing one village community from one *volost* to other *volost*.<sup>13</sup> For example, colonial authority moved 43 houses from Zomin village community to Archa village, 17 houses to Shurcha village, 26 houses to Taylon village of Pshaghar *volost* and 25 houses to Yom *volost*. As a consequence, number of houses in Zomin village community decreased from 705 to 594.<sup>14</sup>

Furthermore, in 1914, people of Zomin, Qairma and Qaro Sirkali villages in Zomin village community wanted to be separated from other villages in this village community and they informed the chief of Zomin *volost* about it. Three reasons were provided by the people in support of their preference: firstly it was difficult to collect tax by one tax collector

leading to unequal division of tax among people.<sup>15</sup> The second reason was that the chief of this village community lived in the steppe and far from Zomin. For this reason, he could not do his duty.<sup>16</sup> The last, but the main reason was that the lands of these three villages were all mixed up with each other and were irrigated by one canal.<sup>17</sup> However, the last decision concerning this issue was done by the commandant of Jizzakh district. He ordered to divide Zomin village community into two parts so that this village community included 393 houses and the number of houses was not enough to make the two village communities.<sup>18</sup>

These are two cases concerning the division of administrative units in Turkestan: one of them happened because of increasing number of houses, whereas the second case was due to the benefit of land use for the local people and the conditions of both these cases were reflected in the statute. The colonial authority divided the administrative units when required due to the increasing number of houses, but not due to benefits of land use. This destroyed the conditions of land tenure used by the local people. Besides, the colonial administration did not establish special rule for land use in early period of their conquest.<sup>19</sup> In the Central Asian Khanates, property disputes were solved on the basis of *Sharīa* and customary law. Property rights began to be mixed as soon as colonial administration started to supervise *Sharīa* and customary law in Turkestan. It is true that the Russian empire established some statutes for controlling Turkestan and article 259 of the statute established in 1886, stated that land use must be worked according to local customs.<sup>20</sup> The statute, moreover, did not illustrate clearly the term "local custom".

Colonial administration ignored some local customs used by the local people. For instance, some properties of people related to land were based on oral tradition and collective memory in the period of Central Asian Khanates and colonial administration did not accept "these rules" which were not based on written sources. As a result land disputes came to fore, and it was difficult to solve such disputes. It took a lot of time and some disputes lasted several years as these were seen by *Sharīa* court or *biy* court and colonial administration. This condition led people to make a document for their property which was earlier based on oral tradition and was undocumented before. Person's appeals increased in the colonial period. This process increased when article 257 of the statute established in 1886 was introduced:<sup>21</sup> "257. Wild forests on lands owned by the native population, as well as free land are believed as state property."

In other words, the arrival of Russian colonialism complicated the

nature of local land disputes in Turkestan by adding new, previously unknown forms and categories. Before the establishment of colonial rule in Turkestan, problems related to land boundary were often related to the question of inheritance under Islamic law. After the Russian conquest, new land disputes arose related to the claim over empty lands, as well as new land and water access rights associated with these newly claimed lands.

Some archival sources show that some land and water were used by the community and these were communal property. For instance, in 1853, a community of Qipchoq in Jizzakh sold half of the water contained in the Qipchoq *arigh* which was communal property belonging to two individuals, named Khushwaqt Boy and Muhammad Karimboy and recorded the transaction in a document. But after 38 years, the Qipchoq community wrote a petition to a commandant of Jizzakh district, asking for return of their water. They justified this request based on the argument that the water was not sold by Qipchoq community, but rather was sold by 15 individuals of that community of Qipchoq. It was not valid according to the *Sharia*. According to the *Sharia*, selling water belonging to community by only 15 people was not legal. At that time, this particular Qipchoq community consisted of 150 people.<sup>22</sup>

The issue of communal ownership did not relate to water only; it also related to land. For example, the population in Soghison Qishloq which included 20 houses and was located in Jizzakh recorded a document for 35 botman of land located in Shurchi *mavze* in a *Qazi* court and this land became communal property. But the spokesman of this community lost this document. As a result, in 1889, a *Qazi* produced a new document about this land.<sup>23</sup> These examples demonstrate that there were documents for the validation of communal land and water. But, there was another type of communal land which usually went entirely undocumented. A major challenge faced by the Russian administration was the documentation of previously un-documented lands occupied periodically by semi-sedentary population according to the availability of water. Under the Khanates, no documents were necessary to legitimise the occupation of these lands. Under the Russian administration, however, land use previously based on shared custom was redefined and integrated into the colonial understanding of property rights. Relations between clans and communities illuminated these problems and progress in their resolution.

From some archival sources, it becomes clear that land ownership was not confirmed by documents, but by collective memory and oral

tradition. From these documents one can see that undocumented land ownership led to repeated land disputes in the colonial period. The new circumstances brought by colonial rule forced the documentation of previously undocumented lands. There were documents for the lands which belonged to sedentary people. At the same time, the lands which belonged to nomadic people were undocumented. The Tsarist government eventually reconciled itself to this discrepancy by a proclamation issued in 1886. In other words, the nomads did not need documents to occupy their ancestral lands under the new colonial rules. However, communal lands which were periodically occupied by semi-sedentary peoples based on oral tradition remained undefined under colonial law, which led to repeated disputes between clans and community.

For example, there was a dispute over a piece of land, which was named Dahol and was located in Zamin, one *volost* in Turkestan. Firstly, one Kyrgyz clan lived in this land and it was considered to be their property by oral tradition. However, after several years this land was abandoned by them. After that, a clan known by the name of Solin moved there and occupied this land and settled there. Later on, clan Khitoy Yuz moved into this area and asked clan Solin to give them some land for planting crops. Clan Khitoy Yuz cultivated this land for 2 to 3 years. After that they also abandoned this land. In 1870, 30 families of clan Khitoy Yuz came back from Hisor and reclaimed the land which was used by them 15 years ago. According to custom, they could reclaim a piece of land, if at least 15 years had passed after their departure. However, in this case 2 members of this community had left this land 10 years prior, a fact confirmed by numerous witnesses drawn from among the elders of the local population. For this reason, clan Khitoy Yuz lodged a land dispute against clan Solin.<sup>24</sup>

Prior to the Russian conquest, water access was considered to be paramount in relation to land use, but during the colonial period a number of other considerations became important as well. In other words, people tried to occupy land which was supplied by natural sources of water. During the pre-colonial period people usually avoided arid lands. As soon as train stations and factories were built, people began to occupy lands around them which were not necessarily conducive to agricultural cultivation. The newly built factories and train stations provided new opportunities which led to new settlements. For example, one train station named Obrucheva was built in Yom that was one *volost* in Turkestan. Before building this station, the lands around it did not relate to any community and were not used by anybody. After building this station,

clan Qirq, which lived in Jar Ariq village near Obrucheveva station, proclaimed themselves to be the legitimate owners of this land. Clan Qirq even sold some pieces of land to local people, who built numerous carvansarays on that land. As a result, year by year, the value of this land increased. But, after 5 or 6 years, another Uzbek clan, Quyon Quloqli claimed ownership of the land around Obrucheveva station. As a result, there was land dispute between the two clans that lasted 5 years. Unlike the previous examples, in this case there were neither documents nor witnesses to prove that these pieces of lands belonged to clan Quyon Quloqli. As a result, the colonial administration faced a difficult problem: should this dispute be according to *Sharīa* or colonial legislation? There was no clear answer to this dilemma; neither system had a specific system for dealing with this kind of dispute.

Ultimately, the commandant of Jizzakh district decided to solve it according to *Sharīa* because, Articles 210 and 242 of the statute showed that this kind of dispute should be managed according to local customs. For this reason the local Qazi court ruled in favor of clan Qirq. Moreover, the chief of Uchastka had forbidden the buying and selling of land which was located around Obrucheveva station.<sup>25</sup> K. K. Palen mentioned in his paper that *lalmikār* lands in Chardara *volost* in Jizzakh were considered the property of individual only until being cultivated by this person. Furthermore, he continues that ploughed *lalmikār* land could be surrendered rent, but cannot be sold as seen above.<sup>26</sup>

On the other hand, article 260 which let local people to pass free land or communal land to private property,<sup>27</sup> states: "260. Buildings and plantations generated by individual householders to consist in their use of land make up full ownership of these individuals."

The partition, distribution and documentation of communal lands were an entirely new phenomenon in the colonial period and created a variety of new challenges and problems. For example, 40 *tanābs* of pasture land located in Uchma village of Boghdon *volost* in Turkestan was previously the collective property of the whole village. In 1890, this land was divided into many pieces and every plot of land was claimed by the population of Uchma village. In order to document this partition, these people wrote a petition to the commandant of Jizzakh district to validate their action.<sup>28</sup> In this manner, land that was previously used collectively, transitioned into individual property with legal standing under the Russian system.

However, the population did not stop at the mere partition of

communal lands. When they finished distributing the land, they began to set up walls around a piece of land to isolate it from neighboring lands – all of which had been part of the same communal land only several years before. Some people of Tush Bulogh village located in Chashmi Ob *volost* in Turkestan were cultivating a piece of land which was owned communally by the village, which they walled off from the rest of the communal land. After several years, they were going to build a house in this land. But, two people of this village were against the partition of these lands. But, when these two people were given a robe as a conciliatory gesture, they abandoned their complaint and the land of the village was distributed equally among people.<sup>29</sup>

We have seen that rights of plaintiff and defendant in land issue did not change, but new types of land disputes appeared and process of solving land disputes was controlled by colonial administration. Furthermore, it is clear from some archival documents that people's interest toward land use did not change and each society tried to protect their land according to their interest. For instance, on 23 April 1890, a petition was written to the commandant of Jizzakh by some individuals named Zokir Boy, Usta Avaz Badal ughli, Haydar Bek Boy Er Nazar ughli, Shokir Botir Boy ughli asking Muhr Kandlik to obey the Jizzakh *Aqsaqol*. It was about that some numerous stockbreeders whose names were unknown and obeyed to Pistali Tow *volost* moved to their land and settled down in their sowing area. Besides, they were feeding their cattle in their area under grain crops. For this reason, they asked the commandant of Jizzakh to transfer them to a place where they lived.<sup>30</sup>

Not only the sedentary people protected their sowing areas, at that time stockbreeders also tried to protect their pasture from peasants. On 4 July 1890, a petition was written to the commandant of Jizzakh by one individual named Rahmon Birdi Karim Birdi ughli from the Turk community which lived in Bish Bulogh Qishloq located in Zamin. It was about that there was a piece of land located in Qara Quduq *mavze* and was ordered to be a pasture. But some people of Jaloir qishloq in Zamin *volost* planted water-melons, melons and sesame in this pasture. For this reason, he asked the commandant to ban this plantation.<sup>31</sup>

It seems clear that every group had their purpose to use land, different from each other. While the sedentary people were occupying lands for planting, nomadic people were claiming land for feeding their cattle. In other words, their interest towards land was kept as during the pre-colonial period.

Increasing land disputes and reclaiming of lands impacted upon the price of land. It is seen more in the price of *lalmikār* land. If one compares land prices in two different periods in one space, one can see that value of *lalmikār* land had increased. For example, in 1891, the commandant of Jizzakh district asked chiefs of all *volosts* to send information about the land prices in every *volost*.<sup>32</sup> The price of *lalmikār* land distinguished from one place to another place and one *ṭanāb* of this type of land was sold from 1 sum 20 kopeck to 7 sums in Jizzakh district. For example, land price in Sintob *volost* was 1 sum 20 kopeck, while as it was 3 sums in Sangzor, Yom and Zomin *volosts*. The value of *lalmikār* land was more expensive in Boghdon and Nakrut *volosts* and it was 5-7 sums.<sup>33</sup>

Archival sources show that value of *lalmikār* land increased during the period. In 1900, the commandant of Jizzakh asked for information about the cheapest and the most expensive prices of irrigated, *lalmikār*, pasture lands and other types of lands in the *volosts* of Jizzakh.<sup>34</sup> One batman *lalmikār* land in Savruk, Uzbekiya, Yangi Qurghan, Sankzar and Yom *volosts* was valued 20 sums and the cheapest was from 10 to 16 sums. The value of one *batmān* of this type of land in Rabat *volost* was more expensive than other places and it became 50 sums, the cheapest being 20 sums.<sup>35</sup>

From time to time, non-farm lands began to be sold, which had been used by local rural communities. For instance, in 1900, colonial administration tried to define the price of pasture. Pastures in many *volosts* of Jizzakh were not sold. There was no business transaction related to pastures in Rabat, Yangi Qurghan, Sankzar, Chashmi Ob, Yom, Qoratosh, Zomin and Sintob *volosts*.<sup>36</sup> Pasture in Sintob *volost* was not sold because of that there was a custom of native people to feed livestock.<sup>37</sup> The chief of Sankzar *volost* reported to the commandant of Jizzakh that pastures in his place were not sold. However, if it would be sold, its value would be from 8 sums to 12 sums.<sup>38</sup> However, pastures in some *volosts* began to sell. For example, the expensive price of pasture in Savruk and Uzbekiya was 20 sums and the cheapest was 6-8 sums.<sup>39</sup>

To sum up, the Russian Empire transformed colonized societies, but it seldom used state power to transform the society.<sup>40</sup> Incorrect assumptions made by Russian lawmakers as to the "tradition" of Muslims' land rights caused substantial loophole in the application of colonial laws.<sup>41</sup> As a result, its land was reclaimed by private persons. In the period of the Khanates, *Qāzī* institution played main role in such disputes. During the period of the Russian empire, this process was controlled by the colonial



administration. In other words, colonial administration became the managing organization, even though it was continuing to solve disputes according to *Shari'a* and customary law. When the rights of plaintiff and defendant were left almost unchanged, the nature of land disputes and administrative structure of solving disputes differed from those of the pre-colonial period.

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# ETHNOPEDAGOGICS OF UZBEKS

BARNO UBAYDULLAEVA

## INTRODUCTION

Political, economic, spiritual-cultural changes and processes of globalization took place in the world at the end of the 20<sup>th</sup> and the beginning of 21<sup>st</sup> centuries, resulting in the erosion of some national and local traditions in different cultures. The impact of globalization also touched Central Asia, including Uzbekistan. Changes connected with the processes of urbanization, market economy conditions and other aspects of globalization influenced the modern life way, culture and world outlook of Uzbek people. Nevertheless, the role of traditional heritage remains strong in the spiritual culture of Uzbeks. This article dwells upon the role of Uzbek traditional customs on children's education in the life of modern Uzbek society. It particularly deals with the elements of ethnopedagogics of the Uzbek people: the goal of child upbringing, stages of education, its methods and means, character of education in two centers of traditional education – in the family and in the *makhalla* (Uzbek traditional quarters), the preservation of traditional culture in modern life conditions. The author opines that Uzbek pedagogy has its own peculiarities, and it reflects the Uzbek mentality. The author feels that the people have preserved their social experiences in traditional education, in the conditions of globalization. The author has carried out ethnographic expeditions in Surkhandarya, Namangan, Fergana regions and Tashkent city of Uzbekistan during 2007-2014, for the purpose of this study.

## ETHNOPEDAGOGY AND ITS HISTORICAL AND PHILOSOPHICAL ROOTS

Traditions of education are an important part of the spiritual heritage of

the nation. In recent years the term “ethno-pedagogics” is being widely used. G.N. Volkov, the well-known expert in this field emphasizes that “ethno-pedagogy could be, in general, presented as a history and theory of the national (natural, ordinary, non-formal, non-school, traditional) education. It collects and organizes people’s knowledge about the education of children, folk wisdom reflected in religious beliefs, oral traditions, family and social structures, way of life, traditions, etc., namely the whole pedagogical potential influencing the processes of historical-cultural formation of the person”.<sup>1</sup> In our opinion ethnopedagogics - is means and methods of social impact on the child, in which the person will develop and assimilate the norms, values, experience, traditions and customs of certain people.

Methods of treatment of children, child care and upbringing of certain people also reflect the culture and mentality of this people. In this case, through the processes of parenting there is a continuity of traditions. The Uzbek society like others has its own methods and ethno-pedagogical model in educating the younger generation. This ethno-pedagogical model was formed during the centuries in connection with the historical development of the people, their everyday life and national-ethnic appearance. It has three major historical bases: 1) practical experience of the people in education gathered during the centuries; 2) religious basis; 3) philosophical and ethical (theoretical) basis. These bases are directly linked and complement each other. The practical experience of the people, is most important place among them and to some extent it is based on the philosophical-ethical and theoretical foundations. The religious basis includes pre-Islamic (in particular Zoroastrian, etc.) and Islamic family relationships and demands of child education.

Philosophical-ethical research in its turn is divided into two parts: firstly, people’s oral tradition (tales, epics, proverbs, riddles, etc.) and folklore; secondly views and thoughts of Abu Nasr Farabi, Abu Rayhan Biruni, Ibn Sina, Yusuf Khas Hodjib, Alisher Navoi and other Central Asian thinkers based on Islamic teachings and human values.

Ancestors of the Uzbek people raised the younger generation on the basis of this model for centuries. During the Soviet period sufficient attention was not given to public education due to the fact that educational processes of the younger generation were organized on the basis of ideological factors. Many aspects of traditional education were assessed as “antipedagogical”<sup>2</sup> or under “influence of Islam”.<sup>3</sup> But despite this, people’s experience on professional values was preserved as an important

foundation in the socialization of the young generation.

TRADITIONAL EDUCATIONAL EXPERIENCE AS THE BASIS  
OF UZBEK ETHNOPEDAGOGY

*Attitudes to the birth of a child*

In the traditions of all nations, giving birth to a healthy child and protection against childlessness are important. To this end, a number of different rites and customs developed, in which the people believe. The Uzbek people have a set of rituals, customs and superstitions connected with the wedding ceremonies, and they clearly express the desire to have many and healthy children. In general, wedding ceremonies and post-wedding stage can be viewed as preparation for childbirth. After the wedding stage, the forty days' cycle was strictly kept by Uzbeks and is called as *Chilla*.<sup>4</sup> During the cycle of *Chilla* certain taboos were directed on the bride and groom, mainly aimed at protecting young people from various excesses and providing them with appropriate conditions to conceive a healthy baby. Rites and customs, which were held during a woman's pregnancy period aimed at creating conditions for the healthy growth of the foetus and the normal state of the maternal organism in order to avoid problems during childbirth. There are certain taboos – i.e. the system of limitations and prohibitions directed to protection of the body of a pregnant woman from external negative influences. Her protection strengthened the special attitude and condescension of relatives to her. For example, among the Uzbek people, pregnant women did not go to un-illuminated dark and dirty places, so that they can not be frightened and put in stressful situations. They also limit their contacts with strange women, and with people of a bad reputation, and so on. It was necessary to provide a variety of food to such women to release them from the kinds of heavy labor and to protect them from mental stress.

*Care for newborns and infants*

After the birth of the child in the first stage special attention was paid to the restoration of health and care of women who gave birth to baby. Central Asian peoples, in particular Uzbeks call this cycle as a *chilla*, and it lasts for 40 days. Most of the customs and rituals in this cycle focus on prohibitions and taboos. But these taboos differ from the prohibitions under forty days' cycles after wedding stage and during the pregnancy period.

The most important among them is that the mother and child during the 40 days' cycle should not be left alone in their room and they should not turn off the light there. In ancient times, the forty days' cycle contained even special days towards stronger protection of mother and child. These days included 5<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup> nights after birth which were considered dangerous. At these days older women gathered around a woman who gave birth, guarding her all night. We are trying to find an answer to the question that why these nights were considered dangerous? All this was due to the dissection of the umbilical cord of the baby. This event was considered important in the life of the baby in ancient times. There were many cases when babies died in case of injury in the umbilical cord and untimely dissection. In this regard, there was developed the rite of "dangerous days". Especially the fifth night was considered the most dangerous and is known among the people as the rite of *Besh kecha* (fifth night). So, the above mentioned steps differ from each other in purpose and directions of the content. The wedding traditions would focus on the bride and groom. But during the pregnancy period and after birth of the baby, special attention was paid to woman and infant in the forty days' cycle of *chilla*. After the first forty days' cycle more attention was paid to baby.

The people gathered some knowledge about the psychological and age peculiarities of children. In the education of the child, sexual and gender features are taken into consideration. The education of baby, newborn, children, adolescents and girls were very different from each other. The age level of children was given the following names: The first stage - infant stage, (in Uzbek *chaqa, buvak, jiji, ninish* etc.) includes the period from the birth of baby till one year old. The second is the baby period (in Uzbek *gudak bachcha, murgak*) – from one year till three years old; the third stage – childhood (in Uzbek *bola, mayda bachcha, sagir yosh*) from 3-4 years till 12 years old; and the fourth stage called – adolescence period (*usmir, rasta, kabir yosh*) from 12 years old till 15-16 years old.

The Uzbek cradle - *beshtik*<sup>5</sup> takes an important place in the traditions devoted to the care of infants. In Uzbek culture the cradle *beshtik* is not only a tool to which the infant was tied or only an element of the objective world of the child. It is considered a holy thing which plays an important role in the care of the baby, as well as in the future of the child and even his or her family. In connection with this, a lot of customs and rituals associated with the Uzbek cradle *beshtik*<sup>6</sup> were developed. This study seeks to examine these rites and customs, and to analyze the practical relevance

of the Uzbek cradle - *beshtik*. First of all, it should be emphasized that the first blow in the cradle took the form of a special ceremony. So after dissection of the umbilical cord female relatives and neighbors, were invited and in presence of these women some elderly and experienced close relative woman put the baby into the cradle (*beshtik*) showing the procedure of laying the baby in the cradle to young mother. So, in the popular practice were developed the terms of laying their baby into the cradle, and they were transferred to young mothers by older experienced women. Researches have shown that up to 70-80 years of the 20<sup>th</sup> century, Uzbek cradle *beshtik* was an important equipment in child care. According to the candidate of medical sciences A.Faqirov the advantages of the Uzbek cradle *beshtik* in the child's upbringing are environmentally convenient, and it adapts to the correct development of the child's body and is easy in usage.<sup>7</sup> Most older informants stated that the Uzbek cradle *beshtik* is very convenient and useful in the care of infants. For example, according to the informant, who is the mother of 10 children, *beshtik* was her main "helper" in the education of her kids.<sup>8</sup> This information was also collected from the *makhallas* (quarters of Tashkent city), which is the largest city in the region.<sup>9</sup>

Heritage of the great thinkers of Central Asia plays an important role in the ethnopedagogics of the Uzbek people. One of these thinkers, Ibn Sina said in particular about education that "to temper the baby's body needs two things: the first, slowly rocking the cradle, and the second is a presence of lullaby.<sup>10</sup> Another thinker emphasized the beneficial properties of mother's milk in the healthy growth of the child. In his view, "the child must be fed as much as possible with the mother's milk, since the infant body easily accepts the mother's milk and absorbs it.<sup>11</sup> The verse of 233 of the *Sura of Bakara* of Qur'an states that mothers should breastfeed their babies for 2 years.<sup>12</sup>

Another important point in the Uzbek mentality is the superiority of public opinion, which appreciates the sacredness of the family, friendly relations between relatives, help to the poor people, respect for elders and young ones, and hospitality. In a word, the Uzbeks have a negative attitude towards selfishness; children are mostly directed to altruism – to be loyal to the family and relatives.

The main purpose of the socialization of children is to maintain the continuity of generations, the transmission of values to the next generation and strengthening of the role of the family in the community. These qualities are gradually formed through a variety of methods and tools

step by step in the family and community, which are the main centers of traditional education. The initial and main core of public education is the family education. Since the most important stage in human life – the infant stage takes place in the family and upbringing in this age shapes the man. This step also serves as a basis for the formation of the national or mental characters of the people. This idea was put forward in 30-40 years of the 20<sup>th</sup> century in the United States and it was a subject of many ethnographic researches. In the words of the psychiatrist A. Cardiner: "From the first days of the birth of the child the external environment affected him, and above all, the specific methods of infant care in any society: ways of feeding, carrying, laying, and later - walking training, speech, cleanliness and so on. These early childhood experiences impose their mark on the identity of the person for life, as a result shapes 'basic personality'".<sup>13</sup> Proponents of this idea believe that through the study of methods of education of kids in every nation, its culture can be learnt.

Despite the fact that the birth of a child is seen with joy by the Uzbeks, in the process of raising a child the establishment of close contacts with children and open expression of love to them through kisses and cuddles calling them "my little daughter" and "my little boy" is not welcome. Such behavior on the one hand was considered shameful in front of others, but on the other hand Uzbeks believed that in such cases, children can grow capricious. Therefore, Uzbeks rarely tried to take a baby in arms.<sup>14</sup> Here one can see the specifics of the educating method of the Uzbeks. In fact, a newborn child more belonged to grandparents than own young parents. Grandparents remained mainly engaged in raising a child, as they have an experience gained through the observation of their children, that is, the parents of the baby. In short, the method of education of Uzbeks from time to time included two stages: in the first stage the parents limited themselves with the observation and study of their children - that is become passive participants in the education; in the second stage - they figured as active participants in the older age when grandchildren were born, implementing their knowledge in practical life. More specifically, participants in the educational process in parallel are mother and grandmother until they grow a baby. In general, the mother immediately takes care of the baby, and the grandmother controls the process. The role of participation of the older generation in education increases due to the transition from infancy to children's stage.

Ancestors of Uzbeks understood an excessive sensitivity and emotionality of children and therefore a practice of soft attitude was



widespread. They tried not to break the spiritual condition. They probably through their practical life know that ferocity, rigor and strict limitations and requirements affect negatively the behavior and psychology of the child. The respect for children in the Uzbek people was emphasized by many researchers who have studied the Central Asian peoples.<sup>15</sup> Many experienced parents also stressed upon the establishment of good relationship with babies. For example, the father who raised nine children in particular said that “the kids up to 3 years need to be indulged and pampered, to some extent, and if you do not hit the baby at this age and establish good relations with him, the child will grow up docile, able to listen to the elders and submissive and if vice versa the child will be moody and stubborn”.<sup>16</sup> Ibn Sina has opined on this issue: “it is important to maintain sobriety in the children’s behavior. To do this, parents should always be prepared to give the child what he wants, or vice versa alienate him from those things which he does not want. In this case, the child is brought up with good and better character. In families where this method of education is not applicable children grow testy, evil, cowardly and weak”.<sup>17</sup>

Ways of disciplining a child are closely connected to his age. Here too, there are cultural differences. E. Goldfranc on this principle distinguishes four types of groups: the community, where in early and late childhood discipline is weak; the community, where in the early and late childhood discipline is strict; the community, where in early childhood discipline is strict, and in late childhood - weak; the community, where in early childhood discipline is weak, and in late childhood – strict.<sup>18</sup> For example, the Russian model of education under this scheme must be attributed to the third type, considering that strict and systematic disciplining need exactly young children, and an external control should subside and gradually independence should be provided to the child. As we have seen above in Uzbeks, as well as in other Central Asian people things are different. Young children provide maximum freedom, punishments and restrictions do not apply to them; and the discipline in very strict form, appears later as per the growth of a child and rules of the behavior are accepted by the older generation. In educational traditions of the Uzbek people, parents keep certain distance in relation to the child, and conditions of the distance are determined by the majority of grandparents.

*Childhood and adolescence*

We can not put a hard line between childhood and adolescence. In fact, 5-6 years old boys gradually go out of the control of mothers or women, and join the circle of boys and men. Since that time, methods of education of boys or girls differ from each other. Girls are brought up by women's manners and boys by men's manners. If in the education of girls the family takes the principal place, in the second stage of the education of boys it is the society (community). So in the method of public education one sees gender features. Here girls are prepared in the role of wife, mother and housewife, and boys in the role of husband, father and head of the family, caretaker and member of the community. Ethnographic data shows that the educational traditions of Uzbeks are aiming to educate boys as courageous, determined, caring for their children and wives and as responsible people. The girls are a symbol of modesty, shyness, humility, obedience, and modesty.

Uzbek educational traditions also differ in the degree of liability for the education of boys and girls. In the education of girls the responsibility of the family is high. In the education of boys a part of the responsibility is put on the *makhalla* (the quarter community) and relatives, and sometimes on the crafts masters. Studies and observations indicate a violation of traditional gender disparities in education, which in most cases lead to negative consequences. This leads to girls becoming an indifferent and even hateful for the family and children. This disadvantage is clearly evident in the education of boys. According to Yu. Ryurikov "the femininity lost by women does not disappear. On some strange law of conservation of psychological energy it goes to men. At the same time features which for women have highest dignity, turn as their opposites: the softness becomes spinelessness, an attention to detail becomes a pettiness, maternal care – cowardice, leaving the eternal male role and becoming "stone wall".<sup>19</sup> In this regard, it is necessary to maintain gender difference in education, to educate girls and boys in their respective roles.

When we talk about traditional methods of education in Uzbeks, it should be emphasized that in their upbringing, the younger generation stayed away from verbal contacts, and was mostly based on the exemplary imitation. As correctly noted by S.P. Polyakov: "... very little time is given to education through using words. The main burden falls on education by examples and actions. The word is only used for commenting upon actions and behavior".<sup>20</sup> Despite the fact that the Uzbek people have rich

folk heritage, the strong influence of the educators has also been important.

The most proper way in the education of children is the correct definition of the proportions of rewards and punishments. In the tradition of public education, the children are rewarded for the correct behavior, and given some penalties for misconduct. Parents showed their displeasure towards their kids with expressions, limiting verbal contacts; through notes and banning certain things for children. In some cases they also used physical punishments. In Uzbek families there are also parents who believe that physical punishment will be helpful in raising their children, and that the child must tolerate and normally accept these penalties. The number of parents who approve physical punishment is lower among the older generation in comparison with the young parents. According to the majority of older parents, the use of physical punishment of children has a negative effect on their psychological state, and as a result they become stubborn, and that it is necessary to educate the younger generation through good words. The punishment should be limited to just the comments.<sup>21</sup>

#### RELATIONSHIP BETWEEN PARENTS AND CHILDREN

The family environment, the relationship of family members, especially parents and children play an important role in family education. The studies identified 4 following types of family models in modern Uzbek families: Families where the father has authoritarian rule; families in which the father's role is higher; "the families, based on equal partnership" and "families, based on the mother's board". The first and second models can also be called traditional models of family. Analysis of factors and conditions that influenced the formation of these models shows that status and position of the father and mother in Uzbek family gradually changed. In general, these steps can be divided into three periods: trends peculiar to 50-60 years of the last century; trends peculiar to 60-80 years of the last century; trends typically for the period of early 1990s to the present day.

In the first stage traditional views on the status, position and role of the father in Uzbek family was peculiar almost to all Uzbek families, and wide spread among the first and the second models of the family. Modern families based on mutual collaboration of father and mother were significant minority.

The second stage (the 60-80 years of the last century) witnessed economic and spiritual policy (Russification, the propaganda of the Soviet

way of life, pursuit of religious education, negative attitudes to the high status of father as “a remnant of feudalism”, the principle of “equal cooperation” and others) conducted by the Soviet government in the region. This created favorable conditions for the growth of the third model of the family.

The transition to the market economy in Uzbekistan increased migration (distancing of fathers from their family) and globalization (the influence of other cultures) processes. This also led to the change of traditional views on the role of father and mother in the family. The fourth model of the family originated exactly during this period. Today one can meet all four models of the family in the modern Uzbek society. In most cases, the relationships inherent in all models are found in mixed form. Improper distribution of relations between parents and children, and role of father and mother in them, can lead to violation of gender differences.

#### *Makhalla*<sup>22</sup> COMMUNITY – IMPORTANT SOURCE OF UZBEK ETHNOPEDAGOGICS

Another hotbed of implementation of the national traditions of education or traditional institution of socialization is the community of *makhalla*. In educational traditions of the Central Asian people it has a big impact. Since ancient times, the Uzbek people lived in harmony with their neighbours in the *makhalla*. The role of *makhalla* in the socialization of the young generation is determined by the presence of influencing factors and the degree of impact on the socialization of children. The main factors are: a) presence of social control; b) the role and authority of elders; c) the rites and customs being done within the community (weddings, celebrations, holidays, funerals, *hashars* (voluntary public mutual), meetings; d) meetings of peers in the *makhalla*. The essence of social control is that people are not indifferent to each other within the community, they maintain close contacts with other members and disseminate information about each member of the community.

Those people were highly respected in the *makhalla*, whose lifestyle and behavior completely coincided with the norms of the Uzbek etiquette, that is, they were “good” people whom the community could emulate. Secondly, they would love the *makhalla*, know well the conditions of the *makhalla*, have full information about the members of the *makhalla*; thirdly they must know well, respect and take part in the traditional customs and ceremonies; and fourthly they have the ability to influence others. In

most cases, the elders were elected by the community from those people. Another factor is a community of peers, and the *makhalla* has a great opportunity for the formation of this community, which is formed by the peers of the children in the *makhalla* who live nearby. It is appropriate to emphasize that in the socialization of boys and girls in adolescence age the influence of the *makhalla* appears in differential two forms. The *makhalla* community has direct influence on the socialization of boys and mediocre impact on the socialization of girls. That is, girls learn norms of ethics in the community through their mothers, relatives and women neighbors. In the traditional education of the Uzbek people, the system of values in the family and the *makhalla* environment are intertwined. In general, traditional *makhalla* is a strong factor in socialization along the ethical standards of the Uzbek people and in this process the opinion of the majority is important. The majority maintains traditional attitudes and ethical norms. Despite the implementation of social and political agenda of the communist ideology by the village councils and *makhalla* committees, the traditional *makhalla* united children on the basis of spiritual and moral values.

#### PRESERVATION OF ETHNOPEDAGOGICAL TRADITIONS

Socio-economic, cultural and spiritual changes taking place in Uzbekistan have significant impact on the lifestyle, culture and outlook of the people. In particular, the ethnopedagogical culture suffered some changes: got some new properties and lost some. It may be pointed here that children today are not raised in families with three generations. Also today, many young parents want to raise their children alone. In this process, they almost do not rely on the educational experience of the parents based on their ethnopedagogical information and knowledge. Modern parents quietly cuddle their children and carry them in public places.

Results of sociological surveys give us more accurate idea about the ethnopedagogical culture of the people. According to the survey, 76% of respondents acknowledge the assistance of the older generation in the education of their children. So participation and help of grandparents in the education of kids still remains high.

According to results about keeping the forty day's cycle of *chilla*, 82.5% of respondents answered "yes, I keep this custom". To the question "is it necessary to adhere to taboos of forty days' cycle of *chilla* with infant", 12% said that they "observe some points" and 5.5% replaced in negative

“no I do not observe”. The survey results show that the rituals associated with the cycle of *chilla* are widely respected. Even in the city of Tashkent, the percentage of opponents of forty days’ cycle of *chila* was only 5.7.<sup>23</sup>

According to results of sociological surveys conducted in order to determine the percentage of the Uzbeks having cradle *beshtik*, 80.5% of respondents answered “yes” to the question “Does your baby sleep in *beshtik*”. Recently, some young parents also approved the method subject to the requirements of discipline in the two age levels.

The *makhalla* has undergone some changes as an institution of the education of the community. During the period of its independence, Uzbekistan revived some aspects of the traditional education and traditional activity of *makhalla*. Today *makhalla* has become reliable pillar of the state and performs new tasks such as the control of school education, improving political and juridical knowledge of the young people, teaching them about national identity, promoting healthy lifestyle and other such general tasks.

#### CONCLUSION

Studies have shown that a healthy family atmosphere of the families with three generations has great opportunities for the education of children in comparison with the families with two generations. Firstly, the representatives of the older generation developed their own experience in the education of children. In this regard the result would be more effective if more experienced grandparents are directly engaged in the education of the child. Secondly, most of the older generation when they have grandchildren are in the retirement age and, accordingly, would be free from government and household tasks. Thus they could safely give sufficient time to the upbringing of children. Thirdly, the older generation is more patient and calm in comparison with young parents. At this age a person’s character becomes more perfect shape and begins to assess the situations more deeply.

Two sources of preservation of traditional Uzbek educational method are – multi-generational families and the community of the traditional type called as *makhalla*. Social and economic changes, especially, the processes of globalization which took place in recent years, had an impact on the state of relationship between parents and children. Despite the superiority of traditional outlooks that supported authoritarian position of father in the family among the Uzbeks, in practical life the status and

role of father and mother in the family are closely linked to the socio-economic status of the family, as well as the spiritual atmosphere of the family.

Therefore, material and religious factors occupy an important place. One can conclude that the Uzbek pedagogy has kept its traditional features to the present day, due to several factors. During the Soviet era the upbringing and education were focused on ideological propaganda. It included atheistic propaganda, propaganda of Russian culture and spread of the Russian language and also attempts to arouse negative attitude towards national rites and customs. But in the two environments (family and community), socialization had a traditional look and due to its orientation towards the preservation of national and ethnic features such efforts did not yield the desired results of the authorities. Even a big part of the Uzbek secondary schools were located in the communities where traditional communal relations had deep roots. Besides, teachers who taught there were representatives of traditional communities, and therefore the views of the traditional methods of education have continued there too. The orientation of Uzbekistan's economy and the low rate of urbanization and migration processes have created favorable circumstances for the preservation of traditional ways of life and attitudes associated with it. But on the other hand some principles of "communist behavior" overlap to some extent with the etiquette of the Islamic faith. This includes the sanctity of marriage, strengthening family relationships, caring for the poor, community solidarity, etc. In this regard, the views associated with human values in Islam are preserved as customs and rituals. At the time of independence, in Uzbekistan on the one hand there was increasing urbanization and migration processes in the transition to market economy. On the other side, with a strong pace of globalization there were attempts by different foreign cultures to have some influence on the traditional culture. In this regard, the basis of the spiritual policy of Uzbekistan is aimed at restoring the national traditional culture, particularly the preservation of traditions of Uzbek education.

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3. In the work of S.P.Polyakova called "traditionalism in contemporary Central Asian society" and published in 1989, the educational traditions of Uzbek people have been assessed as religious education and being contrary to the atheistic education. See S.P.Polyakov, *Traditsionalizm v sovremennom sredneaziatskom obshchestve*. Moscow, 1989.pp.42-60.
4. The word *chilla* from Persian world *chihl*, means forty.
5. The Uzbek cradle *beshtik* is made from wood, its integral part includes the tube (*sumac*) that is inserted into a child lying in *beshtik*, between the legs to drain urine; ceramic pot; cradle utensils; mattresses and blankets. The tube (*sumac*) and the ceramic pot (*tuwak*) were adapted for toilet needs, prepared separately for boys and girls. The pot was made of ceramics, in the cradle *beshtik* was made separate circular incision. The tube was placed in a pot. A mattress is placed in the cradle called *kovus* in the inner part made from barley and wheat straw. On *kovus* was put small mattress called *kurpacha* made of cotton. Externally the Uzbek cradle *beshtik* was covered with blankets of fine fabrics to protect the child from temperature changes – heat and cold, and insects. These covers (*yopkich*) were changed according to climatic conditions. In summer these were prepared from thin cotton and coarse calico fabrics, and in winter mainly from dense (velvet) mattresses.
6. For example, when Uzbeks buy the cradle *beshtik*, they should definitely pay the amount which the seller says. Otherwise it is believed that the person is trading the life of the child. But if the child laid in the cradle was dead, the cradle is not used for other children and a new one is bought.
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## INTELLIGENTSIA OF UZBEKISTAN AS A SOCIAL STRATA

SEVARA PULATOVA

Large-scale transformation in Uzbekistan has affected all sections of society and the dynamically continuing transformation process has led to appearance of new social commonality and increase in their inter-relations. Study of the social stratification of contemporary Uzbekistan society, particularly by using comparative analysis and determining the status of intelligentsia in the social stratification of society, will help better understand and assess these changes.

The Soviet academic literature, in accordance with the requirements of official (Soviet) ideology opined from the perspective of tripartite structure: class of workers and class of collective peasants as well as social strata – people’s intelligentsia. The stratum of people’s intelligentsia comprised of members of (Communist party) and state elite as well as doctors, ordinary teachers, engineers and (army) generals. But in real life everything was different and the said tripartite model, incorrectly and incompletely reflected the picture of social stratification of the Soviet society, whereas in reality there existed strong hierarchy.

In the past different paradigm for study of social stratification have developed. For the description of modern society, the sociologists are using multi-dimensional stratification model using such criteria as property status and income, education, positions in government agencies, social status and prestige and self-identification. This writer is using the following models of social stratification of society in the course of this study.

Researching the social structure of Soviet society, the (US) sociologist A.Inkels separated 9 groups. According to this model the intelligentsia was extremely inhomogenous and had complicated structure. In fact there

existed **the upper class of intelligentsia** which had high privileges, **the middle class of intelligentsia** which had middle level of incomes and privileges and also so called “**white collar workers**” – the non-management employees of offices, accountants, teachers and doctors who comprised the lower border of decent standard of life. These strata of intelligentsia comprised accordingly 2<sup>nd</sup>, 4<sup>th</sup> and 5<sup>th</sup> strata of the social stratification of Soviet society.

According to other model, offered by academician of Russian Academy of Sciences T.I. Zaslavskaya, the social stratification of Soviet society consisted of three classes: **the upper class**, to which belonged the nomenclature – the upper class of (Communist party), military, state and economic bureaucracy; **the stratum, which provided services to the upper class** – middle managers, ideological workers, party reporters, propagandists and social science teachers, officers of the army, navy, KGB, police, medical staff of special clinics, writers, diplomats, drivers of personal vehicles (personal servants); and **lower class** – wage earners, working for government – workers, peasants, ordinary intelligentsia and servants. This model also shows the inhomogeneity of the intelligentsia and its complicated structure.

There existed other models of stratification according to income level. So, according to the level of material well-being it is possible to separate the following strata: rich, wealthy, well-fixed, lower-income and poor (lower bracket).

It is remarkable that in the stratification of Soviet society, the interdependence of cultural, political and economic status of its members was pretty weak. For example, the specialists in humanities were paid lower than workers. Average monthly earning of workers in 1980 was – 182.5, in 1985 – 208.5, in 1990 – 285.6 rubles while the average monthly earning of cultural workers in 1980 amounted to 111.3, in 1985 – 117.3, in 1990 – 165.9 rubles.<sup>1</sup>

It is also important to note that among those representatives of top echelons of power, who formed the state policy including in the area of culture and education, there were not many highly educated people. At the same time the ingeniously thinking and gifted artistic intellectuals were rather persecuted than encouraged. Uzbek philosopher A. Erkayev writes: “Distrust of the educated people, intelligentsia, relation to them as to extraneous elements was always appropriate for the Soviet power and such behavior came out from Lenin and Stalin themselves.”<sup>2</sup> The critical role in the location of groups on the social ladder was played by their

political potential, which was determined by the place occupied in party-state hierarchy.

The above quoted models clearly demonstrate that the intelligentsia occupied uncertain place in the social stratification of the Soviet society. But many questions arise regarding the place of intelligentsia in modern society. Before trying to answer these questions, it is necessary to answer the other one: "Whom today we could classify as an intelligentsia?" Academic literature provides different interpretations regarding the concept "intelligentsia". In the Dictionaries the word "intelligentsia" derives from the Latin word "intelligens" and is translated as "competent", "prehensory" and "sapiens". The intelligentsia is a social stratum which unites those people who are professionally engaged in intellectual pursuits and possess specialized knowledge necessary for such work (engineers, technicians, doctors, teachers, lawyers, scientific and art workers).<sup>3</sup>

In fact the intelligentsia is complicated and multifaceted phenomenon of world culture. It is difficult to explain what is intelligentsia by using simple terms of social structure and as a social group with certain characteristics and functions – education, enlightenment, creative work, and so on. The Russian concept "intelligent" is corresponding with Uzbek concept *ziyoli*, which also has very capacious and multifaceted meaning.

Western sociology does not use this term and mostly uses the concept "specialist" and "intellectual." Russian concept "intelligent" and Uzbek language concept *ziyoli* are very consonant by implication and both these words have rather spiritual and moral determination.

This concept, as well-known Uzbek historian B.V. Khasanov writes, "gained political character in USSR ... for Uzbekistan, without serious reservations, is unacceptable. The specific of our republic and whole Central Asia in this context lies in the fact that from time immemorial and especially from the time of appearance of new educational facilities, cultural stratum was most active among the native population socially, who were the most educated representatives of the society not infrequently from amongst workers and peasants."

The representatives of cultural stratum, with rare exceptions, did not isolate themselves from popular masses, from national and religious customs and traditions. Such representatives were named *ziyoli*, *ziyolilar* (derived from old-Uzbek word *ziyo* – light, shine, radiance) and that underlined their social position and their role as enlighteners, disseminators.<sup>4</sup>

Such remarkable representatives of Uzbek national intelligentsia like

Makhmudkhodja Bekhbudi, Munavvar Kory Abdurashidkhonov, Abdulla Avloni, Abdurauf Fitrat, Abdulkhamid Chulpon and others, enlightened the masses by carrying out the light – *ziyo* and serving their people, as their sacred duty before compatriots.

Traditional usage of the concept, intelligentsia and *ziyolilar*, implies generally equivalent concepts, combining deep thoughtful mind and high moral culture. The intelligentsia phenomenon also assumes the moral-psychological conscience and responsibility, and not just simply teaching and providing some knowledge but also “carrying out light”, “keeping the ideals” and so on.<sup>5</sup>

Over the years, the problem of intelligentsia has been the focus of scientific attention of scholars. This is testified by the fact that in 1990s, 30 Doctoral and 104 Candidate dissertations were defended only in Russia on this subject. Over 50 large-scale scientific forums were held in the corresponded collection of materials, and over 100 books and number of articles in periodicals were published.<sup>6</sup> For the scholars of Uzbekistan the study of intelligentsia is also of big interest. Many monographs, articles and candidate dissertations on this subject, were written.<sup>7</sup> However, in spite of keen interest of scholars in the study of intelligentsia it is premature to say that fundamental questions of this problem have been developed.

The Soviet scholars – I.Sh. Shmerling and L.P.Sverchkova, noted “The main difficulty in the study of intelligentsia is that when their functions on all stages of historical development in general are aligned, their social status in different periods of existence of society is changing. There exist different approaches in the analysis of intelligentsia, each of which uses as a basis of consideration one or the other functions in the society or socio-psychological features common for this social stratum”.<sup>8</sup> The leading Russian sociologist I.Kon opined that it is absolutely impossible to definitely determine the intelligentsia.<sup>9</sup>

Yu.V.Golubeva states: “Even by multiplicity of researches on this subject, scholars just marginally made headway in understanding the essence of concept of “intelligentsia”. Scholars are still debating what is the border of social group of intelligentsia, what is the criteria for addition to this group...” It is necessary to note that in so called intelligentsia-studies (or in intelligentiology) there is lack of unity over the perception of the essence of intelligentsia.

On an analysis of different views for understanding the term “intelligentsia”, ambiguous interpretation of their place in the structure of society, numerous determinants and characteristics in the scientific

literature, one can mark three primary approaches to the problem. First one is determined as moral-ethical. The intelligentsia is the category of persons whom we could separate according to cultural and personal qualities: intellectual depth, broad erudition, following the highest standards of morality and active citizenship. The second one is determined as sociological – where the intelligentsia is described as a social stratum of workers who are functionally busy by doing complicated mental work and who, as a rule, possess higher or (at least) vocational secondary education. And finally the third one is determined as socio-cultural approach – the social stratum which unites the features of first two interpretations.<sup>11</sup> The modern understanding of intelligentsia is perhaps focused on the following determination: The intelligentsia is large socio-cultural commonness, social mass of people actively and professionally engaged in creative mental work; public group of powerful differentiated social contingent of peoples having received modern education, possessing system of knowledge which allows them to be creative in the world of science in most complicated forms of culture – science, art, education, religion and engaged with development and dissemination of culture.

From our point of view the process of stratification of intelligentsia, as marked by researcher G. Sillaste,<sup>12</sup> is indicative for Uzbekistan intelligentsia as well.

**First stratum** is composed of creative professionals engaged in developing science, technique, culture, humanitarian disciplines – it is “top intelligentsia” (“brain of nation”). Overwhelming majority of representatives of this stratum is engaged in social and spiritual spheres, minority is in industry (“engineering intelligentsia”). It is the most active part of intelligentsia which has strong impact on the growth of national identity of people, has respect for rich cultural-historical traditions and intellectual heritage of peoples. The brightest representatives of creative intelligentsia were repressed by the totalitarian regime, which blamed the intelligentsia for idealization of past, propagating religion and aggressive nationalism. They headed new wave of struggle for independence launched in mid-1980s and made weighty contribution to the process of democratization of society and strengthening of independence of the state.

**Second stratum:** is the “mass intelligentsia” such as doctors, teachers, engineers, reporters, builders, technologists, agriculturists and other specialists. Many representatives of this stratum are working in different branches of social spheres (public health service, education), and the rest are in industry, agriculture and trade.

**Third stratum** is the “semi-intelligentsia” such as technicians, paramedics, nurses, assistants, laboratory assistants. It is the most feminized among all strata of intelligentsia.

With the onset of *perestroika* (reconstruction) followed the transformation of all spheres of society, new economic and political structures began to be formed. But implementation of new forms of ownership occurred in the conditions of destabilization of economy, political confrontation, escalation of tensions in inter-ethnic relations and crisis in the spiritual sphere. Inconsistency of reconstruction policy and half hearted reforms undertaken in the years 1985-1990 caused new problems. It may be noted that with the transition to market economy there was total deterioration of financial and social conditions of the intelligentsia. But the positive aspect of that time was the beginning of the process of democratization of society and openness. This turning point in the development of the country is characterized first of all by the demonstration of active creative activity and formation of new social relations. Different creative associations such as Society of Theater Representatives, Society of Designers, Musicians, Cultural Fund etc. were formed around the same time.<sup>13</sup>

The intelligentsia of Uzbekistan now started to raise the social, cultural, economical and ecological problems, which were earlier prohibited for discussions. At the end of 1980s, the representatives of creative-scientific Uzbek intelligentsia formed informal associations which raised the issues of Aral Sea, protection of nature in Bostanlyk, cotton monoculture, using chemicals in agriculture, underpayment of cotton producers, involuntary labor of school children and students during the cotton harvest etc. Pointed slogans were widely used by leaders of opposition movements (*Birlik* [Unity] movement, and Democratic Party *Erk* [Liberty]) which were formed at that period of time and sought to make political capital. But narrow-mindedness of practical and theoretical views of *Birlik* leaders which radicalized the movement, resulted in massive street demonstrations, further ignited the volatile situation in Uzbekistan in the second half of 1980s.<sup>14</sup>

In this connection, one would recall the warning of leading Russian sociologist Yu.A.Levada: “If democracy has not its own cultural and moral elite, it degenerates to ochlocracy, to dictatorship of political adventurism, which uses and mobilizes crowd”.<sup>15</sup> In such situation, the issues of spirituality of society, spiritual and moral education of youth assume great importance. No society can see its perspective without development and

strengthening of spiritual potential, and moral values in the consciousness of people. Future of our nation first of all depends upon itself, from spiritual energy and creative power of its national consciousness.

Ever since Uzbekistan gained its political independence, Islam Karimov in his speeches often appealed to the intelligentsia as a social group, as it possesses intellectual potential, necessary for democratization of society and rebirth of spirituality of nation. For example in 1990, referring to the community of Uzbekistan, Islam Karimov sought to strengthen cooperation with the creative intelligentsia and create for the intelligentsia all necessary conditions for their fruitful activity and creative work.<sup>16</sup> Islam Karimov in his speeches underlined that heads of economic entities should take care about intelligentsia, consider it as mandatory and duty to create all necessary moral and financial conditions for their fruitful activity. Islam Karimov stressed reliance on science, scientific-technical progress, new ideas and innovations.<sup>17</sup> As regards the spiritual renewal of society, he stated that the intelligentsia should play crucial role. "In this complicated and contradictory time, cautious words and noble causes of our intelligentsia, is the necessary condition for conservation of humaneness and spiritual norms".<sup>18</sup> In the economically tough time, the leadership of the country gave special consideration to problems of social protection of intelligentsia. Wages of cultural and academic figures, faculty members were increased systematically. Their apartments were privatized without any charges, and they were granted preferences on public utility charges. After gaining independence Islam Karimov gave prominence to the problem of the spiritual renewal of society. In his book, named *Yuksak ma'naviyat – engilmas kuch* (High spirituality – invincible power), he stated that spirituality protected both individual liberty and independence of the nation. The call for spiritual renewal appealed to the new generation of intelligentsia. The attention paid by the leadership of the republic headed by Islam Karimov in the years of independence to national intelligentsia helped not only to surmount the difficulties of transition period but also preserve and strengthen stability in the society and sustainable development.

Representatives of intelligentsia are people with different education, mental outlook and belong to very different levels of social hierarchy. The intelligentsia is not simply differentiated but also hierarchically structured according to the principle "above" – "below". Beginning from the period of *perestroika* (reconstruction) the process of stratification for different strata among the intelligentsia became clearer. From our point of view,

stratification of intelligentsia in separate stratum in CIS countries is an overall trend. In this context this process is visible both in Russia and Uzbekistan, as well as in whole post-Soviet space.

It is well known that organization of any society, its stability, perspectives of development are interrelated with its history and culture. And every country has its own special way to determine the role to be played by the national intelligentsia especially its elite so called "top" intelligentsia. Universal function of all intelligentsia is the development of culture.

At present, the intelligentsia which initially wasn't a homogeneous group is more differentiated into groups: scientific, economic, technical, humanitarian, administrative and managerial, creative (artistic) intelligentsia. Humanitarian intelligentsia are composed of cadres of pedagogical, cultural, educational, artistic and groups of intelligentsia, which by their professional activity are connected to education and enlightenment of wide sections of population, by creating spiritual values, keeping and distribution of spiritual culture.<sup>19</sup> This type of intelligentsia creates spiritual values.<sup>20</sup> Yu.V. Kathova writes, "Without scientific, artistic, ideological and moral breakthroughs, without supported by intelligentsia mechanism of keeping and advancing spiritual culture in the society, without critical analysis and selection of spiritual values, real progress is impossible".<sup>21</sup>

COMPARISON OF THE POPULATION OF UZBEKISTAN ENGAGED IN  
HUMANITARIAN SPHERE (IN PERCENTAGE)<sup>22</sup>

Years	1985	1987	1989	1991	1996	2001	2006	2010
	19.5	19.2	19.6	19.6	18.2	32.3	51.7	56.8

Remuneration of workers engaged in financial sector was minor both in Soviet and post-Soviet periods and accordingly reflected their social status. As such this sphere was unattractive for youth and was mainly occupied by women. But due to transition of Uzbekistan (as in the whole post-Soviet space) to market relations and multiplied expansion of financial services, the need for specialists of finance-economic specialists, economists, auditors, accountants, financiers, assurers, managers and so on increased. There emerged a social request for the formation of new stratum in the society – economic intelligentsia, and the social prestige of these professions sharply increased. In this connection, competition for enrolment of



students, entering higher education economic institutions, sharply increased

The academic intelligentsia is a group which possesses such empirical features like higher education and postgraduate study, and is also engaged in the public sector of national science.<sup>23</sup> It is necessary to note that at the end of 1980s, the republican science possessed strong resource base. There were 185 research establishments, development laboratories and scientific associations. In the sphere of material production there were over 500 factory design bureaus, laboratories, mechanization and automation sections and so on. Over 17,000 doctors and candidates of sciences used to work in various research institutes and educational establishments.

The Institutes of Academy of Sciences of the Republic of Uzbekistan took part in 16 all-Union research programs covering most important directions of sciences. These institutes developed 27 all-Union and 15 Republican scientific-technical and socio-economic programs.<sup>24</sup> But fundamental science of the republic did not meet the specified requirements, since only one-third had new technologies. Though expenditure on scientific-technical progress increased, no serious technological shifts were observed in the national economy.<sup>25</sup> There was severe shortage of high qualified specialists – doctors of science. The percentage of doctors of science at the institutes of Academy of Sciences was 7.3% and at educational establishments it was only 2.6%. Out of 458 positions assigned for doctors of sciences at the Academy of Sciences only 217 doctors used to work. At the higher educational establishments only 22% of chair holders had academic degree of doctor of sciences.<sup>26</sup>

Science is a complicated socio-cultural complex. During the period of transition to market economy and reduction of finances from the government and reduction of cadres, it is difficult to expect fast positive changes in scientific sphere. However, science was relieved of ideological pressure, administrative control, and intervention in its creative activity. But the youth of today keep away from science. This is reflected in increased competition for admissions to Master's Degree Program, Postgraduate and Postdoctoral schools of the Institutes.

The number of scientific establishments significantly increased from 288 in 1997 to 402 in 2010.<sup>27</sup> However, the number of industrial-specific scientific establishments, which were closely connected with industry has decreased. Since producing scientific-intensive products is related to the development of industry-based science, without increase in industry and manufacture it is impossible to achieve any positive results.

There was a tendency to reduce the number of researcher-specialists. In 1992 the number of researcher-specialists was 36,441, in 2010 their number declined to 30,348 (reduction of 17%). The biggest reduction of number of specialists was in 1997 (23,071) and 2007 (22,791). Interestingly, the reduction in number of specialists occurred at a time when the number of scientific establishments increased. Number of researcher-specialists engaged in medical sciences declined from 3,736 in 1992 to 3,551 in 2010 (reduction of 5%). But in the years of independence number of women researchers engaged in this field increased from 1,561 in 1992 to 1,925 in 2010 (increase of 23%). Research activity in social and humanitarian sciences enhanced, while in natural and engineering sciences there was decline.

There are several reasons for increased research activity in social and humanitarian sciences:

- due to the ongoing processes of transformation there is need for research on vital problems of society. This demand stimulates the development of humanitarian sciences.
- The humanitarian science, in contrast to natural and engineering sciences, does not need special material and technical support for conducting its research. The natural scientists, without financing and good material-technical base, special equipped laboratories, equipment and reagents are simply unable to conduct research.

In the period 2009 to 2011, number of members holding scientific degree in *People's Democratic Party* went down by 0.37%, while in *Liberal Democratic Party of Uzbekistan* during the same period it increased to 1.03%, in the *Party of National Renaissance* to 1.20%, in the *Party of Justice* to 5.8%.

As such the participation of scientific intelligentsia in political life of the republic tends to grow. The number of representatives of scientific intelligentsia within four parties reached 3,039 persons which amounts to 0.40% of the total number of members of political parties.

This author has calculated the existence of scientific intelligentsia in four existing political parties of Uzbekistan in the following way:

It may be noted that in these sectors of national economy working women are predominant and comparison of the statistical data shows growth of feminization in these sectors.

At the end of 1980s the so called process of erosion of intelligentsia had begun in the society. Part of national intelligentsia was transferred to government agencies, became clerks and bureaucrats. Due to worsening

NUMBER OF RESEARCHER-SPECIALISTS ENGAGED IN RESEARCH AND DEVELOPMENT ACTIVITIES AND THEIR  
CLASSIFICATION BY GENDER AND FIELDS OF STUDY<sup>28</sup>

	1992		1996		2001		2006		2010						
	Total	Female	Total	Female	Total	Female	Total	Female	Total	Female					
Total	36,441	16,329	20,112	25,450	9,564	15,886	24,677	10,099	14,578	23,876	10,109	13,767	30,343	12,487	17,856
Including field of study:															
Natural sciences	8,438	2,915	5,523	7,090	2,494	4,596	6,525	2,522	4,003	6,631	2,655	3,976	7,271	2,681	4,590
Engineering sciences	13,030	6,909	6,121	5,991	2,232	3,759	5,317	1,896	3,421	4,892	1,757	3,135	5,493	1,652	3,841
Medical sciences	3,736	1,561	2,175	3,459	1,469	1,990	3,116	1,593	1,523	2,968	1,572	1,396	3,551	1,925	1,626
Agricultural sciences	2,020	572	1,448	2,286	733	1,553	1,857	536	1,321	1,212	380	832	1,995	522	1,473
Social sciences	4,407	1,916	2,491	3,159	1,187	1,972	3,602	1,423	2,179	4,063	1,637	2,426	6,456	2,739	3,717
Humanitarian sciences	4,810	2,456	2,354	3,465	1,449	2,016	4,260	2,129	2,131	4,110	2,108	2,002	5,577	2,968	2,609

Parties	2009			2010			2011								
	Total number of members	With science degree in %	With science degree in %	Total number of members	With science degree in %	With science degree in %	Total number of members	With science degree in %	With science degree in %						
People's Democratic Party	368,214	0.25	0.25	376,584	0.24	0.24	377,738	0.23	0.23						
Liberal Democratic Party of Uzbekistan	168,032	0.54	0.54	170,609	0.54	0.54	173,878	0.53	0.53						
Party of National Renaissance	115,711	0.36	0.36	116,930	0.35	0.35	124,223	0.34	0.34						
Party of Justice	82,973	0.60	0.60	76,536	0.94	0.94	83,579	0.98	0.98						
2010 <sup>29</sup>															
of which:															
of which:															
Total Female Male under 40 over 40 Total Female Male under 40 over 40 Total Female Male under 40 over 40															
In Health Care, Physical Education and Social Welfare	100	73.3	26.7	68.3	31.7	100	75.0	25.0	66.1	33.9	100	76.3	23.7	63.4	36.6
In Public Education, Culture and Art; Science and Scientific Service	100	63.4	36.6	62.3	37.7	100	62.2	37.8	60.3	39.6	100	65.6	34.4	60.0	40.0

of financial situation during the transition to market economy, the intelligentsia changed their profession to commerce. Some of them (especially doctors and teachers) were actively engaged in shuttle business. But with the stabilization of economy, the primary part of them returned to their professional duties. A section of intelligentsia went to foreign countries for earnings or immigrated to their historical homeland.

Professionally the older generation of intelligentsia has higher qualifications but they are less mobile in comparison to young generation of intellectuals, who are professionally well trained but less flexible towards new conditions. At the same time the youth find it easier to adapt to new sources of income and are more creative.

About the special role of intelligentsia in the formation of national-cultural identity, the Azerbaijan scholar A.Mamedov in his article "Dialogue of cultures in context of Globalization" noted: "That nation, which in the modern context hasn't adequately formed intellectual elite is practically doomed for wretched existence. But here we should take into consideration one extremely essential point – the intellectual elite are very delicate and extremely vulnerable substance, which without sense of understanding of the essence of its existence, in other words the necessity of understanding from the basic masses of own ethnos, by virtue of own intellectualism could retire into shell and stop to play role, which is assigned by nature itself. And in this case the commonness of people which pretend to be called people and even the nation losing that subject of development mechanism which is responsible for forming of national-cultural identity".<sup>30</sup>

In the modern world the role and status of intelligentsia has radically changed. The society more and more feels the necessity of general-social functions of intelligentsia. It is necessary to underline that national intelligentsia with its ideas greatly influence the conscience of members of society and especially youth. And this responsibility rests upon intelligentsia for the situation in the country, obliges them to actively participate in preserving and strengthening of stability in the society and educate the youth in the sense of national ideology.

Accordingly we can summarize and make corresponding conclusions:

- The economic transformation in the republic stimulated the appearance of new social strata, led to changes of quantitative indexes and earlier existent social roles;
- Attention paid by the leadership of the republic during the years of independence to national intelligentsia helped in overcoming

- the difficulties of transition period, and achieve some success in social life;
- Growth of political activity of scientific intelligentsia of Uzbekistan shows increase in prestige of this stratum in the society;
  - The national intelligentsia made and are making weighty contribution to the issue of preserving and strengthening of stability in the society and sustainable development. The intelligentsia should more actively participate in the education of youth in the spirit of national ideology;
  - While economic intelligentsia reflects the process of rejuvenation, humanitarian intelligentsia have become more feminist;
  - As a result of transformation processes, which touched the social structure of society, certain part of intelligentsia shifted to small and medium business and the other part shifted to government institutions.

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# MUSEUMS OF UZBEKISTAN AND THEIR INTERNATIONAL INTEGRATION

SHAKHNOZA KAYUMOVA

## INTRODUCTION

In the present days, the museums are confronted with the problem: "How should the 21st century museums be and how should the visitors be attracted?" As is known, it is possible to see history, culture and spirituality of any country or society through their museums. Spiritual development and cultural potential of the people in the development of the country can be showcased by the museums, which are considered cultural-spiritual centres. Their functions are to collect historical documents, cultural and spiritual artifacts, to gather and keep some sample of natural resources, to study their scientific value and show in exhibitions and to introduce to the people. The activity of museums gives information about the development and achievements of humanity in the process of historical development and rich cultural-spiritual heritage which was left by ancestors. The artistic-aesthetic intellectual ability which appears as a result of study of the activities of museums reflects the world, its existence, events, processes in the environment in different forms. A fund "Uzbekmuzey" was established to perfect different museums in Uzbekistan. There are more than 1,200 museums in Uzbekistan. The biggest ones are located in Tashkent. Moreover, tens of museums of writers, poets, painters, scholars and outstanding artists are functioning in the country. Attention to museums increased in Uzbekistan in the past 10 years. There are 140 museums under the State control, 75 of them being history museums, 23 are area studies museums, 10 art palaces, 20 memorial centres, 8 museums of literature and 4 environment museums. Expanding the borders of their



functioning, such museums are becoming an integral part of contemporary economic and cultural processes.

#### ACTIVITIES OF BIG MUSEUMS IN UZBEKISTAN

When we study the activities of 21<sup>st</sup> century museums, they are not boring excursions, permanent expositions and similar to the exhibitions of the past. These are functioning in new directions which are favourable for visitors. The State Museum of Timurids History, State museum of History of Uzbekistan, Karakalpakistan State Art Museum Museums are becoming popular.

*The State Museum of Timurids* was opened on 18 October 1996. Since then the museum has become one of the leading ones in the area. The museum reflects science and development of education and culture at the highest level in the period of Amir Temur and Timurids.<sup>1</sup> Such activities as doing scientific researches, enriching the funds with materials, keeping and restoring the exhibits and holding spiritual-cultural events have been permanently carried out by the museum. First and foremost, the museum has started to use information method in museums which is considered one of the actual requirements of present days. This activity is increasing the position of the museum in the society and among the world museums.

For instance, preparation of multimedia of the State Museum of Timurids History is a shining example. Expositions shown in the museum halls, their history and scientific bases are included in the multimedia. A visitor is introduced with expositions which reflect the generation of Amir Temur, his ascendance to the throne, military campaigns, diplomatic relations during the period of Timurids, commercial relations, handicraftsmanship, improvement and development of science. Virtual exhibitions of the museum called *Temuriylar davit memoriy obidalari* (Architectural building of Timurids), (Ok Saroy in Shahrisabz, Jome' Mosque in Samarkand, Ulughbek madrassa, Observatory of M. Ulughbek, Gur-i Emir, Ahmad Yassaviy mausoleum in Turkestan, Taj Mahal mausoleum in India) and *Temuriylar davri tangalari* (Coins of Timurids period) were prepared. The newly established exhibition of the museum "Pearls belonging to Timurids in world treasures",<sup>2</sup> shows the imitations of rare objects belonging to Timurids which are being kept at popular museums of the world such as oil lamp in the Hermitage museum of Saint-Petersburg, ring-stamp of Mironshoh, ring-stamp of Gavharshodbegum,

the handle of sword kept in the Metropolitan museum of New York, the *piyalas* in which Mirzo Ulughbek's name was written and cups with dragon form handles kept in the British Museum of London, copper oil lamp in the Museum of Turkic and Islamic works of Turkey, miniatures of the Berlin Museum etc. Moreover, a visitor is able to watch the video of these museums and authentic versions of objects belonging to Timurids period in the exhibition by video projector. Subject database excursions are conducted for groups which visit the museum and documentary films illustrate the theme as shown by monitors and split-screens. The museum has its website.<sup>3</sup> Information about scientific news at the museum, presented expositions, activities and official guests who visit the museum are being permanently uploaded on the website.

*The State Museum of the History of Uzbekistan* was founded on 21 April 1992. The museum is considered as one of the big scientific-spiritual centres. There are about 250,000 exhibits in the museum. New exposition of the museum is aimed to present historical-cultural processes and development in Uzbekistan from ancient period to present days through materials, objects, multimedia equipment and information technology. The State museum of History illustrates the history of Uzbek nation objectively for the first time in its 130 year activity. The permanent exposition of the museum was renewed in 2003 and it presents Uzbekistan's history from ancient period to present days. The exposition starts with the exhibition of primitive society period. The exhibits start with the exhibition of early labour tools made of stones which prove that people have been living in Central Asia, particularly in Uzbekistan since the period of Selunghur cave. The exhibits of early states in Central Asia and their fights against invaders like Iranian Acheamanids, Greek-Macedonians under Alexander, periods of Greek-Bactrian Kingdom, Kangyu and Kushan kingdoms have been presented. There are some exhibits which show the highest development of culture in Ancient Khorazm, Kushan Kingdom, samples of early writing styles.<sup>4</sup> Furthermore, republican conferences are held at the museum. For example, on 19 April 2006, regular Republican traditional-scientific conference named after Y. Ghulomov on the theme "Uzbek nation and its history of statehood" was held in collaboration with the Institute of History of Academy of Sciences of Uzbekistan. The lectures devoted to actual problems contributed very much for scholars, specialists on history, students, pupils, and the audience to strengthen practically their theoretical knowledge and to acquire information about new approaches to study of history of motherland. One can completely

see information about the history of the museum, archeological, numismatic, ethnographical items, collection of archival materials, different exhibits and conferences on the website of the museum.<sup>5</sup> Museum affairs and opportunities of information-communicative technologies are carried out by modeling synthesis of the main principles of museum convent.

*Karakalpakistan Museum of Art* is one of the biggest museums in the Republic. The museum was founded in Nukus in 1966. In 1984, it was named after I.V. Savitskii and it has been being called I.V. Savitskii Museum since then. The museum was established based on initiatives and works about public traditional art of Karakalpaks which were gathered and promoted by Savitskii. The museum consists of expositions of practical national art, ancient and medieval art of Khorazm, Uzbek and Russian painting art in the period 1920-1930, modern Karakalpak art of sculpture and coloured paintings, research department, a library (including more than 10,000 books), a fund and restoration workshop. The fund includes more than 90,000 items. Besides, advance-guard artists' works of 1920-1930s have been gathered in the museum fund. Examples of engraving on wood, golden embroidery, embroidery, and weaving (for *utovs*) and other works made by Karakalpak public masters have been gathered by the practical art department. The department of Ancient Art of Khorazm is enriched due to archeological findings acquired through the archeological tours of museum scholars. The works of Karakalpak painters such as I. Savitskiy, Q. Soipov, Dj. Quttimurodov, D. Turaniyozov, old generation of Central Asian painters U. Tansiqboyev, A. Volkov, Usto Mumin played significant role to found the collection. It should be mentioned that exhibits of the museum were collected as monographs. Specific feature of the museum is standing exhibits which present the collection of exhibitions entirely. The museum collects and propagates artistic works, publishes catalogs and organizes exhibitions.<sup>6</sup>

#### INTERNATIONAL EXPERIENCES AND THE MUSEUMS OF UZBEKISTAN

One can see new researches, methods and news on involving visitors in the activities of museums. For example, entrance cost for the Metropolitan Museum which is located in New York is satisfactory for all the visitors. The visitors who come to the box-office can even take a free ticket to enter the museum. Badges in different colours serve as tickets.<sup>7</sup> Visitors can

wear them and they can keep the badges for their memory. There are some special days fixed for free entrance in some museums of Great Britain, France, Turkey and Russian Federation.

The experiences of the US researchers show that it is important for the museum staff to know what can impress visitors before influencing their mind. Because, people are especially interested in exhibits rather than the information about them. They spend much time to watch the exhibits. According to researches, they want to get much information when they are interested in any item. Later, such kind of experiment was held in one of the museums of Moscow: the exhibition of the museum was filled with exhibits. As a result, the number of visitors grew sharply. Lectures in the US museums are given taking into consideration the age of visitors and excursions are conducted by audio guides.<sup>8</sup>

Besides, the location of a museum and its form of architecture plays significant role in involving the visitors. The museums should be established near parks and good scenic places. For example, these factors can be observed in the establishment of museums in South Korea. It is natural that the museums with beautiful parks and gardens are attracting visitors.

To involve visitors in museums, holding polls among different groups can be considered a specific method. The main aim of this method is to know positive or negative influence of exhibitions. Besides, the visitors watch not only a museum, but they also draw conclusions. For instance, according to the results of interviews which were held among visiting school children, it was found that most of them wrongly understood the information given by the guides.

One of the main functions of a museum is to explain expositions and museum pieces objectively to visitors and to make it an important spiritual centre.<sup>9</sup> Acquisition of necessary sources by area studies museums helps the local people to be introduced with interesting information about historical development of their country. According to the results of world experience, most museums are keep exhibits of museums openly in innovative forms. For this the museum must be equipped with technologies which keep exhibits safe and present them to visitors. Another important factor of perfecting museum is preparing personnel, acquisition of modern information technologies by museum staff and making a special program or buying it. Museum staff must always be fond of the nation.<sup>10</sup>

Knowledge and experience can be delivered in different ways. However, any office cannot compete with the museum with such rare opportunities of influencing senses and feelings such as seeing, hearing

and feeling. Modern technical equipments are required to involve visitors, to study, to plan and to organize museum affairs taking into account existing conditions in the practical process of communicative approach in the museum activity. It is important to adopt communicative approach to project museum activity, that is to say to create dramatic scenario of museum equipment, expositions and exhibitions to reflect specific history, features, language, and cultural significance.<sup>11</sup> At the end of 1960s, a Canadian scholar F. Cameron<sup>12</sup> developed communicative theory in museum studies for the first time. His works made a real turn on the development of the theory of museum studies. It required to create a place with all conditions to establish communication between exhibits and visitors. Basis of this communication, "to know language" is required from museum visitors, organizers of exhibitions are required to illustrate the exhibits without any words.<sup>13</sup> Such kind of approach to the problem provided Cameron with chances to organize museum activity skillfully, to collect items, to support their storage from one side and to create the environment of communication between museums and the people from the second side.

The internet network which has rapidly found its place in the world information system in 1990s plays great role in the globalization process. This system is of great importance in the development of modern museum studies. Informatization of the museums and creation of database in the internet network provides a dialogue between the museum and the visitor. Displaying full information about exhibits and mutual dialogues create modern and cultural atmosphere. One more important aspect of the informatization of the exhibits is to create unique atmosphere in the museum halls and thus to cheer up the visitors. Applying computer technologies is one of the additional abilities of the designer. In this case, audiovisual and multimedia approach are leading opportunities in attracting the visitor's attention. Multimedia effects can provide an individual atmosphere specific to the hall's purpose. The significance of multimedia is that it can present the physical object – the most interesting part of the selected theme, when it is impossible to do so.<sup>14</sup> It can be done with the help of traditional means, but multimedia can do it more impressively than other modern means. In this way multimedia is widely applied at natural science and technical museums, and this experience is also being implemented at art and history museums nowadays. One can see examples of this situation at several museums of the world, for instance, the production of the sound of the displayed instruments by musical

instruments and multimedia software in Stockholm music museum, the clothes of the magician and the video clips of the ceremonial dances in Leiden ethnological museum, sportswear and hockey match video clips of the famous hockey player in Toronto hockey museum, Nemo museum in Amsterdam, London natural sciences museum, technical objects and video clips describing how to work with them in Vienna technical museum.

On the basis of the experience of the above-mentioned museums, the activity of the museums in Uzbekistan is changing dramatically. Informatization of the museums is being widely implemented. Information monitors, sensor boards, multimedia software are making it comfortable for the visitors to know the museum.

#### ROLE OF MUSEUMS IN INTERNATIONAL DIPLOMATIC RELATIONS

Much effort is being made to put the museums of Uzbekistan among leading museums of the world. Museums are playing key role in establishing international relations. For instance, the exhibits of the Temurids' museum were exhibited in many international exhibitions, including "Renaissance of Temurids" in France, "Expo-2000" in Germany, "Bright flowers: Cloths and ceramics of Central Asia" in Australia. The museum also hosted different exhibitions in partnership with India, Iran, Belgium, and other countries.

Particularly, the exhibition "Rare manuscripts" organized in partnership with Indian embassy in Uzbekistan is a bright example. This exhibition, which is of great international significance, was organized according to the second paragraph of the Decree No.50 of the Cabinet of Ministers on 24 January 1997. The exhibition, in which rare manuscripts were shown, was devoted to the 50<sup>th</sup> anniversary of the Independence of India and 6<sup>th</sup> anniversary of the Independence of Uzbekistan, and it exhibited the collection of the ancient manuscripts kept in famous Rampur Raza library of India. The exhibition was open for five days (9-13 September 1997) and exhibited nearly 50 rare manuscripts written in Arabic, Turkish and Persian languages in different styles (*kufiy*, *naskh*, etc.) of Arabic alphabet. Many visitors were impressed by the copies of Koran written in various periods of time in *naskh*, *kufiy* styles, particularly, the one written in 1661 in *kufiy* style and the borders designed with gold and different colours. Furthermore, the manuscript *Tuzuki Temuriy* (also known as *Malfuzat-I Sohibkiron Muhammad Afzal Buxoriy*), which was

written in 1047 AH giving information about Amir Temur from birth till death, was also interesting.

The visits of honourable visitors from India to the museum is a very significant point. When the Ambassador of India in Uzbekistan visited the museum in 2002, he stated that "It is an honour for us to be in Amir Temur's museum. The museum is projected perfectly and shows the richest part of Uzbekistan's history". The visitors from India were much impressed by the model of "Taj Makhal" mausoleum built by the descendant of the Baburid's dynasty, ruler Shokhjahan to honour his wife Ardjumandbonu, and by Indian musical instruments which were exhibited in the museum.

In 2014 another exhibition was organized in partnership with the Sultanate of Oman. The exhibition which was named "Far and close Oman" was organized in partnership with National Department on Document and Archives of the Sultanate of Oman, "Amir Temur" international charity fund, and Temurids Museum of the Academy of Sciences of Uzbekistan. This exhibition presented photo materials devoted to the official visit (2009) of the President of the Republic of Uzbekistan Islam Karimov to the Sultanate of Oman, publications of the world mass media about Oman and Zanzibar, particularly the articles of the *National Geographic* of the London Royal Geographic Society, *Paris match* (France), *World roads* and *Atlanta* (Italy), *Scientific American* (the USA), *Voyages* and *Le Miroir* (France), *The Street London News* (Great Britain), *Al-Arab* etc. All of them were devoted to the history and particular episodes of the foreign political relations of Oman and Zanzibar, which is considered a part of the history of the Oman Empire for a certain period.

Also, there were exhibited a two-volume collection of the decrees of the Sultan of Zanzibar Khalif bin Kharib, collection of stamps describing particular points in the history of Oman post cards, newspaper and magazine articles devoted to Oman and its foreign relations, collections of coins minted in different periods, photos of Oman ports and cities, particularly, photo of the Sultan Kobus port in Muscat, list of photo materials describing traditional handicrafts of Oman and peculiarities of Oman agricultural activity, documents describing the activities of Oman rulers, imams and sultans reigned in different periods, maps describing the historical trade and economic relations between Oman and foreign countries, photo materials describing the state of the textile industry of Oman and various aspects of the Oman social life and regions' specific natural climate conditions, photo materials describing the tourist centres of Oman, photo materials describing internal and foreign political activities

of the head of the Oman State Sultan Kobus, documents describing the evolution of Oman in international relations through history, handicrafts manufactured on the Sultanate of Oman.

Rare exhibits in the State Museum of Uzbekistan History are also attracting the attention of world community by participating in exhibitions organized in Germany, the USA, Malaysia, Japan and other foreign countries. Archaeological and ethnographical items were exhibited in several museums of Japan during the exhibition "The Great Silk Road". The number of foreign visitors who visited the museum in 2006 was nearly 1,700. Many changes have taken place in the activity of the State Museum of Uzbekistan History. From 1876 till 1917 the museum mainly collected the items. The museum exhibits were sorted out and catalogues of the exhibits belonging to numismatics, archaeology, ethnography were prepared. While researching the development stages of the State Museum of Uzbekistan History which has been functioning from 1876 till present, it is necessary to study the activity of the museum which was newly established during the independence period.<sup>15</sup>

This museum regularly organizes partnership exhibitions. As an example, bilateral contract was signed to develop mutual scientific-cultural relations with national ethnography museum of the Korea Republic<sup>16</sup> in 2011. Also, in 2011 the exhibition named "Traditional culture of Korea" was organized in partnership with this museum. This exhibition is evidence of the ongoing cultural relations between the Korea Republic and Uzbekistan.

National ethnography museum of Korea mainly deals with the collection and research of information about the lifestyle and peculiarities of the Korean people, maintaining and exhibiting the items, and also creates education programs for children to tell them about the traditional Korean culture and creates mutual cultural exchange atmosphere. That's why at first this exhibition started with an interactive program for children. In the main part of the exhibition, the Korean national clothing *hanbok* is presented and detailed information is given about Korean national cuisine. Furthermore, interesting exhibits describing traditional living places of the Koreans, their modern life and national games can be observed. Also, one can see *hanok* – Korean houses which are built considering climatic conditions. Special documentary film about the life, families and traditional dance with masks of the people of Seoul city was presented.

In September 2014 the museum organized one more exhibition in partnership with the Korea Republic. This exhibition was devoted to the



song *Arirang* which became popular after the Korean war in 1950-1953. Different songs and other things were prepared for the veterans, but the most significant of them was *Arirang*. Thus *Arirang* was spread widely not only in Korea but also it was sung throughout the world. *Arirang* is part of life of the Korean people. But the products with *Arirang* trademarks are not the elements of luxury. The exhibition offered the products of *Arirang*. Through the exhibition visitors became acquainted with the culture and customs of the Korean people. *Arirang*, as a song, shares all joy and sorrow of the common people of this land. The museum is regularly organizing such partnership exhibitions.

The Art museum named after Savitskiy in Karakalpakstan also plays significant role in establishing international cultural relations. The club "Friends of the Nukus city" is organized in the museum and it organizes various partnership exhibitions. The museum presented its first Karakalpak collection at the Oriental Museum in Moscow in 1966-1969. Starting from 1970 the museum took part in exhibitions in USA, France, Germany, Italy, Japan, Russia and other foreign countries. In these exhibitions, the museum presented the pieces of applied arts and crafts, national clothes, pictures on Karakalpak culture.. The museum is the member of the International Council of the Museums (ICOM).

The museum named after Mirzo Ulugbek in Samarkand also has established various partnerships. Visitors now can virtually visit the museum on the internet.<sup>17</sup> Through the web page, a visitor can watch the exposition depicting the history of the period of the Mirzo Ulugbek reign, and have information about the activity of the Mirzo Ulugbek observatory in Samarkand built by oriental scholars in the 15<sup>th</sup> century. This project is organized in partnership with Samarkand State Museum and its department – Mirzo Ulugbek museum, and "SMI-Asia" company in Tashkent. Central laboratory of the non-profit organization "Desht-i-Art", which is aimed at studying and developing modern culture, educational programs on museum works, and "HIVOS" Fund (Netherlands) assisted greatly in the creation of the project. The project is run in three languages: Uzbek, Russian and English. It is necessary to note that this project is ranked first among the virtual museums in 3D format in Uzbekistan. Project developers also presented the higher education institutions with the DVD discs of the virtual museum projects. It helps to study the related topic thoroughly and with more interest. As the staff of the Samarkand State Museum claims, these discs can even be obtained by visiting the museum.

### CONCLUSION

Museum is the bridge which connects the past and present, the place where invaluable spiritual and enlightenment sources are collected. That's why, profound attention is being paid in Uzbekistan to the development of this field. Hundreds of museums with rare exhibits from different fields, such as science, culture, art and history are operating effectively. One of the functions of the museums in our social-political life is education. Excursions, lectures, scientific consultations held in the museum halls are the original methods of teaching and educating the young generation. Nowadays the museums in Uzbekistan are operating effectively. The organized exhibitions, scientific-practical and international conferences, are scientific researches aimed at solving the tasks of different branches of science. There is need for further development of the museum pedagogy, of the role of museums in tourism, modern expositions, exhibitions with innovation techniques, museum management, and museum advertisement in the museology. The museums of Uzbekistan play great role in the recreation of visitors, giving them information and also in the cultural development of the society. Implementing communicative technologies in the museums and thus organizing more and more new exhibitions prepares the ground for increase in the number of visitors. Also, communication and informatization have a bright future, and globalization process is increasingly playing great role in our life. For this reason it is necessary to create electronic version of the museum. Putting the project of the museum into the internet helps to make it widely known and partnership relations with the world museums will be established. To conclude, the administration of the museums through learning world experience leads to the enlargement of the museum audience and increase in the number of new scientific projects and publications.

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## UZBEKISTAN'S CONTEMPORARY HISTORY AND FOREIGN AFFAIRS

MIRZOKHID RAKHIMOV

### COMPLEX SOVIET EXPERIENCE AND INDEPENDENCE

The contemporary Central Asian republics, including Uzbekistan as well as political entities with their boundaries and organizational structures, were created by the Soviets during the 1924-25 "national delimitation" and in the following years that divided Central Asia into several new ethno-linguistic units. From the 1920s till 1991 the Central Asian republics had been confronted with considerable experiences of Soviet political, social, economic, and cultural transformation with positive and negative aspects. Like other republics, Uzbekistan was making a weighty contribution to the former USSR's industrialization and the strengthening of its economic independence but remained essentially a raw materials exporter.<sup>1</sup>

During the 1980s the presence of systemic crisis aggravated ethnic conflicts, complicated the socio-economic situation and managerial crises were revealed in the former Soviet Union. However, the process of gaining real national sovereignty was intensified in many former Soviet republics. In March 1990, the first secretary of the CPSU Central Committee Mikhail Gorbachev was elected President of the USSR. On 24 March 1990, Islam Karimov, was elected as President of Uzbekistan by voting in the Supreme Council of the UzSSR. In June 1990 the Declaration of Independence of the Republic was adopted, whose purpose was not only to declare its new legal status but to proclaim at a broad international level the sovereign rights of building an independent state.

The new leadership of Uzbekistan made the first attempts to establish

and maintain its own international relations. In particular, the President of Uzbekistan Islam Karimov visited India during 17-19 August 1991, where he met with President R. Vankataraman and the Prime Minister of India Narasimha Rao and signed two agreements on trade, economic and scientific-technical cooperation and an agreement in the field of culture, arts, education, tourism, sports, and media. This was the first for the new leadership and it took place during the ongoing complex and tendentious processes in the former USSR. In August 1991 Mikhail Gorbachev, President of the former USSR, was forcibly removed from office and the State Committee was established on Extraordinary Situation in the USSR (GKChP) headed by Vice-President G.Yanaev. At that time, the Uzbek President was on visit to Delhi and upon his return to Tashkent he was met not only by the officials of the republic, but also by the military generals sent from Moscow. However, the official news media did not mention the presence of generals. As is well known, the GKChP's coup collapsed and at the 6th Session of the Supreme Council of the Republic held in the end of August 1991 the Constitutional Law "On State Independence of the Republic of Uzbekistan" was adopted.

After the disintegration of the former USSR and the establishment of newly independent states, the change of political system became one of the prominent aspects of the political reform of the CIS and Central Asian countries. These changes occurred in Uzbekistan as well. However, these had their specific features caused by internal and external factors. In Uzbekistan, especially at the initial stage of system renovation and as well as in many post-Soviet countries the shades of post-totalitarian authoritarianism have been obvious. In this respect it is necessary, first, to indicate that Uzbekistan as well as other Central Asian republics proclaimed the creation of a democratic society based not only on universal values but also on peculiarities of national culture and historical traditions. Thus, Rue points out that the paternalistic nature of Asian political culture is characterized by dependence on authority, overcoming of open conflicts, and emphasis on stability.<sup>2</sup> Secondly, in this political phenomenon a logical tendency of social development in the period of transition has been displayed. Redemption from totalitarianism demands immense efforts, step-by-step advancement, including the potent authoritative power capable to evolve towards real democracy. As the American expert Martha Olcott states in this regard, "such a whole complex system is quite slow to be transformed".<sup>3</sup>

Implementation of the Uzbek model is based on five key principles,

which President Islam Karimov proposed to build a policy transition. First, the economy must take precedence over politics, to be its inner content. Secondly, the difficult period of transition should be the main reformer state. Third, the process of renewal and progress should be based on a legal basis. Fourth, a strong and effective mechanism of social protection and social guarantees can be provided for the promotion of a dynamic market economy, maintaining social and political stability. And fifthly, the emergence of new economic market relations should be balanced, well thought-out stages.<sup>4</sup> According to Prof. Warikoo, the President of Uzbekistan Islam Karimov's priorities have been to ensure peace and security, stability and sustainable development.<sup>5</sup> Indeed, broad vision of stability has been and remains one of the main foundations for the development of Uzbekistan, which has been repeatedly confirmed by various international studies. Thus, according to the Index of rule of law worldwide rights project, Uzbekistan is the 5th largest in the world and the first in the CIS in Security index.<sup>6</sup>

Since independence the Uzbek government has followed a policy of gradual transition to market economy. Uzbekistan is a dry and landlocked country; 11% of the land is intensely cultivated in irrigated river valleys. According to official statistics during the years of independent development over \$56 billion of foreign investment has been pumped in the Uzbek economy. It created new industries such as automobile, petrochemical industry, pharmaceuticals, food and light industry, chemical industry etc. Uzbekistan is a major producer and exporter of cotton and natural gas; also it is a major exporter of gold, uranium, and strategic minerals. Uzbekistan is the world's fifth-largest cotton producer, and second exporter, seventh-largest producer of gold and holds the fourth-largest reserves in the world. It produces oil for domestic consumption and has significant reserves of copper, lead, zinc, tungsten, and uranium. Uzbekistan also produces significant amounts of silk, wheat, fruits, and vegetables. Uzbekistan signed joint venture agreements with different companies, including Chevrolets manufactured cars for export and domestic sale. In order to further deepening of democratic market-oriented reforms and economic liberalization, four interrelated strategic programs have been developed for the period 2011 - 2015, covering areas like industrial development, infrastructure, transport and communications construction, reform and improving the stability of the financial and banking system as well as the formation of a favorable business climate in the country. Recently the Uzbek government declared its intention to be

member of WTO, which demands liberalization of the Uzbek economy. At the same time like other CIS countries there are problems in the social and economic spheres, including unemployment issues.

Literacy in Uzbekistan is almost universal, and workers are generally well-educated and well-trained. Since 2013 English was introduced for study in the whole of Uzbekistan. Large number of Uzbeks continue to work in Russia, CIS, Europe, the Middle East, Southeast Asia, and other countries, but main problem is that what kind of jobs or professions they keep there.

Uzbekistan underwent complex political, geopolitical, economic, social and cultural transformations. The importance of studying modern history is aimed to understand events, which have direct affect on the modern life of Uzbek society and state. Given the need for a comprehensive study of modern history, the Resolution of President Islam Karimov "On establishment of the Public Council on the recent history of Uzbekistan under the Ministry of Higher and Secondary Special Education" and the working body of the Council - Coordination and methodological center was accepted in January 2012. This document has been tasked to study the recent history of Uzbekistan, based on the principles of historicity and objectivity, avoiding unilateral approaches, dogmatism in assessing the past and present of the republic. The document requires extensive study of international experience, research of contemporary history and preparing new educational and scientific literature related to the recent history of Uzbekistan and its connection with the global and regional processes.

Recent history of Uzbekistan is relatively new trend in historical scholarship and has not come up as an independent scientific discipline with its own methodology, research know-how, training and methodological support. Thematic field studies on recent history are still few, with limited critical approaches and interdisciplinary studies. One should mention the speech of Islam Karimov in December 2013 at the ceremony dedicated to the 21st anniversary of the adoption of the Uzbekistan Constitution, in which he said that "it is extremely important.. soberly and self critically evaluate our self in today's world and keep up with the continuously growing demands of the time and see future".<sup>7</sup>

Comprehensive study of modern history is an important theoretical and practical issue. Modern social sciences have important research topics in the broad complex subjects as history, political science, international relations, economics, sociology, psychology, anthropology. Nevertheless,

it is advisable to develop interdisciplinary approaches of studying contemporary history. Also modern transformations need to be systematically analyzed on the basis of studying national, regional and global aspects.

**CREATION OF NEW POLITICAL SYSTEM AND  
PRIORITY OF DEVELOPMENT**

In this short historical period in Uzbekistan, the legal basis for the functioning and balancing of the legislative, executive, and judicial branches of state authority has been created. The legislative branch of government is presented in the Republic by its national parliament – *Oliy Majlis*- and local bodies of the representative power - *Kengashes* of People's Deputies. For the first time in Uzbekistan's history open elections to the *Oliy Majlis* as well as to local representative bodies of the state authority took place on 25 December 1994. After the expiry of the term of powers of the *Oliy Majlis* of the first convocation in December 1999, new elections to the national parliament took place. 1,010 candidates from five political parties, local representative bodies of power, and initiative groups of citizens contested for 250 deputy seats in the parliament. The referendum held on 27 January 2002, led to the establishment of a parliament of two houses and based on the national referendum, to the establishment of the legislative house on a permanent professional basis promoted the activation of legislative work and the improvement of quality of adopted laws and statutory acts. In turn, the establishment of the upper chamber - the Senate - as the representative body uniting in its structure the deputies of territorial subjects - local *Kengashes* - has allowed *Oliy Majlis* as the higher legislature to actively influence the processes in the country, to have direct connection with regions, and to represent and protect their interests. The Senate consists of 100 members, 16 of whom are appointed by the President of the country. The remaining 84 seats are occupied by representatives of the oblast (province), district, and city Legislative Councils (*Kengashes*) – 6 deputies from each of 12 regions, Tashkent City, and the Republic of Karakalpakstan. Elections to the Senate were held by voting by secret ballot at sessions of deputies of the *Zhokargi Kenges* of the Republic of Karakalpakstan, the *Kengashes* of people's deputies of oblasts, districts, and cities - from among the number of these deputies. During the 2004 elections, which passed in two rounds of voting (the second one took place on 9 January 2005), 120 deputies of the Legislative chamber of



the *Oliy Majlis* of the Republic were elected. Seats in the lower chamber of the national parliament were divided between five parties and independent candidates of initiative groups of citizens. Thus, the leading positions were taken by the *Liberal Democratic Party* - 21 deputies (34.2%), the *People's Democratic Party* had 18 (23.3%).

The *Oliy Majlis* has been divided into a legislative chamber and the Senate - the Lower and Upper Chamber. Essential changes have been made in the electoral law. According to these changes, candidates of legislative chamber are put up by political parties and initiative groups of voters and candidates to the local *Kengash* by corresponding bodies of local political parties, self-government institutions of citizens, and initiative groups of voters. The 30% women's quota to political parties has been introduced in nominating candidates. The amendments introduced in the legislative enactments on elections in 2008 have become important stage in the development of an electoral system. The number of deputy seats increased from 120 to 150, of which 135 deputies are elected from political parties and 15 deputy seats in the legislative chamber were given to the deputies elected from the *Ecological Movement of Uzbekistan* following the importance and growing urgency of preservation of the environment. On 27 December 2009, new elections to the legislative chamber and the Senate *Oliy Majlis* of the Republic of Uzbekistan took place. On 21 December 2014 last elections to the Legislative Chamber of the *Oliy Majlis*, regional, district and city councils of people's deputies in Uzbekistan were held. During the elections, more than 18.4 million voters, representing 89% of the total number of voters, participated. Monitoring of elections was carried out by more than 300 observers from 50 countries and missions of the five international organizations - the OSCE, CIS, SCO, OIC, as well as over 70,000 observers and authorized representatives of political parties nominating candidates. Besides more than 340 representatives of local and foreign media covered the election.

According to the head of the Central Election Commission of Uzbekistan Mirza-Ulugbek Abdusalomov, the Legislative Chamber of *Oliy Majlis* of Uzbekistan elected 113 MPs in 135 constituencies.<sup>8</sup> The 22 counties did not receive half of the votes, as required by the legislation in these districts. On 4 January 2015 second vote was held, following which 22 deputies of the Legislative Chamber of *Oliy Majlis* of Uzbekistan have been registered. Thus, in all the 135 constituencies, the election of deputies of the Legislative Chamber of *Oliy Majlis* of Uzbekistan was held. Deputies of the Legislative Chamber of *Oliy Majlis* of Uzbekistan elected 150

deputies, including 52 deputies from the *Movement of Entrepreneurs and Businessmen*, *Liberal-Democratic Party of Uzbekistan* 36, *Democratic Party of Uzbekistan* "Milliy Tiklanish" 27, the *People's Democratic Party of Uzbekistan* 20 - the *Social Democratic Party* "Adolat". 15 deputies are members of the *Ecological Movement of Uzbekistan*. Of the 150 elected deputies 24 or 16 percent - are women. On 13-14 January 2015 elections were held to the Senate of *Oliy Majlis* of Uzbekistan. As a result of secret voting, members of the Senate were elected in equal numbers - six persons from the Republic of Karakalpakstan, regions and Tashkent city from among the deputies Jokargy Kenes of Karakalpakstan, representative bodies of state authority in regions, districts and cities. 16 members of the Senate were appointed by the President of the Republic of Uzbekistan from among the most distinguished citizens with wide practical experience and special merit in the fields of science, art, literature, industry and other spheres of public activity.

As a result, in January 2015 was formed a new composition of the Legislative Chamber and Senate of *Oliy Majlis* of Uzbekistan. Speaker, Chairman, as well as their deputies were also elected. In his speech of 23 January 2015 at the first joint meeting of the Legislative Chamber and Senate of *Oliy Majlis* of Uzbekistan, President Islam Karimov noted that "the goal we have set ourselves ten years ago, creating a bicameral parliament, which constantly works on a professional basis Legislative Chamber as well as legislative acts of territorial representation – Senate, has been fully achieved. It has significantly increased the quality of laws, and more effectively ensure a balance of regional, sectoral and national interests".<sup>9</sup> However, the head of Uzbekistan put forward a number of conceptual proposals aimed at radically improving the work of Parliament, in accordance with modern requirements, improve the quality of lawmaking and legislative activity of the *Oliy Majlis* of the current term.

The establishment of a two-chamber parliament has affected the legislative process. The reform of the parliament is directed towards further democratization of the order of appointment, the dismissal of the Prime Minister, and members of the Cabinet of Ministers, according to which the President submits a candidate for the post of the Prime Minister for consideration and approval by *Oliy Majlis* chambers and releases him or her from office, the members of the Cabinet of Ministers are appointed and dismissed by the President on representation of the Prime minister.

The President plays critical role in the political system of Uzbekistan. According to the constitutional norms, the President is elected by national

poll for a period of 5 years. A citizen of the Republic of Uzbekistan no younger than 35 years, having fluent command of the state language (Uzbek), and being a permanent resident of the territory of Uzbekistan for not less than 10 years prior to the elections, can be elected as President. The President acts as the guarantor of respecting the Constitution and human rights, represents Uzbekistan in international relations, provides for the observance of the concluded international agreements and contracts, is supreme commander-in-chief, etc. However, some changes have taken place. Thus, if earlier the President of the Republic of Uzbekistan was simultaneously Chairman of the Cabinet of Ministers, according to the new edition of the Law "On the Cabinet of Ministers of the Republic of Uzbekistan", adopted on 29 August 2003, it is not the President but the Prime Minister heads it, which is a move towards further division of powers in state bodies. Those norms have been included in the Constitution and legislation, according to which the powers earlier belonging to the Chairman of the Cabinet of Ministers, such as organization and operating control of the activity of the Cabinet of Ministers, presidency at its sessions, signing of decisions of the Government adopted within their competence, are assigned to the Prime Minister. In December 2007 next election of the President of the country took place with the following results of the Republic of Uzbekistan presidential elections: Islam Karimov (LDPU) – 13,008,357 votes (88,1%), Asliddin Rustamov (NDPU) – 468,064 votes (3,17%), Dilorom Tashmukhamedova (SDP "Adolat") – 434,111 votes (2,94%), Akmal Saidov (an independent candidate) – 420,815 votes (2,85%).

According to the 2011 constitutional norms, the term of Presidency was changed from 7 to 5 years. On 29 March 2015, last presidential elections were held, in which more than 18 million people, i.e., 91.08% of the total electorate participated. According to the results of elections, Islam Karimov nominated by the Movement of Entrepreneurs and Businessmen - Liberal Democratic Party of Uzbekistan secured 17,122,000 597 votes or 90.39% of the total number who took part in the vote of voters. A.Saidov nominated by the Democratic Party of Uzbekistan "Milly Tiklanish" got 582, 000, 688, or 3.08% of the votes. H.A.Ketmonov nominated by the People's Democratic Party of Uzbekistan, got 552,000,309 or 2.92% of the voters. N.M.Umarov nominated by the Social Democratic Party "Adolat" got 389, 000, 24, or 2.05% of the voters. The monitoring of the electoral process was attended by around 300 observers from 43 countries in America, Europe, Asia and Africa, as well as international organizations, as well as

more than 35,000 observers from the political parties.

One of the key priorities of democratic renovation of the country is the consistent reform of the judicial-legal system. The structure of the judicial power of the Republic of Uzbekistan includes the Constitutional, Supreme and Higher Economic court, the Supreme and Economic courts of the Republic of Karakalpakstan, oblast, district and city courts. In January 2008 Uzbekistan adopted the law on Abolition of Capital Punishment and introduced instead the form of lifelong imprisonment or long terms of imprisonment, which is established only for two kinds of crimes - for an intentional homicide under aggravating circumstances and terrorism. In 2008 the institute of habeas corpus was introduced, i.e. the civil right to obtain a writ of habeas corpus as protection against illegal imprisonment, thereby transferring the right of giving sanction for taking into custody as pre-trial restrictions from the public prosecutor to courts. Future liberalization of the juridical system depends on the effective implementation of legal system.

In November 2010 President Islam Karimov presented and outlined the "Concept of Intensifying Democratic Reform and Development of Civil Society in Uzbekistan" at the joint session of the Uzbek parliament. He proposed several changes in the legislative system for the transformation of political system in the country. In March 2011 the legislative chamber and the Senate of the *Oliy Majlis* approved the law "On Introducing Amendments to Certain Articles of the Constitution of the Republic of Uzbekistan". According to the new changes, the candidate for prime minister will be nominated by the political party which secured the largest number of deputy seats in elections to the legislative chamber of the *Oliy Majlis* or by several political parties that received an equal number of deputy seats. This is an important step to increase the role of political parties in the political system as well as to intensify competition between them. The parliament now has the right for expressing a vote of no-confidence towards the prime minister. This new regulation decreases the role of President as the executive authority and introduces a more balanced distribution of powers between the three branches. These changes will facilitate the creation of the legislative basis for further reform of the executive, legislative and judicial branches of government, strengthen the role of parliament in the state and political system, create conditions for further increasing the role of political parties in the formation of executive bodies, and implement parliamentary control over their activity, as well as significantly increase the political and inter-party competition.

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**CHALLENGES OF CIVIL SOCIETY**

The emergence of newly independent states in Central Asia has inaugurated new structural changes in the political life of these states. The process of democratization and establishment of a civil society is carried out in the conditions of difficult political, economic, ideological and geopolitical transformations. Several issues of regional and international character, including the questions of civilizational and inter-confessional dialogue make up a wide complex influencing the establishment of the political and public system of the Central Asian countries.

As it is known, multi-party system is a prominent aspect of democracy and civil society and also a characteristic of the naturally developing democratic process. In Uzbekistan new social movements and parties began to be formed after independence. In the period 1991-2000 a number of political parties were formed, including *Erk*, *Birlik*, *the People's Democratic Party*, *Vatan tarakkiyoti* (Fatherland Progress), the Social Democratic Party *Adolat* (Justice), *Milliy tiklanish* (National Revival), and the National-Democratic Party *Fidokor* (Patriot). At the same time, there was a transformation of parties themselves. Thus, in 2000 parties *Fidokor* and *Vatan tarakkiyoti* merged under the name of *Fidokor* and parties like *Erk* and *Birlik* were banned. In 2003, the Social movement of entrepreneurs and businessmen *Liberal-Democratic Party of Uzbekistan* held leading positions in the national parliament of the country. The constitutional law "On Strengthening the Role of Political Parties in Renovation and Further Democratization of Public Administration and Country's Modernization" was adopted in 2006. The *Ecological Movement* was founded in 2008. Taking into account the urgency of the problem, in the years to come this movement can be transformed into a political party, following the example of the Green Party in Germany. Political parties of Uzbekistan, though slowly, but gradually have become an integral part of social and political life and started to play an important role in the parliament of the country. However, the success of national political parties' activities depends in many respects on themselves, on their active modernization, the perfection of their operation, and by all means on the overall political liberalization of the country.

In Uzbekistan along with the civil society structures, the most ancient traditional institute of self-management called *Makhalla* in the national legislation as self-government institutions of citizens functions. The functions of a self-government institution of citizens at the local level are

very wide. These are closely associated with the people and carry out various forms of public control, give targeted support to the low-income individuals, participate in organization of public services and amenities, and in education of the youth. Today, the total number of self-government institutions of citizens in the country is around 10,000. The activity of *makhallas* as well as of political parties in Uzbekistan is financed mainly by the state. However, in the long term, it is necessary to expect reduction of the state financial support and increase in self-financing of the given institutes, which, certainly, will be a positive factor in the development of the civil society.

An important place in the structure of civil society of Uzbekistan is taken by non-governmental public organizations (NGO) - whose activity obtains an increasing significance in resolving basic problems of building of a democratic state and a civil society. At present over 7,000 NGOs function in the republic in various spheres of life of the society. However, there are quite a number of problems in the development of the NGO sector in Uzbekistan, including such issues as professionalism, definition of clear purposes and problems of establishment, interrelations between the NGO and the state, etc. The national strategy principle "From a Strong State to a Strong Civil Society", strengthens the role of civil institutions, improves the legislation, strengthens social partnership between civil society institutions, establishes self-governing bodies and authorities for the implementation of socio-economic programs, protection of rights, freedoms, and the interests of various segments of the population.

Uzbekistan is the most populous country in Central Asia and is the third largest state by population in CIS after Russia and Ukraine. Today, Uzbekistan's population exceeds 31 million people.<sup>10</sup> About 80% of population are Uzbeks, more than 10% are representatives of Central Asian nations: Tajiks 4.5%, Kazakhs 2.5%, Karakalpaks 2%, Kyrgyzs 1%, Turkmens and others. Other large ethnic groups include Russians with 5% and other Slavic nationalities.

Though Uzbekistan has chosen a secular way of development, there is a strong revival of religion and increase in its role in the spiritual life of people. National-religious traditions, which were forbidden in the Soviet period, such as religious holidays: *Kurban-Hait* (Kurban Bayram) and *Ramadan-Hait* among the Moslems, *Easter and Christmas* among the Christians, and *Pesah, Purim and Hanukkah* among the Jews, have been revived. In sum, there are 2,227 religious organizations of 16 confessions, which have been registered in Uzbekistan. Of them there are 2,046 Muslim

organizations, which make up 92% of the total number. Besides, 165 Christian organizations, 8 Jewish communities, 6 Bahai communities, a society of Krishna worshippers, and one Buddhist temple carry out their activities in the Republic. However, for Uzbekistan and other countries of Central Asia the challenges and threats to security associated with religious extremism, inter-confessional, and inter-civilization collisions still remain. Adherents of various religions and movements seek to involve Central Asian region in their orbit and to extend their influence on the young states. Therefore, Uzbekistan has great significance for both the revival of religious values and for preventing the exploitation of religion for destructive purposes.

In sum, further liberalization of the country, creation of necessary preconditions of effective partnership among the state, society, and strong institutions of civil society are important for Uzbekistan. Roy is right in insisting that a civil society will be more significant, if it is based on the social structure in the process of its existence and development rather than on abstract reproduction of models taken from someone else's experience where – probably - civil culture exists.<sup>11</sup>

#### FOREIGN POLICY: PRIORITY OF BILATERAL RELATIONS

Uzbekistan has consistently and deliberately formed a coherent system of organization and functioning of an independent foreign policy. The Ministry of Foreign Affairs was reorganized, the Ministry of Foreign Economic Relations and the University of World Economy and Diplomacy was founded. Other state institutions of the political system, are also involved in the implementation of foreign policy in Uzbekistan. Committee on International and Inter-Parliamentary Affairs at the Legislative Chamber and the Committee on International Relations of the Upper Chamber of Parliament - the Senate were created. Legal basis of Uzbekistan's foreign policy are laid down in Article 17 of national Constitution, on the laws "On the basic principles of foreign policy", "On International Treaties", on "Concept of foreign policy of the Republic of Uzbekistan" and other laws. Foreign policy of the Republic of Uzbekistan is based on universally recognized principles of international law and norms, including UN and obligations from ratified international treaties. In 2012 the "Concept of foreign policy of the Republic of Uzbekistan", was adopted. It states that "Uzbekistan is pursuing a peaceful policy and does not take part in the military-political blocs, reserves the right to

withdraw from any interstate formation in the case of its transformation into a military-political bloc... but also does not allow on its territory the stationing of foreign military bases and installations”.

However, the end of the 20th century was characterized by significant geopolitical changes and transformation of the entire system of international relations. And Uzbekistan was in touch with all the realities and complexities of world politics. The Republic is located in the center of an important geopolitical region - Central Asia, which is among the priorities of distinct non-coincident geostrategic interests of the leading world and regional powers. Central Asia and the Caspian region possess large reserves of energy. The question of Afghanistan as a source of instability and threat to security is also relevant. These factors are of great significance in determining the foreign policy interests in Central Asia, including Uzbekistan, covering both bilateral and multilateral diplomacy.

In the context of bilateral relations, the Uzbek government voiced its interest in developing mutually beneficial relations with Russia, China, USA, EU, India, Japan, Germany, Republic of Korea and other countries. For two decades, Russia, China, the U.S. and other countries have declared their decision to provide all-round support in establishing peace and stability in Central Asia and promotion of regional cooperation. Their declaration is certainly welcomed by Central Asian countries. However, among the major non-regional actors there exist some contradictions in their assessment, strategies, and approaches to the region.<sup>12</sup> From the perspective of Central Asian countries, constructive dialogue and cooperation in the region, based on bilateral and multilateral relations should be optimal and effective for the United States, Russia, China and other leading countries.

Relationship between *Uzbekistan* and *Russia* can be divided into several periods. In recent years the relations intensified in terms of political dialogue, economic cooperation, and mutual concern about the threat of international terrorism both in Russia and Central Asia. The two sides signed contracts “On strategic partnership between Russia and the Republic of Uzbekistan” (2004) and “On the allied relations between Russia and the Republic of Uzbekistan” (2005). There are more than 200 bilateral documents between the two countries regulating cooperation in different fields - military, political, economic, humanitarian and others. The Republic of Uzbekistan is one of the main trade partners of Russia in Central Asia. If in 2006 the trade turnover between the two countries amounted to about \$3 billion,<sup>13</sup> in 2012 it reached more than \$7 billion, including export



- \$ 5 billion 173 million, import - \$ 2 billion 451 million.<sup>14</sup> By the volume of mutual trade with Russia, Uzbekistan is the fourth partner of Russia among the CIS countries. Currently in Uzbekistan there are 885 enterprises with Russian capital, accredited representatives of 102 companies. 489 enterprises are operating on Russian territory with the participation of the Uzbek capital. However, there are a number of problems that still exist. In particular, a clear strategy of Russia's policy in Central Asia in general and in individual countries of the region has not been formed, in relation to which Russia has different opinions and positions – from concepts of normal inter-State attitudes to the imperial ambitions. Unfortunately, the media and public institutions of the Russian Federation are frequently one-sided, at times giving biased information about the processes taking place in Central Asia. There are different views on the policy of Central Asian relations with Russia and other major countries. For instance according to Russian experts, Uzbekistan is maneuvering between Russia and Western countries, which allows keeping maximum freedom of action and decision-making.<sup>15</sup>

An important trade partner of *Uzbekistan* is *China*, with which strategic partnership has been established, and an important feature of the process of development of relations between them is the continuous deepening of political dialogue. Mutual visits at the summit level have become regular. For example, the President of the Republic of Uzbekistan Islam Karimov paid visits to China in 1992, 1994, 1999, 2005, 2001, 2006, 2010, 2012 and 2014. In August 2014 during the last official visit of the President of Uzbekistan Islam Karimov to China more than 20 trade and economic, investment and financial agreements and contracts worth a total more \$6.2 billion were signed. Islam Karimov and Xi Jinping signed strategy partnership development program for 2014-2018. Dynamics of trade turnover is growing constantly. In 2009, turnover of commodities with China had reached 904 million dollars, and in 2012 the trade turnover reached more than \$ 3.4 billion. Uzbekistan and China are actively promoting the implementation of the project construction and operation of the pipeline "Uzbekistan-China", which will form a stable transit corridor for long-term supply of natural gas to China.

In its policy towards Central Asia, China gives priority to the expansion of trade and economic contacts with the countries of the region on a bilateral and multilateral basis, maintaining a close policy dialogue with the possibility of an extended economic presence preserving the balance between political forces and stability in Central Asia. The strategic

importance of Central Asia for China, in the opinion of Chinese experts, is now more evident in the economic sphere.<sup>16</sup>

Important for Uzbekistan and other Central Asian countries is the relationship with the *United States* in the context of cooperation with the developed Western countries, in carrying out democratic reforms in the region and for the development of economic transformation. The U.S. declared Central Asia as a zone of top strategic interests and its relations with the countries of Central Asia also had certain difficulties and problems. After the terrorist attack in the United States on 11 September 2001, the Central Asian countries were among the first countries to sympathize with the United States. The Central Asian countries – Uzbekistan, Tajikistan and Kyrgyzstan – agreed to the military use of their infrastructures in the anti-terrorist campaign in Afghanistan.

The United States and Uzbekistan established close political dialogue, which was demonstrated in March 2002 during the visit of President of Uzbekistan to Washington, where he met with U.S. President George W. Bush, who expressed his gratitude to Uzbekistan.<sup>17</sup> The Minister of Foreign Affairs of Uzbekistan A. Kamilov and US Secretary of State Colin Powell signed the Declaration “On the strategic partnership and cooperation” between the Republic of Uzbekistan and the United States for political, economic, humanitarian and judicial cooperation, as well as on issues of security. However, in the following years Uzbek-US relations passed several difficulties, including the tragic event in Andijan in May 2005 and US reaction on it, closing the US military base in Uzbek town Hanabad. Since 2008 US official visits to Tashkent intensified, including the visit of the U.S. Secretary of State Hillary Clinton in December 2010.

The “Afghan factor” in US policy in Central Asia is there. Afghanistan is a strategically important country due to its geographical location between large countries whose interests are very different and sometimes conflicting with the United States. Moreover, Afghanistan is principally important in the development of communication between Central and South Asia. In this regard, the US presence in Afghanistan affects both the intra and regional processes. In 2014 US withdrew majority of its military forces from Afghanistan, leaving around 12,000. However, many politicians and experts noted that this could lead to further deterioration in Afghanistan having negative impact on Central Asia too.

According to the United States, their key partners in Central Asia are Uzbekistan and Kazakhstan, the latter ones expecting that the relationship between the parties would be based on mutual understanding

and mutual benefit. The U.S. also needs to cooperate with other major and regional countries in solving the problems of Central Asia, including the problems of terrorism and religious extremism, gradually developing cooperation in terms of democratic and economic reforms.

Priority is given to the relationship between Uzbekistan and the *European Union* (EU). In EU-CA development, it went through several stages. The Central Asian countries also show increased interest in expanding cooperation with the EU at all levels and in all areas. Specific actions have been agreed on key regional issues such as education, legal regulation, water supply and environmental protection and are being implemented on the basis of bilateral agreements.

The European Union initialed Partnership and Cooperation Agreement with Uzbekistan in 1996 and in 1999 the agreement became fully operational after the ratification by all EU member states and the European Parliament. During its EU presidency in 2007, Germany initiated a new programme to increase political partnership with Central Asia. It was accepted as the new EU strategy towards Central Asia in 2007-2013 with emphasis on increasing political and economic partnership and this strategy was welcomed by Central Asian republics.<sup>18</sup> The increased interest of the EU in Central Asia is partly due to increasing European role in the international processes.<sup>19</sup>

In 2014 the EU decided to extend the strategy for Central Asia in 2015-2010 with the financing of 1 billion Euros. At present along with Russia and China, the EU is the main trading partner of the Central Asian region, the mutual trade turnover being over 20 billion Euros. There is also growing EU interest in Central Asia on the issue of energy partnership.<sup>20</sup>

Since the establishment of official relations between Uzbekistan and the EU regular political contacts were held at various levels. President of Uzbekistan Islam Karimov paid a visit to Brussels in January 2011, where he met with President of the EU Commission Jose Manuel Barroso, European Commissioner for Energy Gunther Oettinger, and the NATO Secretary General Anders Fogh Rasmussen. During these talks, the parties exchanged open views on the current state and prospects of developing relations between Uzbekistan and the EU. The firm partnership between the EU and Uzbekistan is very important for bilateral and multilateral cooperation in Central Asia.

*Germany* is European industrial power number one and EU's driving force in the development of cooperation with Central Asia. Germany is

the main trading partner of Uzbekistan in Europe, and Uzbekistan is the second largest partner of Berlin in the region. If in 2007 the trade volume between the two countries amounted to about \$ 300 million, in 2012 it was over 560 million U.S. dollars. Together with the leading companies of Germany, investment projects totaling over one billion Euros were implemented in Uzbekistan. Cooperation is maintained in many areas, ranging from light industry and transport services to the production of medical products and pharmaceuticals, and agricultural products processing. Germany uses the airport in Termez in order to participate in the activities of the International Security Assistance Force (ISAF) in Afghanistan.

In the beginning of 21st century in the context of geopolitical changes in Central Asia we see activation of India, Korea and Japan in the region with bilateral and multilateral approaches.

In twenty years since the establishment of diplomatic relations between Central Asian countries and *India* there were periodic exchanges of high-level visits, inter-governmental commissions, foreign office consultations, working groups and other institutional mechanisms to work towards further developing and strengthening bilateral relations. It may be noted that in the Soviet period, Central Asian republics especially Uzbekistan had strong links with India.

At present time Central Asian countries have been one of the largest beneficiaries under the Indian Technical and Economic Cooperation (ITEC) programme and over 1,000 candidates from Uzbekistan undergo training in India in such disciplines as IT, banking, textile industry, business management, English courses, hotel management and others. Trade volume between India and Uzbekistan increased from \$ 73.5 million in 2007 to more than \$300 million in 2014. More than 60 companies were created in Uzbekistan with Indian capital. Close trade cooperation is established in such areas as pharmaceuticals, aviation, textile and mining industry, IT and power sector. Uzbekistan supports Indian companies to expand investment cooperation in areas where they have leading technological potential.

In April 2006, Indian Prime Minister Manmohan Singh visited Tashkent and seven agreements including three agreements in energy and mineral sectors were signed between India and Uzbekistan.<sup>21</sup> India-Uzbekistan IT Center named after Jawaharlal Nehru was also set up in Tashkent. Its main purpose and task is to form an Institute for the study and development of software, assist in improvement of knowledge of

specialists and students of Uzbekistan on IT, and formation of world class programmers.

In 2011 President of Uzbekistan Islam Karimov visited India and several agreements including economic package over US\$ 2.2 billion were signed. The parties discussed the evolving situation in neighboring Afghanistan and reaffirmed the grave necessity for an early establishment of peace and stability in that country, which would open up wider opportunities for regional cooperation and help set up and advance cost-effective routes reducing the distance between the markets of India and Central Asia. The two sides noted the prospects emerging from setting up Central Asia-Persian Gulf land transport corridor as well as Trans-Afghan access strip. In July 2015 Indian Prime Minister Narendra Modi arrived in the Uzbek capital on the first leg of his eight-day visit to Central Asia and Russia. President Islam Karimov and Prime Minister Narendra Modi held talks on key bilateral and regional issues including transport communication, the situation in Afghanistan and in the field of culture and tourism. Addressing a joint press event Mr. Modi said, "I have begun my journey in Uzbekistan underlining its importance for India, not just in this region, but also in Asia. President Karimov and I discussed various initiatives to further enhance connectivity between India and Uzbekistan".<sup>22</sup> President Islam Karimov commenting on the results of the talks said that the first official visit of Indian Prime Minister Narendra Modi to Uzbekistan is seen as an important event, which will open a new stage in the development of cooperation between the two countries.<sup>23</sup>

Bilateral relations between Central Asian countries and another highly developed nation *Japan* were established within a short time. In August 2006 Japanese Prime Minister Koizumi made his first visit to Uzbekistan as part of Japan's efforts to shape its foreign policy towards this resource-rich and strategically important region. During Koizumi's visit to Tashkent in addition to economy and energy-related talks and agreements, the of both sides committed to have a partnership on various issues, including Japan's aid for education and cultural projects.

Uzbekistan and Japan gradually developed multilateral cooperation and there are different levels and trends in their contacts. One of the important areas of cooperation between Uzbekistan and Japan is Japan's ODA program for major investment and social programs in the country. Over the last years, soft loans and commercial credits were allotted totaling more than \$ 2 billion, which were aimed at projects for the development of telecommunication networks, for renovation of the repair-and-

construction plant in Tashkent, for the modernization of airports in Samarkand, Bukhara, Urgench, as well as for projected railway Tashguzar - Baisun – Kumkurgan.<sup>24</sup> Japanese organizations, including the Japanese International Cooperation Agency, Japan Foundation and others, are actively supporting the workers of culture, science, and education, for coming to Japan on exchange programs. Strong scientific cooperation between universities and research institutes has been established.

Another leading Asian economy the *Republic of Korea* is one of the most important partners of Central Asian countries, especially for Uzbekistan. In 2006 South Korea and Uzbekistan signed mutual declaration regarding strategic partnership. Thirteen high level meetings have been held between Uzbek and South Korean Presidents. During President Park Geun-hye's visit to Tashkent in 2014 and Islam Karimov's visit to Seoul in 2015 a Joint Declaration between the Republic of Uzbekistan and the Republic of Korea on further development and deepening of strategic partnership, was signed. The Republic of Korea is one of the biggest investment partners of Uzbekistan. Total volume of Korean investments in the economy of Uzbekistan exceeds \$ 5 billion. Seoul takes leading place among trade partners of Uzbekistan in Asia. According to Uzbekistan State Committee of Statistics, during 2013 turnover between the two countries was over \$2 billion. Republic of Korea is very active in free industrial-economical zone "Navoi", international intermodal centre of logistic on the base of Navoi airport, as well as in free industrial zone "Angren".

#### PARTNERSHIP WITH INTERNATIONAL AND REGIONAL ORGANIZATIONS

Uzbekistan's relations with major international organizations are an important priority for multilateral diplomacy. There are close relations between Uzbekistan and the United Nations and its specialized agencies. Under the auspices of the UN, Uzbekistan is actively involved in discussing and resolving regional and global issues. The United Nations adopted a series of resolutions aimed at peaceful resolution of security issues in Afghanistan and Central Asia, including Central Asia nuclear free zone. The Republic of Uzbekistan takes active part in the activities of various specialized agencies and committees of the UN and its humanitarian operations in Afghanistan.

The UN Secretary General Kofi Annan visited Tashkent in October 2002 and the current UN Secretary General Ban Ki Moon visited in 2010 and 2015, during which they discussed such issues as efficient use of water resources, democratic reforms, as well as question of UN reform. Uzbek senior officials, including the President participated in the 48th (September 1993), 50th (October 1995), 55th Session (September 2000), the UN summit "Development Goals of the Millennium" (2010), and UN General Assembly sessions and focused on such topical issues in Central Asia, such as safety and environmental crises.

Uzbekistan and the United Nations through the activities of various agencies, including the UNESCO, develop partnerships in the field of culture, education, and preserving cultural heritage in Uzbekistan. Significant events of cooperation have become the jubilees of great thinkers and encyclopedists, and public figures, celebration of which was widely held not only in Uzbekistan but also in the UNESCO office in Paris. In addition, the anniversary dates of such ancient cities as Bukhara, Khiva, Margilan, Shahrisabz, Karshi, Samarkand and Tashkent were also celebrated. A number of cities and cultural sites of the republic have been included in the UNESCO List of World Cultural Heritage. Humanitarian cooperation is an important aspect of national, regional and global sustainable development in the complex processes of globalization. At the end of the 20th and in early 21st century, the UN faced many challenges and difficulties associated with low efficiency in addressing global and regional problems. As a result, academic and political circles of various countries, including Uzbekistan, discussed the need for substantial reform of the Organization to enhance its effectiveness in international and regional processes.

The partnership between Central Asian countries and the UN, EU, and NATO is important to ensure regional stability and security in the region and achieve their sustainable economic development. However, the high priority tasks are also stabilization and economic reconstruction of Afghanistan. In view of different approaches and understanding of the situation, there are many problems in the relationship between various states and organizations, including the UN, NATO, EU and OSCE. At the same time, analyses of the role of UN, EU, OSCE and other international organizations in Central Asia has shown that the activity of these structures needs to be improved. With the collapse of the bipolar world, the largest international organizations should take into account the interests of their members, rather than the interests of just one country or group of countries.

The international organizations need to develop a clear and long-term strategy in Central Asia, covering the issues of security and sustainable development.

The SCO has passed a number of interesting stages in its institutional and political development. Transformation of the "Shanghai Forum" in the SCO took place in June 2001 at the meeting of leaders of Russia, China, Kazakhstan, Kyrgyzstan, Tajikistan and Uzbekistan in Shanghai (China), where Uzbekistan joined the organization as a new member-country. The year 2001, we regard as the beginning of the second period in the development of the organization. It is significant for the institutional establishment of the organization, the organization's charter was adopted, the secretariat was formed in China, the anti-terrorist center was opened in Tashkent, etc. At present, the SCO is an international instrument to coordinate the areas of multilateral cooperation. At the same time, certain shortcomings were marked in the development of SCO, in particular, most of the projects of the organization are mainly funded by Chinese investments, while other member countries could also have more active investment policies. Further, development of cooperation is also necessary between the SCO and the EU, NATO and other international organizations, which in turn should not consider the SCO only in geopolitical terms. It is advisable to recognize its contribution to regional security and development,<sup>25</sup> it is necessary to study the experience of integration processes in other parts of the world, in particular, the experience of the EU, NAFTA, ASEAN, etc. By all means, cooperation between the EU, NATO, OSCE and the SCO will contribute to enhancing regional integration, economic development and security in Central Asia. With the growth of cooperation in the region between Russia, China and other countries, as well as possible extended membership of India and Pakistan in 2016, cooperation in a broader sense, including with observer countries (Mongolia, Iran, Afghanistan, Belarus), the partnership is important with such leading actors as the EU, U.S., Japan, Korea and other countries and international organizations, which will contribute to the intensification of cooperation in the SCO.

Uzbekistan, along with other countries of the former Soviet Union, was a co-founder of the Commonwealth of Independent States (CIS), the Central Asian Cooperation Organization (CACO) and other regional organizations aimed at strengthening economic, military, political, and cultural cooperation among member countries. CIS has been in existence for over 20 years and, despite all the shortcomings, still is the best form of



multilateral cooperation in the interests of those countries, which it unites. However, it became clear long ago that this was a lengthy and complex process, the parameters of which are determined by the degree of interest in participating in one or another form of interaction. According to Uzbekistan, the CIS can and must play a coordinating role, become a platform for regulating business processes to maximize the socio-economic benefits for all member states.<sup>26</sup>

In 1992, the independent Central Asian countries - Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan, and Turkmenistan established an interstate structure - Central Asian Regional Cooperation (CARC), whose main objective was the economic union by creating a common economic space and a single regional market.<sup>27</sup> In February 2002, at a meeting of presidents of Uzbekistan, Kazakhstan, Kyrgyzstan and Tajikistan Organization of Central Asian Cooperation (OCAC) was officially established. There were a number of problems in the OCAC. At the summit of the Organization of Central Asian Cooperation in St. Petersburg (7 October 2005), it was decided to integrate the Organization into the Eurasian Economic Community (EEC). During the meeting, Uzbekistan decided to join the EEC. The amalgamation of the Organization of Central Asian Cooperation and Eurasian Economic Community might contribute to full economic development of Central Asia. In 2008, Uzbekistan suspended its membership in the Eurasian Economic Community. Since January 2015 Eurasian Economic Union replaced EEC. No doubt, the geopolitical situation in Eurasia should be taken into account in the analysis of the regional cooperation process.

An interesting format for multilateral relations is the "Central Asia plus Japan" established in 2004 and forum "Republic of Korea – Central Asia". Japan and Korea announced its readiness to contribute to the development of the region through extension of technological and professional exchange, interaction in issues of economic development with countries of Central Asia in order to realize the programs of industrial diversification. Central Asian countries positively view Japan-Korean initiative to support the realization of programs for industrial diversification and widening mutual cooperation. Representatives of Central Asian countries believe that cooperation with Japan, Korea and other countries is strategically important and will contribute to closer trade ties, economic and investment relations between Eurasia, the Middle East, and Asia-Pacific region.

Central Asian republics, as well as China, Iran, India, Pakistan and

countries of the Caucasus – Georgia and Azerbaijan – are involved in the process of organization and coordination of transportation arteries and communication connecting Europe and Asia, East and West. Strong regional and interregional co-operation will contribute to stability and economic progress in Central Asia, and will make a significant contribution to the establishment of international stability at large.

#### CONCLUSION

The experience of the last two decades shows that there is active but uneasy process of the formation and development of democracy and civil society, social oriented market economy, keeping inter-ethnic and confessional stability in Uzbekistan. During the transformative processes many difficulties were caused by a whole complex of problems. Consecutive work on reforming the political system is inseparably linked with the processes of democratic renovation of the whole society because without liberalization and democratization of the state institutes the democratic reforms, which are ongoing today in economic, political, humanitarian, and other spheres of vital activity of the country, cannot be accomplished. The systematic and comprehensive study of contemporary history calls for expanding the study of modern theories and methodologies and critical study of the recent history of Uzbekistan and other countries in the context of global and regional processes, modern political, economic, social and international transformations.

During the past two decades Uzbekistan tried to develop its bilateral and multilateral foreign policy. Uzbekistan has repeatedly expressed its interest in developing mutually beneficial relations with Russia, China, USA, EU, Germany, Japan, India, Korea and other countries. Relations with international and regional organizations are also considered as important. For more successful implementation of the integration processes of interstate cooperation in Central Asia, it is necessary to accomplish large-scale and long-term regional projects in various areas of economic, communication, and humanitarian cooperation, which will allow the development of cooperation with various regions of the world, and certainly for strengthening the security of Central Asia. Uzbekistan's cooperation with the leading states, international and regional organizations could strengthen stability and security in Central Asia.

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## DEVELOPMENT OF PARLIAMENTARIANISM IN UZBEKISTAN

SURAYE ADILKHODJAEVA

The state, statehood, civil society are important socio-political institutes and are the main indicators of civilization and progressive development of society. The statehood reflects political evolution of the State, its institutions and government agencies. Formation and development of national statehood is a difficult process which incorporates traditional foundations of society, historical way of people, evolution of the law and political tradition. The origins of national statehood date back to the second half of the 2<sup>nd</sup> millennium BC. The origin of power, apparently happened in this period, the first power structures were the council of elders of the community; people's assembly, the governor. The political culture and political traditions emerged in these bodies of public administration.

### HISTORY OF PARLIAMENTARIANISM AFTER INDEPENDENCE

Since 1991, Uzbekistan launched new phase of its revival after independence. The independence of Uzbekistan was proclaimed on 31 August 1991 and the sovereign state - the Republic of Uzbekistan, appeared on the world map. After that, the Supreme Council of the Republic of Uzbekistan became the Parliament of independent country, which designated a clear strategy of the state. Despite difficult conditions following the independence, solid foundation was laid for a decent future and sustainable development of the state. The main directions of the state strategy were: development of market relations; dismantling of the administrative-command system; the formation of democratic institutions; the creation of legal framework of democratic reforms and sovereign state; support civil society actors.

The well-chosen strategy of the state is crucial for determining the fate of the nation in the long term. Based on this progressive strategy, Uzbekistan in the end of 20<sup>th</sup> and at the beginning of 21<sup>st</sup> century, made a historic turning point and achieved significant results. On the one side, the revival of political traditions and continuity of history, and on the other side the positive experience of world civilization was applied to give modern and democratic statehood in the sovereign Uzbekistan. The main indicators of initial period were centrally planned economic system with the administrative command and control; monopoly of state ownership, lack of competition; humiliating position of subsidized republic, with possession of abundant natural resources; backward technologies and low level of production equipment; one of the lowest GDP and living standards of the Republics of the former Soviet Union. The economy of Republic was import-dependent to the tune of 70-80%. In 1990, the shortfall in the inter-republican trade turnover amounted to almost 3.7 billion rubles, or about 11 % of the gross national product. The economy of Uzbekistan was focused on raw products. In fact, during the Soviet period, Uzbekistan was a raw materials appendage, providing the country with a backward cotton industry with lack of infrastructure and laws governing the market economy. During the years of the sovereign development of Uzbekistan, the economy has grown by 5 times and per capita income by 3.7 times, and the population has increased by 11 million people.<sup>1</sup>

There was no separation of power into three branches. All power was concentrated in the hands of one party and there were no democratic institutions, laws, infrastructure, regulating market relations. Under these conditions, the economic reforms, the transition to market economy occurred simultaneously with the democratization of state institutions. In this case, the development of a democratic institution like Parliament is of great importance. The founder of representative democracy John Stewart Mill said: "The Parliament is not better and not worse than people of that country. Parliament is a mirror of society".<sup>2</sup> According to doctrine of John Locke it is necessary to enforce the authority of government laws, courts and power to implement the laws. Parliament has the power of lawmaking.<sup>3</sup> It is also required to monitor and control the government, to remove "those individuals in the government who abuse their powers".<sup>4</sup>

In the first years of sovereign development 1991-1994 Supreme Council of Republic of Uzbekistan had 16 committees: Committee on economic reforms, budget, politics and local self-government, Committee on legislative issues, law and order, Committee on international affairs,

Committee on agro-industrial complex and water economy, Committee on transport, road economy, communication and information, Committee on science, public education and protection of cultural heritage, Committee on human rights etc.<sup>5</sup>

The meaningful activity of Supreme Council was the creation of legislative base, owing to which, command method was shifted to market economy. In December 1992 the Parliament adopted the Constitution of the Republic of Uzbekistan. It was preceded by work on studying the constitutional experience of different countries, thereby absorbing the democratic values of political and legal thought of mankind. Adoption of the Constitution was preceded by extensive work to examine the constitutional practices of different countries which absorbed the democratic values of political and legal thought of mankind. At the same time, the Constitution of sovereign Uzbekistan reflected pragmatism and wisdom, political traditions, love of freedom, humanity which are peculiar to our people. The Parliament institutionalized such necessary attributes of sovereignty, as emblem, flag and anthem. The Supreme Council of Uzbekistan was single-chamber, and played significant role in the legislative strengthening of country's sovereignty during the first years of independence.

The Supreme Council has strengthened the sovereign status of the Republic of Uzbekistan by adopting the Declaration of Independence of the Republic of Uzbekistan, Constitution of Uzbekistan, and laws on "State flag of the Republic of Uzbekistan", "on State Emblem of the Republic of Uzbekistan", "on Citizenship". It created the legislative base for transition from command planned economy to free market relations. During the first years, it adopted the Laws "on Currency regulation", "on Stock exchange and securities", "on Deposit", "on Auditor activity", "on Insurance", "on Limitation of monopolistic activity", "on Privatization", "on Economic comradeships, joint-stock companies and limited liability companies", "on Investment activity", "on Trademarks", "on State tax" etc. The Supreme Council adopted such laws which provide territorial integrity and raise defense capability of the country, such as "on State border of the Republic of Uzbekistan", "on Military force of the Republic of Uzbekistan", "on Alternative service", "on Defense", "on Civil defense and population protection in junctures appearing", "on Servicemen status, their social legal security". It gave considerable attention to the legislative basis of healthcare development, education, social security of different types of population and environment, which was guaranteed by adoption

of such laws as “on Health care”, “on Prophylactics of AIDS”, “on Retirement provision”, “on Youth policy”, “on Education”, “on Social security of disabled in Uzbekistan”, “on Environment”, “on Highly restricted natural conservancy areas” etc. It created the legislative base of formation of civil society and state organs by adopting such laws as “on Trade-unions and guarantee of their activity”, “on Control chamber”, “on Hokimiyats and representative organs on-sites”. It initiated the creation of legislation basis providing law and order, reflected in the development of the Code of administrative responsibility, the Code of Criminal procedure of Republic of Uzbekistan. It started inter-parliamentary ties with Germany, China, USA, Turkey and young countries of the CIS.

At the sixteenth session of twelfth convocation of Supreme Council of Uzbekistan the Constitutional Law of Uzbekistan “on *Oliy Majlis* of the Republic of Uzbekistan” was adopted. The *Oliy Majlis* – the superior legislature body which consisted of one chamber, was set up in 1995, had elected 250 deputies from 5 political parties. The *Oliy Majlis* consisted of 12 Committees: Committee for Budget, bank and financial issues, Committee on economic reforms and business development, Committee on legislation and Judicial and legal issues, Committee on International affairs and inter-parliamentary relations, Committee on science, education, culture and sport issues, Committee on industry, energetic, transport, communication and community care, and etc. Major powers of *Oliy Majlis* included adoption of the Constitution of Uzbekistan, amendment of the changes and additions, adoption of laws; identification of the main directions of internal and foreign policy; adoption of State budget of the Republic of Uzbekistan; election of Constitutional Court, Supreme Court, Supreme Economic Court; ratification and denunciation of international treaties and agreements.

The *Oliy Majlis* provided legal foundation for deepening of democratic reforms, development of market infrastructure, entry of Uzbekistan in the international community. It adopted the laws “on Bank and bank activity”, “on Central Bank of the Republic of Uzbekistan”, “on Stimulating development of small and medium enterprises”, “on Consumer rights protection”, “on Land”, “on Architecture and urban planning”, Taxes code of Uzbekistan, “on Joint-stock companies and protection shareholders’ rights”, “on Free economic zones”, “on Competition and restriction of monopolistic activity”, “on Air protection”, “on Notary”, the Military Doctrine of the Republic of Uzbekistan, “on Political parties”.<sup>6</sup>



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**THE FORMATION OF MULTIPARTY SYSTEM**

In this period a multiparty system was formed, which reflects the balance of power in society and the degree of participation of political parties in shaping the country's representative authority. The party system - a politicized view of society, reflects the activity and participation in public decision-making, popular among various political parties. M.D. Haller believes that modern Western social science has not yet put forward a meaningful integrated theory of party systems, due to the complexity and multiplicity of their qualitative characteristics.<sup>7</sup> Sartori proposed his classification scheme, according to which there are only seven basic types of party systems: single-party; the system with hegemon-party; system with dominant party; bipartisan system; system of moderate pluralism; system of polarized pluralism and atomized system.<sup>8</sup>

Considering the process of formation of political parties in Uzbekistan, President Islam Karimov noted, that the party should not be created for the sake of the party. Its creation is not an end in itself. Each party must have its own face, a clear program expressing the interests of those segments of society, on which it is based. It must have permanent voters.<sup>9</sup> Prior to 1991, former Soviet Union had one-party system, which is not in the interest of the society. It infringed on the rights of certain groups of population, and did not reflect the entire social spectrum of society. In the one-party system the only party monopolized the legitimate political activity in the respective systems. It turns into a leading force of the state. Major policy decisions are taken by the party and the State administration only carries them in practice. One-party system only serves the interests of authority. Reaching a maximum quantitative size (with the candidates - almost 20 million people), the Communist Party was a victim of its monopoly. Having no opposition in the country and factions in the party, the Communist Party was not seriously criticized neither externally nor internally.

Political parties have their own history of development. The history of political parties as structures characterized by high degree of institutionalization of political movements, dates from the end of 8<sup>th</sup> to early 19<sup>th</sup> centuries. It was at this time that suffrage appeared in the political life of society. German sociologist Max Weber highlights three stages in the history of political parties: the party as aristocratic faction, the party as political clubs and modern mass political parties.<sup>10</sup> Political parties in Central Asia appeared in the end of 19<sup>th</sup> and early 20<sup>th</sup> centuries.

In the years 1905-1917 national liberation movement against Tsarist Russia was activated in Turkistan and a number of political organizations appeared. The main political organizations were *Taraqqiyparvarlar*, *Shuroi-Islomiya*, *Turon*, *Ittifoq*, *Turkiston National Unity*. These organizations functioned as the first political party, having stable relationship with the central organs of the territorial structure uniting the ideas and political demands. These organizations had their own publications, newspapers, printed materials of their propaganda, agitation: *Najot*, *Turon*, *Kengash*, *Khurshid*, *Tudjor* etc.<sup>11</sup> The push of first political parties gave its political results. On 26 November 1917 Extraordinary *Kurultai* of Muslims was convened in Kokand, which involved political activists of organizations. *Kurultai* adopted the Declaration on establishing *Turkeston Muhtoriyati* (Turkistan autonomy). It elected the government: the Prime Minister, the Minister of Internal Affairs, the Deputy Prime Minister, the Minister of Foreign Affairs, the Military Minister, the Minister of Agriculture and Water Resources, the Minister for Food, the Minister of Finance. Composition of the government was multi-ethnic. It established representative bodies of National *Majlis*. However, the *Turkiston Muhtoriyati* was short-lived. In February 1918 the Bolshevik government assumed power and repressed the autonomists. After that, the *Jadid* movement lost its best people. The rest were split into two parts, one part joined the Bolsheviks and the other part continued to fight.<sup>12</sup> In modern democratic mechanisms, the political parties are active structures, adapted to the conditions of representative democracy. While there is a representative democracy, political parties will continue to exist.<sup>13</sup> The political party is public association upholding the interest of their class or social group, through the struggle for state power.<sup>14</sup> When multiparty system began to develop, competition between political parties arose, which is a significant factor in democracy. In recent years, political activity and the legal consciousness of Uzbekistan's population has increased significantly. The presence of political parties makes it possible to maintain contact with the community and participate in regularly scheduled elections.<sup>15</sup> This explains that the political parties are particularly active during the election. According to M. Dyuverzhe, maximizing role of political parties in the electoral process, characterizes the American parties as "electoral machines", consisting mainly of the "people who know how to get the votes".<sup>16</sup> Single chamber *Oliy Majlis* has contributed to the establishment and development of relations between more than 70 countries worldwide.

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**FORMATION OF BICAMERAL PARLIAMENT**

Each country creates its own power structure, based on its historical experience, legal traditions, human capacity, gradually improving and adapting them to the needs of the society. In May 2000, at a session of *Oliy Majlis*, President Islam Karimov first suggested the creation of a bicameral Parliament in Uzbekistan.<sup>17</sup> By that time, profound reforms had significantly increased the level of political and legal consciousness of our people, which facilitated the formation of a bicameral parliament. The President of Uzbekistan noted that the formation of a bicameral parliament was aimed primarily at improving the legislative process and the quality of laws, strengthening the role of representative regions of Uzbekistan in parliament, strengthening the legislative power, the increase of its powers, the improvement of the mechanism of checks and balances in system of separation of powers.<sup>18</sup> The idea of President was supported by the deputies of *Oliy Majlis*. The second stage of parliamentary reform was preparation and conduct of the referendum, which was held in January 2002. The active participation of the population of Uzbekistan in the referendum and its results strongly confirm the support of people for the parliamentary reform. The results of the referendum led to the adoption of the Constitutional Law of the Republic of Uzbekistan "On the outcome of the referendum and the basic principles of the organization of state power" in April 2002 at the VIII session of the *Oliy Majlis*.

The deputies of the *Oliy Majlis* actively worked to amend the Constitution of the country, create a legislative framework for the work of the Senate and the Legislative Chamber of *Oliy Majlis* of Uzbekistan, which defined the legal status of senators and deputies and order elections to the *Oliy Majlis*. In 2005 a package of laws was adopted that in effect laid the legislative foundation for a bicameral Parliament: the Law of the Republic of Uzbekistan "on Making amendments and additions to the Constitution of the Republic of Uzbekistan", "on Senate of *Oliy Majlis* of Uzbekistan", "on Legislative chamber of *Oliy Majlis* of the Republic of Uzbekistan", the Laws of the Republic of Uzbekistan "on Order of Senate *Oliy Majlis* of the Republic of Uzbekistan", "on Order of Legislative chamber *Oliy Majlis* of Uzbekistan", "on Status of deputy of Legislative chamber and member of Senate *Oliy Majlis* of Uzbekistan".<sup>19</sup>

During the last third quarter of 20<sup>th</sup> century, the number of highest legislative bodies with two chambers increased from 45 up to 67, and in 2010 it increased to 76, and now the number is 80. All this speaks in favor

of bicameralism, which is useful for state building. It reflects political compromise and is based on the consolidation of various political forces in society.<sup>20</sup> Formation of the Senate in the bicameral Parliament is a significant step in improving the state of Uzbekistan. In accordance with Article 77 of the Constitution of the Republic of Uzbekistan, "Senate of Uzbekistan is the Chamber of territorial representation and is composed of members of the Senate (senators)".<sup>21</sup> Article 80 of the Constitution regulates the exclusive powers of the Senate, the majority of which are constitutional mechanism of checks and balances between the branches of government. In January 2005, elections were held to the Senate and from that time Senate of Uzbekistan began to function as the upper house - the body of territorial representation of the country. In the Senate, there are six members from all regions of Uzbekistan, of the Republic of Karakalpakstan, twelve regions and Tashkent city. Sixteen members of the Senate are appointed by the President. Thus, the Upper Chamber of the Parliament has one hundred senators. The Senate is designed to improve the mechanisms of interaction and receive feedback of the population of different regions of the country, thus providing stable and sustainable development of Uzbekistan. Formation of a new government structure of such scale is associated with the acquisition of functional linkages with other government bodies. The Senate has implemented all the constitutional powers and has taken its inalienable place in the government power system.

The Legislative Chamber and the Senate of Uzbekistan, provide political and regional representation. Different political and social sections of society are represented in the parliament of the country, which increases the stability of the state and strengthens its socio-political framework. All political parties of the country present in the Legislative Chamber discuss bills and take decisions. The lower house of the parliament reflects the political structure of society. The main element driving the parliamentary mechanism is the factions of political parties or groups of MPs, which are formed through elections. Moreover, the group in power has a broad spectrum of legal powers and the ability to influence legislation, control enforcement authority regarding the proper execution of laws. A political party which wins the majority of seats in elections, claims the post of Prime Minister. The party is link connecting the state branch of government with the civil society and MPs who represent the people. The parliamentary group can and should bring to the party the greatest political flexibility and efficiency. Political parties represent respective factions in the

Legislative Chamber of *Oliy Majlis*. Party factions being the core of representative government constitute the structural and functional basis of Parliament. In the 2009 elections the Legislative Chamber of the *Oliy Majlis* represented all political parties: the *Liberal Democratic Party of Uzbekistan* - 53 deputies, *People's Democratic Party of Uzbekistan* was represented by 32 deputies, the National Democratic Party *Milliy Tiklanish* got 31 seats and the Social Democratic party *Adolat* - 19 seats. The deputies from the *Ecological Movement of Uzbekistan* won 15 seats in the Legislative Chamber of the *Oliy Majlis*. It reflected the competition of diverse ideas and policy objectives of the political parties. The political party has the right to make suggestions and comments on the agenda of the meeting of the Legislative Chamber of the *Oliy Majlis*, the order of consideration and merits of the issues. The political party may propose to hold parliamentary hearings on the meeting of the Chamber.<sup>22</sup>

The legislative activity of Parliament has decisive importance for the state, as it not only regulates public relations, but also opens the way for a new relationship, providing the legal framework for the implementation of the strategy of the State. Another significant step forward for improving the legislative process was the creation of a bicameral *Oliy Majlis*. Legislative activities of the Senate are virtually impossible to be separated from the legislative process in general. In theory the legislative function of parliament is described as "legislative competence", "legislative authority", "legislative process", "lawmaking".<sup>23</sup> But, in fact, they mean the process of making laws by the Parliament of the country.

*Oliy Majlis* in accordance with the Constitution of the Republic of Uzbekistan has the exclusive right to make the laws of the country. According to Article 81 of the Constitution, the Legislative Chamber and the Senate of Uzbekistan sit separately.

In accordance with the Constitution of the Republic of Uzbekistan, President of the Republic of Uzbekistan, the Republic of Karakalpakstan in the person of its highest representative body of the government, deputies of the Legislative Chamber of the *Oliy Majlis*, Cabinet Ministers, Constitutional Court, Supreme Court, Supreme Economic Court, the Attorney General the Republic of Uzbekistan, have the right of legislative initiative. Thus, the right of legislative initiative has representatives of all the three branches – legislative, executive and judicial – of government. Civil society actors can submit a bill to Parliament indirectly, through the deputies etc.

While respecting the balance of democracy, which is crucial for the

stability of society, the legislative initiative cannot be limited only to the proposal on the adoption of the relevant law. The initiative must be framed in the form of a bill. Introducing the bill in Parliament is preceded by a lot of work, the formation of the concept of law, stating the purpose, public relations, which is intended to regulate the law; preparation of the text of the bill itself, in accordance with the rules of legislative technique; presentation of financial justification. Therefore, preparation of the bill, usually involves experts from specialized agencies. Bills in the legislative initiative are introduced only in the Legislative Chamber. The Senate has the right to approve or reject a law passed by the Legislative Chamber. Thus, in the adoption of laws, each House of Parliament has competence and function, creating a highly effective mechanism of checks and balances within the *Oliy Majlis*. The legislative process reflects the internationally accepted practice in the structure and organization of the bicameral parliament.

Consideration of bills in the Legislative Chamber is made in three readings, each of which usually takes place in separate sittings of the Chamber, and not on the same day. Before the first reading debate of the bill in the Chamber Committee, the materials are sent to the responsible committee *Kengash* for tabling at the Legislative Chamber. During the first reading of the bill, the necessity of its adoption, main provisions introduced by the document, as well as an overall assessment of its concept, are discussed. Discussion begins, as a rule, with the report of the responsible committee or representative of the subject of legislative initiative, who made the bill.

The second reading of the bill is devoted to the consideration of amendments to the bill, which begins with the report of the representative of the committee responsible, to report all amendments received and the outcome of the consideration of the committee. When a bill is considered by the Legislative Chamber in the second reading it is discussed as approved or not approved by the responsible committee proposal.

According to the results of voting, a meeting of the Legislative Chamber shall vote on the proposal to adopt the bill on second reading with the determination of its finalization and tabling in the Legislative Chamber of the next reading. If the proposal received the required number of votes, the bill is returned for revision to the responsible committee. After re-examination of the second reading of revised bill, a meeting of the Legislative Chamber shall vote on the proposal to adopt the bill on second reading. If the proposal does not receive the required number of votes, the

bill shall be considered rejected and removed from further consideration.

Adopted on second reading, the bill is sent to the responsible committee for linking to articles and editorial changes necessary due to the changes made in the text of the bill during its second reading. After this, the bill is sent to the Kengash Committee for inclusion in the draft plan of legislative activities of the Legislative Chamber, which determines the date of the third reading. Third reading of the bill is the final stage of the discussion in the Legislative Chamber, which usually ends with the adoption of the law. The law is considered adopted if a majority of the total number of deputies of the Legislative Chamber vote for it. After the adoption by Legislative Chamber, it becomes the law which is sent within ten days by the Speaker of the Legislative Chamber to the Senate for consideration.

Consideration of the law in the Legislative Chamber is done openly and publicly, with a fairly wide range of people including the initiators of the bill, scientists, specialists, and experts, representatives of the media and NGO activists, being present.

The legislative process is a three-pronged system, including the Legislative Chamber, the Senate, and the President of the Republic of Uzbekistan.

The bicameral structure of Parliament improved the procedure for the adoption of laws by participation of representatives of both Chambers. Signing and publication of the adopted law is the constitutional power of the President of the Republic of Uzbekistan and is the final stage of the legislative process. Parliament is interested in the uniform execution of laws throughout the state.

Parliamentary control has led to improvement of the system of state-building and governance, strengthening the role and influence of the legislature. Parliamentary control is an effective instrument of checks and balances between the legislative and executive branches of government, budget and financial control. World experience shows a steady trend of parliamentary financial control. In most countries, external financial control of budget is executed by a special financial control authority - the Accounting Chamber (in Austria, Germany, Spain, France), the General Accountability Office (in US), Office of the General Auditing (in Canada, Sweden), the Committee of public accountability (in UK), Counting court (in Brazil, Romania, Portugal, Turkey), and others. As a rule, external financial control bodies responsible for auditing public finance (revenue and expenditure), ensure financial integrity and accountability of the state

system. For example, in Austria, the Accounting Chamber is obliged to carry out a comprehensive (external) financial control, based on the accounting principles of correctness, efficiency, cost-effectiveness and feasibility of the use of budget funds. Unlike other countries, the Accounts Chamber of Austria itself prepares a final report on the financial activities of the Federation, governing the financial statements at the federal level.<sup>24</sup> In the UK, National Audit Office has the authority to examine the economy, efficiency and profitability of the use of budget funds, but it is not authorized to inspect the budget figures prepared by governmental bodies. In France, the Law of 2001 establishes the presentation of the budget through the tasks and programs, and since 2007 the Chamber of Accounts of France has been certifying "lawfulness, truthfulness and accuracy of the accounts of the state." In Canada, the control of public finances is carried out by auditing government programs and financial activity. In Germany, the Federal Court of Auditors checks all the decisions that lead to changes in income or expenses. One of the areas of its financial control is cost-effective and economical use of resources, the ability to perform tasks with fewer staff and with lower costs and more efficiency.<sup>25</sup> Analysis of the current domestic and foreign experience shows that in modern conditions the main purpose of parliamentary financial control is the preservation of the budget, its appropriate and efficient use and achieving a high level of fiscal discipline. It is also for the creation of an effective system of budgetary financing, find deviations from accepted standards, violation of the principle of legality, effectiveness, feasibility, economical expenditure of funds. Parliamentary financial control differs from other areas of the state financial control (e.g., tax, currency), the composition of regulatory bodies and controlled entities, goals, objectives and content. Parliamentary financial control ensures the successful implementation of the financial policy of the state in the proper implementation of the approved budget.

In accordance with Article 78 of the Constitution of the Republic of Uzbekistan, Chamber of Accounts is an annual report to the Legislative Chamber and then the Senate of Uzbekistan. Formation of the bicameral parliament in Uzbekistan is primarily aimed at expanding democracy and ensures the stability of the state to further sustainable development, human rights and freedom. Legislative Chamber and the Senate of Uzbekistan are the representative bodies of the country and in fact provide both political and regional representation. The Legislative Chamber of *Oliy Majlis* represents all political parties. The Senate, composed of regional



representatives, promotes the harmonization of national and regional interests. Thus, the Parliament of the country presents different political and social sections of society, which certainly contribute to the stability of the state. Performance indicators of the Parliament are not only the adoption of progressive laws, opening the way for new relationships, but their implementation throughout the country. Thus, the Parliament, due to its constitutional status, place of public authorities, the effectiveness of functional links with central and regional government authorities and civil society actors played a significant role in the improvement of the nation state of Uzbekistan in the modern period. Formation of a bicameral parliament has strengthened the legislature, expanded its constitutional powers, perfected the mechanism of checks and balances between the legislative, executive and judicial branches of government. It has expanded democratic representation of the regions. It has significantly improved the quality of the legislative process.

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## FORMATION OF MULTIPARTY SYSTEM IN UZBEKISTAN, 1985-2014

BERDIKULOV SIROJJON

The events that started in the 1980s on the territory of the former Soviet Union, under the mottoes: “perestroika” (restructuring), “openness” and “democracy”, also influenced the social-political life of Uzbekistan. State bodies started the registration of such social organizations as public movements, political parties which appeared openly and secretly. People’s movement *Birlik* which was founded on 28 May 1989, was one of these movements. This movement pursued narrow interests and goals (targets) that were indicated in its program and rules. That’s why people didn’t acknowledge this movement. M.Kyrghyzaev opines that “One of the main errors of the movement was, that, they didn’t completely realize the interests of our people and nation. They couldn’t express the real desire of different strata and groups of society, which appeared as a result of destruction of the old system. Also, they made an attempt to act on a large scale without studying the mentality of the Uzbek people and their national features thoroughly. Instead of offering some help to the local bodies and government, which were intended to do away with the economic and social problems of that period, they paid no attention to that and even tried to criticize the fairest and the most positive reforms of the government”.<sup>1</sup>

On 30 April 1990, *Erk* (Liberty) Democratic Party was founded. Like *Birlik* (Unity) public movement, this party couldn’t give up the old principles. This party wanted to own the exhausted people’s freedom and independence. It chose a revolutionary way of transition to market economy and it also tried to give up political pluralism and unity. The program of the party stated: “The existing system should be changed, so as to carry out the market economy. Also we should carry out radical

reforms...". The party didn't use the legal opportunities given to it. Instead of choosing the way of constructive opposition, it made attempts to find fault with the reforms which were carried out by the government and to destroy them. It also tried to change the constitutional system and tried to carry out criminal acts against the state. Thus the political activity of this party was prohibited.

In 1991 after the proclamation of independence, the old system of administration and power of single communist party was stopped. On 1 November 1991, *Uzbekistan People's Democratic Party* (PDP) was founded on the basis of the Communist Party. It is wrong to consider this party to be the follower of Communist Party, because Uzbekistan PDP has different features from those of the Communist Party. Firstly, there are differences in the party's program and rules. The party forms the right wing of the country's political powers and deals with the problems of unity, justice and liberty which are related to the ideology of the social-democrats. Thus it differs from other parties. Secondly, this party doesn't intend to set up the dictatorship of a particular class. On the contrary, its purpose is to support the poor and those people who need social support. Thirdly, unlike the Communist Party, PDP doesn't deal with the state power completely. It has the right to nominate a candidate for elections and takes part in the formation of the state power. On the whole, Uzbekistan PDP as a representative of the civil society, shows positive influence on the formation and development of democracy in the country.

The Uzbekistan PDP program states: "Uzbekistan PDP expresses interest and protects the people who need social justice, social defence and help: the population, which has a physical ability but has no constant work and income sources; young people, who have difficulties in getting some job and need the corresponding social support; pensioners, invalids, mothers with more than one kid and other weak strata of society, who don't get enough amount of pension and other social pensions for living; people's interests who need reliable support before their employers in work and when getting salary, because their main income comes from labor. Uzbekistan PDP considers the people its electorate and it pays attention to their interests. It tries to carry out fair policy of the state, referring to social injustice and poverty. It promises to do away with unemployment during the election campaign".<sup>3</sup>

The party believes in giving an opportunity to the society to contest and to carry out practical work based on the social-democratic ideology while carrying out political and educational affairs".<sup>4</sup> The political party's

several decades' history shows that during earlier period, it took an active part in the social-political life of the country.

In October 1994, second *Kurultay* (session) of the party was held. In November 1999 the third *Kurultay*, in July 2005, the fifth *Kurultay*, in November 2007, the sixth *Kurultay* and in November 2009 the seventh *Kurultay* were held. In November 2014 there was held the eighth *Kurultay*. As a result of the elections which were held in 2004, a group of 28 deputies was formed, and in 2009, group of 32 deputies was formed.

On 1 September 2014, number of party members grew to 392,000 people. The periodicals of the Uzbekistan PDP are the newspapers *Uzbekiston ovozi* and *Golos Uzbekistana* (The Voice of Uzbekistan). The main purpose of the Uzbekistan PDP is to establish a society having all conditions for the country's prosperity, peaceful life for every person. At the same time, it pays attention to general human factors, equality, social justice and tries to establish political and economic liberty.

Uzbekistan's *Adolat* Social-Democratic Party (Justice SDP) was founded on 18 February 1995. By September 2014 this party had over 102,000 members. During 2005-2009, *Adolat* SDP had 10 members in the Legislative Chamber of *Oliy Majlis*. After elections in 2009, there was a group of 19 deputy-seats in Parliament. The party takes active part in the activity of the Legislative Chamber and its committees while preparing law projects, discussing them and passing laws. The main goals of the party are to strengthen independence of the country, to activate economic and political reforms, to form democratic legal state and civil society and to contribute to Uzbekistan's increasing prestige in the world arena. The ideological principles of the *Adolat* SDP, are defined in the program of the pre-elections as: "By participating in the pre-electoral campaign, this party supports the principles of social democracy".<sup>5</sup>

The main task of the party is bridge the gap between the poor and rich, to improve the housing conditions; to fulfill extensive social program and traditional principles of social justice. Liberty, justice and unity are three basics forming the idealistic foundation of the party. The party's periodical *Adolat* is a social-political paper. One can see from the party's pre-electoral program (2009) that the social-democratic ideology and principles of justice take main place in the party's activity and in all branches of the society.

There are also some parties having conservative ideology in Uzbekistan. Before independence, pluralism of opinions in politics was ignored and prohibited. Conservatism and its traditions were characterized

negatively. Conservatism was understood as a sort of stagnation and dogmatism. But the ideas of conservatism have peculiar importance in the pluralism of the political ideology. The ideas of conservatism appeared at the end of the 8<sup>th</sup> century, as a result of protest. "The main principles of conservatism are: the human mind is limited not perceiving the whole world, that's why the human should follow the superior laws of upbringing; person should obey the state power; the state power appeared as a result of the kind treatment of nature; as a result of the human's inequality there appeared social classes and groups; a human entered the system of society; also such features as respecting our ancestors' traditions and obeying them etc. Based on these principles, one can name the following main values of conservatism: history, life, law, discipline, social freedom, traditions, family, nation, state, society, government, hierarchy, religion".<sup>6</sup>

Traditions are the spiritual appearance of conservatism. Conservatism reflects the protection of established rules and manners. Conservatism defends the traditional great ideas and values and protects them from danger and downfall. It fights against mixing politics with various strata of society, because it causes "a social burst", "a social strike" and other cataclysms (political bursts). Conservatives think, that "politics" is a sphere of activity of the politicians.

As a result of joining of conservatism with the liberal values – neo-conservatism came into being. K. Mannheims opines: "If the future is everything for the liberals, and the past is nothing, and perceiving the time conservatively means the wrong understanding of the importance of time which created the past and the values which are the main proof of the connection with all the existing world".<sup>7</sup> Neoconservatism is characterized by the terrible outcome of the two World Wars, being behind in the scientific and technical development, globalization and weakening of spiritual and upbringing features of the society. Modern conservatives are for restriction of interference into the state's market economy. The state shouldn't restrict the rights, it should support them. One should note the modern social doctrine of the social democrats, who demand "the fair distribution of property and profits" and "the fair tax" policy etc.

Democratic Party *Milliy Tiklanish* in Uzbekistan is considered to be a conservative party which defends interests based on patriotism, national self-realization, the world view and a national spirit of citizens.<sup>8</sup> The rules of the party state, that the *Milliy Tiklanish* (DP National renaissance) acts in the spirit of national renaissance and it enrolls the citizens voluntarily,

who belong to various groups and strata of society and observe the principles of the national renaissance.<sup>9</sup>

The pre-election programme of the *Milliy Tiklanish* mentions its principles as: "This party considers its main goals as the protection of national values of our country, spiritual values, traditions and customs of our people, the careful treatment of our rich historical heritage and its enrichment, national renaissance and its inspiration to the people. And on the basis of this idea of the development of our motherland, create a democratic state and a powerful civil society, direct it to the creative and active involvement".<sup>10</sup> At present this party is carrying out a lot of measures to fulfill its goals.

*Milliy Tiklanish* was founded in Uzbekistan on 3 June 1995. By October 2014 the number of its members was about 185,000 people. In the Legislative Chamber of *Oliy Majlis* this party had 29 groups in 2004, and from 2009, there have been 31 functioning groups. The central periodical of the party is the newspaper *Milliy Tiklanish*. The main purposes of the Party are: to help the national values; to create possibilities for the flourishing of national spirit; to create in the citizens sense of devotion and love for the motherland; to build a society based on market economy; to achieve the development of national renaissance based on the requirements of common human values; to realize our national heritage and traditions into life; to enlarge the national scientific-technical skills.

During the early period of independence in Uzbekistan, there were some political parties that put forward the ideas of liberalism (liberal democracy). Their aims were to support private owners, private enterprises and middle-class people. For this purpose were established the *Vatan Taraqqiyoti* (The development of Motherland) and *Fidokorlar* national-democratic parties. But these parties didn't cope with all their tasks. Because of the weakening of their influence among the middle-class, in the year 2000 the party *Vatan Taraqqiyoti* joined *Fidokorlar* national-democratic party. But that party also couldn't fulfill the expected results and aims. According to the results of elections of 2014, the movement of entrepreneurs and businessmen – Liberal Democratic Party of Uzbekistan (UzLiDeP) and Uzbekistan PDP, *Fidokorlar* national-democratic party had 18 deputies in the Legislative Chamber of *Oliy Majlis* in 2004-2008. As a result in June 2008 *Fidokorlar* NDP gave up its position and joined the DP *Milliy tiklanish* in Uzbekistan, which chose a conservative ideological position for widening its influence in Parliament's activity and get more seats during the elections.

But in 2003, the newly formed movement of entrepreneurs and businessmen – Liberal Democratic Party of Uzbekistan– *UzLiDeP* managed to have strong influence on farmers and middle-class representatives. It is evident from the results of the elections to the Legislative Chamber of *Oliy Majlis* in 2004 and in 2009. After the elections, this party won 41 seats in 2004 and 53 seats in 2009 Legislative Chamber of *Oliy Majlis*.

The movement of entrepreneurs and businessmen – Liberal Democratic Party of Uzbekistan – is a national political organization which expresses the interests and political wishes of the owner's group, representatives of small business, entrepreneurs, businessmen, farmers, representatives of public organizations, specialists of manufacturing sphere, as well as inventors, scientists, and the people who intend to increase the prosperity of their business and develop their own initiative. The periodical of the party is the newspaper *XXI asr* (XXI century). The movement of entrepreneurs and businessmen – Liberal Democratic Party of Uzbekistan is open to all citizens who participate in the formation of the liberal market economy, based on mental skills and responsibility.<sup>11</sup>

On an analysis of the ideological moorings of the above mentioned parties, it becomes clear that, nowadays only one party which is based on liberal direction is operating in Uzbekistan. The movement of entrepreneurs and businessmen – Liberal Democratic Party of Uzbekistan was registered by the Ministry of Justice of the Republic of Uzbekistan on 19 December 2003. As per the data of 1 September 2014, the number of its members was more than 243,000 people. Among all other parties the movement of entrepreneurs and businessmen – Liberal Democratic Party of Uzbekistan takes more seats in the Legislative Chamber of *Oliy Majlis*. The Constitutional law “On strengthening the role of political parties in the renewal and further democratization of state governance and modernization of the country” of the Parliament of the Republic of Uzbekistan states: “that on the whole, the Parliament consists of the block of several parties’ factions that joined because of the closeness of their purposeful goals and also consists of deputies that were elected from the initiative group of voters”. On this basis, in 2005-2009 and 2010-2014 there was established the democratic coalition of factions of the movement of entrepreneurs and businessmen – Liberal Democratic Party of Uzbekistan, *DP Milliy tiklanish* in Uzbekistan, *Adolat* SDP in the Legislative Chamber of *Oliy Majlis*. Joining of the political parties into one democratic block does not restrict their sphere of activity and carrying out of their affairs independently.



Where there is no constructive rivalry and a healthy opposition, there is no development. Uzbekistan People's Democratic Party considers its major opponent being the movement of entrepreneurs and businessmen – Liberal Democratic Party of Uzbekistan.<sup>13</sup> Thus there is political opposition in Uzbekistan. As the President of the Republic of Uzbekistan, I.A.Karimov states, "Opposition should be in every democratic state".<sup>14</sup>

The concept of "opposition" implies a political party with a political program, referring to the development of the society, which has its own body of electors, having influence on the official power through its representatives in the state representative bodies. So, there are conditions for the activation of the institution of opposition in Uzbekistan. Active political parties also have the right to have their own administrative structures. Internal and external democratic relations between the parties demonstrate their positive influence on the development of multiparty system in the country.

On the whole in early 20<sup>th</sup> century, the circumstances for the emergence of the multiparty system in Uzbekistan existed. But as a result of establishment of power by a single Communist party in Uzbekistan, the activity of other alternative parties was given up. This process found its practical proof at the end of the 20<sup>th</sup> century, when Uzbekistan was on the threshold of gaining its independence. There is legal basis for the activity of political parties, for constructive opposition and for creating a healthy contest between them in Uzbekistan.

While analyzing the activity of political parties of Uzbekistan in the period, 1985-2014, one can draw the following conclusions:

Firstly, the political events that started in mid-1980s under the mottos: "perestroika" (restructuring), "openness" and "democracy", also influenced the life of Uzbekistan. Secondly, some political parties which appeared in 1980s and 1990s, pursued narrow interests and goals as noted in their programmes and rules. Thirdly, these political parties, didn't pursue constructive opposition. They tried to do away with active democratic reforms and also tried to alter the constitutional system. They committed crimes against the state. Fourthly, the political parties that appeared during the period of independence, are notable for such positive features as democratization, expressing the interests of the electorate, choosing constructive opposition, fight for providing human rights and freedom. Fifthly, some political parties, which appeared during the analyzed period, gave up their activities, for choosing the non-democratic way (*Birlik, Erk*) and some political parties did so for their wrong ideological purposes.

Sixthly, all political parties that were formed during the period of independence, differ from each other (social democratic, liberal-democratic and conservative) by their ideological and idealistic purposes. Thus, an atmosphere of healthy opposition among the active parties of Uzbekistan, has been created.

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## CHINA'S ECONOMIC PROFILE IN UZBEKISTAN\*

VLADIMIR PARAMONOV

Despite the fact that the Republic of Uzbekistan was the first country in Central Asia to establish diplomatic relations<sup>1</sup> with the People's Republic of China (PRC) on 2 January 1992, it was not until the middle of the first decade of the twenty-first century that China took active steps to gain a foothold in the Uzbek economy. Even in 2001, when Uzbekistan became one of the founding members of the Shanghai Cooperation Organization (SCO), there was no real evidence of a rapid or significant growth of Chinese economic or business presence in the country. Officially recorded trade volumes (excluding shuttle trade) were almost negligible. According to official statistics, in the period from 1992 to 2002 the volume of China's exports to Uzbekistan did not exceed \$114 million per year, while overall trade stood at \$136 million per year, representing only slightly more than 2 percent of the foreign trade turnover of Uzbekistan.

Only after 2003 did China's economic activity in Uzbekistan become more visible. A landmark event was the state visit of Chinese leader Hu Jintao to Tashkent in 2004. The visit resulted in a number of signed agreements on the development of political, economic, military-technical and cultural cooperation. Another important factor which gave impetus to Sino-Uzbek economic relations was the deterioration of relations between Uzbekistan and the U.S./West in 2004-05. Turning east, there were two meetings between the leaders of Uzbekistan and China in 2005

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alone. One of the main topics discussed at the meetings was the development of economic cooperation, with some 20 investment agreements, credit agreements and contracts subsequently being signed between the two countries to the tune of \$1.5 billion, including \$600 million in the oil and gas industry. Also in the same year the first Sino-Uzbek Business Forum was organized in Tashkent with the participation of the Chinese vice-premier, which resulted in the signing of eight contracts encompassing projects worth a total of \$473 million.

As a result of the above, the volume of trade between China and Uzbekistan increased significantly. During 2003-07 China's exports increased by a factor of 5.5-up from \$164 million to \$867 million (16.2 percent of Uzbek total imports, and 0.07 percent of China's exports), while total trade increased by 7 times from \$216 million to \$1.6 billion (about 11 percent of Uzbek trade, and 0.07 percent of China's trade). In turn, the volume of Uzbek exports to China reached \$741 million dollars (about 8 percent of Uzbekistan's exports, and 0.08 percent of China's imports).

However, in 2008 trade between China and Uzbekistan slightly decreased, which was apparently due to an overall reduction of trade as a result of the global financial and economic crisis and the significant decrease in world prices for raw materials—the mainstay of Uzbek exports. Accordingly in 2008 Sino-Uzbek trade fell by 17 percent (from \$1.6 to \$1.3 billion). Uzbek exports to China amounted to \$544 million (about 5 percent of Uzbekistan's exports, and 0.05 percent of Chinese imports), while China's exports to Uzbekistan amounted to \$791 million (approximately 10.5 percent of Uzbek total imports, and 0.05 percent of China's exports). By 2009 Sino-Uzbek trade had recovered and increased by 43 percent on the previous year, reaching a total of \$1.91 billion. Moreover, China's exports almost doubled, attaining a value of \$1.4 billion. Thereafter trade between China and Uzbekistan grew to a total of \$3.23 billion in 2012 (Table 1).

TABLE 1  
TRADE BETWEEN CHINA AND UZBEKISTAN (1992-2012)

<i>Year</i>	<i>Trade, million USD</i>	<i>Exports from China to Uzbekistan, million USD</i>	<i>Exports from Uzbekistan to China, million USD</i>
1992	5	*	*
1993	12	*	*
1994	75	*	*
1995	64	*	*

1996	136	72	64
1997	127	70	57
1998	72	*	*
1999	80	63	17
2000	84	*	*
2001	107	85	22
2002	132	114	18
2003	216 (346)	164	52
2004	370 (576)	267	102
2005	628 (782)	390	238
2006	817 (900)	465	352
2007	1608 (1800)	867	741
2008	1335 (1500)	791	544
2009	1910 (2000)	1453	457
2010	2085 (2200)	1186	899
2011	2508 (2630)	1541	967
2012	3233 (3380)	2046	1187
2013	3586 (3800)	2380	1206

*Sources:* Data for 1992-2001 from the Asian Development Bank with reference to the national statistical authorities of Uzbekistan (*Key Indicators of developing Asia and Pacific Countries*, Asian Development Bank, 2002), data for 2002-2012 from the Economist Intelligence Unit, citing national statistical authorities in Uzbekistan (*Uzbekistan: Country Report*, London: The Economist Intelligence Unit, June 2003, June 2004, June 2005, June 2006, June 2007, June 2008, September 2009, September 2010, September 2011, September 2012, September 2013, September 2014). Data in parentheses for 2003-2013 from the Ministry of Commerce of China.

As is the case with other countries in Central Asia, Sino-Uzbek trade statistics are distorted (although this has not been so significant in recent years) to a certain extent by so-called shuttle trade which is not taken into account (or only to a limited extent) by Uzbek statistics. Thus, according to Uzbek data, by the end of 2012 trade with China amounted to approximately \$2.8 billion, which is approximately \$500 million less than the volume of trade estimated by the Chinese (\$3.38 billion).

#### TRADE PATTERNS

Although during much of its independence Uzbekistan has had a lower share of its exports made up by primary commodities compared to other Central Asian countries, this situation has begun to change in recent years: before 2009, the share of primary commodities in Uzbek exports was less than 40 percent, while in subsequent years it has grown to almost 70 percent. For example, in 2007 Uzbek exports to China were comprised of services (45 percent), non-ferrous metals (19 percent), cotton fiber (12

percent), chemical raw materials (9 percent), and machinery and equipment (8 percent). In turn, the range of commodities supplied by China consisted mainly of engineering products (54 percent), services (18 percent), food (10 percent), and chemical products (9 percent) (see Table 2).

TABLE 2  
TRADE BETWEEN CHINA AND UZBEKISTAN BY COMMODITIES (2007)

Item	Exports from China to Uzbekistan		Exports from Uzbekistan to China	
	Million USD	Share, %	Million USD	Share, %
Cotton fiber	-	-	91	12.3
Chemicals	80	9.2	71	9.6
Non-ferrous metals	-	-	143	19.3
Ferrous metals	70	8.1	-	-
Energy	-	-	42	5.7
Machines and equipment	462	53.7	59	7.9
Food and Fast-moving consumer goods	91	10.5	-	-
Services	164	18.5	335	45.2
Total	867	100	741	100

Source: Economist Intelligence Unit with reference to the National Statistics Agency of Uzbekistan (*Uzbekistan: Country Report*. London: The Economist Intelligence Unit, June 2008).

In 2008, the structure of Sino-Uzbek trade did not change significantly from that of the previous year. However, since 2009 the share of primary commodities in Uzbek exports to China had increased, and by the end of 2012 such commodities accounted for 68 percent of exports. This is attributed primarily to gas exports to China. As of 2012 exports from Uzbekistan included energy (31 percent), cotton fiber (14 percent), ferrous and non-ferrous metals (9 percent), chemical raw materials (14 percent), and machinery and equipment (4 percent). From China, meanwhile, exports continued to be comprised mainly of engineering products (54 percent), food and other consumer goods (17 percent), as well as chemical products (17 percent) (see Table 3).

#### INDUSTRIAL COOPERATION

The picture of China's economic presence in Uzbekistan would not be complete without taking into account some of the trends that have been observed in recent years. Namely, the Uzbek leadership has been persistent

TABLE 3. TRADE BETWEEN CHINA AND UZBEKISTAN BY COMMODITIES (2012)

Item	Exports from China to Uzbekistan		Exports from Uzbekistan to China	
	Million USD	Share,%	Million USD	Share,%
Cotton fiber	-	-	170	14.3
Chemicals	356	17.4	171	14.4
Non-ferrous metals	-	-	87	7.3
Ferrous metals	-	-	25	2.1
Energy	-	-	373	31.4
Machines and equipment	1,101	53.8	27	4.3
Food and FMCG	343	16.8	-	-
Services	98	4.8	197	16.6
Other	148	7.2	137	9.6
Total	2,046	100	1,187	100

Source: Economist Intelligence Unit with reference to the National Statistics Agency of Uzbekistan (Uzbekistan: Country Report. London, The Economist Intelligence Unit, September 2013).

in its attempts to reorient China's economic presence in the country toward the development of industrial cooperation. In doing so, Tashkent has been keen to overcome the negative aspects of the "natural resource component" in its economic relations with China.

In this regard, Uzbek President Islam Karimov made a landmark visit to China in June 2012, which resulted in the signing of 45 agreements and contracts amounting to \$5.3 billion. Equally important was an agreement between the two countries' leaders over a strategic partnership declaration, which identified new areas of mutually beneficial cooperation, including in the economic sphere. These arrangements were confirmed during the first state visit of President Xi Jinping to Uzbekistan in September 2013, which saw the signing of 31 documents at inter-governmental and inter-departmental levels for the implementation of projects totaling \$15 billion. Furthermore, a treaty of amity and cooperation as well as a joint declaration on further development and deepening of the bilateral strategic partnership were also signed.

The Uzbek-Chinese high technology industrial park set up in March 2013 has a special role in the development of industrial cooperation. The industrial park takes the form of a Special Industrial Zone (SIZ) known as 'Jizdaq' with a branch in the Syrdarya region. Since June 2013 the park has seen the production of mobile phones, building materials, and other products. Finally, if at the beginning of 2009 there were barely more than

100 Chinese-Uzbek enterprises in Uzbekistan, by the end of 2013 there were more than 450 such enterprises, of which 69 had been set up with 100 percent Chinese capital.

#### CHINESE LOANS

One important reason why China has been able to significantly increase its economic presence in Uzbekistan is that, since 2005, it has been increasingly applying in Uzbekistan the same strategy which has worked in a number of other Central Asian countries—that is, providing loans for Chinese exports and services. Such loans are governed by an agreement signed in 2005 between the Export-Import Bank (EXIM Bank) of China and the National Bank of Uzbekistan (NBU) for Foreign Economic Activities and embraces many sectors of the economy of Uzbekistan: oil and gas, power generation, chemicals, transport, textiles, and agriculture. Many of these projects can be called “Chinese-owned”—albeit not without some reservation—as the majority of projects are implemented by Uzbeks themselves but funded by the Chinese. These projects are important for the country and together with strengthening trade relations and increasing industrial cooperation comprise the basis of China’s economic presence in Uzbekistan.

#### CHINESE PROJECTS

Along with increased Sino-Uzbek trade and the promotion of Uzbekistan’s strategic course of industrialization, one can observe a clear trend from 2005 onward of an increasing number of Chinese investment projects in Uzbekistan. The interest of Chinese companies is focused on a number of sectors, especially the fuel and energy complex and related industries. China’s total financial resources in Uzbekistan are estimated at not less than \$640 million (of which up to 85 percent is concentrated in the energy sector), including \$167 million in loans and \$473 million in investments (as of 2010).

#### *Oil and gas*

The year 2004 can be considered as the beginning of the Chinese penetration in the oil and gas industry of Uzbekistan, when the Chinese National Petroleum Company (CNPC) and National Holding Company (NAC) Uzbekneftegaz signed a framework agreement on cooperation. CNPC



intends to implement a number of projects in the oil and gas industry of Uzbekistan. Most of these projects are still in the preliminary stage, however. The only exception is a project for the construction and operation of the Uzbek section of the Sino-Central Asian gas pipeline, which was implemented in June 2008. The above pipeline originates from the gas field of Samandepa (an area of gas deposits known as Bagtiyarlyk in the Lebap region of eastern Turkmenistan) and passes through the territory of four countries: Turkmenistan (188 kilometers of pipeline), Uzbekistan (530 kilometers), Kazakhstan (1,300 kilometers), and China (over 4,500 kilometers), thus connecting major gas reserves in eastern Turkmenistan with the industrial centers of the Chinese province of Guangdong. The total length of the pipeline is more than 7,000 kilometers.

The official launch of the pipeline, with a transport capacity of 13 billion cubic meters per year, took place on 14 December 2009, in the presence of the leaders of China, Kazakhstan, Turkmenistan, and Uzbekistan. The official opening of the second pipeline took place in December 2011, and the third pipeline is scheduled to come online at the end of 2014, after which the combined capacity of all three pipelines will total 65 billion cubic meters of gas per year. In addition, there are plans to build a fourth gas pipeline (line "D"). This route is not intended to run in parallel to the existing three pipelines, which currently pass through Kazakhstan, but will rather bypass the latter traversing Kyrgyzstan and Tajikistan en route to China. The transport capacity of the fourth pipeline is expected to be about 25 billion cubic meters per year, the construction costs of which will be incurred by the Chinese side. CNPC (or one of its subsidiaries) is likely to be an operator of the project. There is no confirmed information as of yet on the funding and terms as well as the timeframe for this project.

Another project worthy of note is that concerning preparations for the development of oil and gas fields in the Uzbek part of the Aral Sea (north-western Uzbekistan). Gas reserves were originally estimated at approximately 1 trillion cubic meters, while oil reserves were put at about 150 million tons. The project is being implemented by an international consortium of investors. Since 2005 the consortium has been comprised of Uzbekneftegaz (Uzbekistan), LUKOIL (Russia), Petronas (Malaysia), CNOOC (Korea), and CNPC (China). The project is operated by a specially established company called Aral Sea Operating Company. Under the agreement, signed on the basis of a 35 year-period (2005-2040), China's share in the consortium stands at 10 percent. If the estimated gas reserves

are confirmed, the industrial production in these fields could potentially reach at least 25 billion cubic meters of gas per year. The initial cost of exploration was estimated at \$100 million. Funds were invested on a parity basis by all foreign participants of the consortium (excepting, of course, Uzbekneftegaz).

### *Electricity*

Since 2006, China has financed a number of projects in Uzbekistan's electricity sector. These projects are mainly focused on the construction of small hydropower plants (SHP), implemented by the Uzbek company Uzsuvenergo under the Ministry of Agriculture and Water Resources of Uzbekistan, and are funded by loans provided by the EXIM Bank of China. These projects are part of a program implemented by Uzbekistan which envisages the construction of 41 such plants.

### *Transport*

Uzbekistan does not share a border with China, and transportation between the two countries is conducted through the territories of Kazakhstan and Kyrgyzstan. Therefore, in terms of the development of transport communications, Uzbekistan is of interest to China only as a transit country within the system of trans-Asian international routes. Accordingly, Chinese transport interests are focused on the construction of the Uzbek section of the railway to China via Kyrgyzstan as well as a road following the same route.

### *Construction*

Since 2008 China has displayed interest in Uzbek construction materials. Possessing huge reserves of primary commodities, including materials for cement production, Uzbekistan plans to significantly increase production by attracting foreign investment. However, until now China and Chinese businesses have been relatively inactive in this sector.

### *Telecommunications*

From 2005 onward, the telecommunications services market has developed apace in Uzbekistan with the number of mobile phone users having increased significantly. In January 2007, a government decree was signed on the further development and modernization of the state joint stock company Uzbektelecom, which gave a significant boost to the development of the telecommunications industry in the country. As a

result, the industry has attracted the close attention of Chinese businesses. Chinese companies such as ZTE, Huawei Technologies Co. Ltd., and Alcatel Shanghai Bell have long been present in the market of Uzbekistan and have been involved in implementing a number of telecommunications projects, including those related to trade and services.

### *Chemical industry*

China's involvement in the chemical industry of Uzbekistan has been limited to only one fairly large project—which, however, is of considerable importance for Tashkent. The project in question is the construction and operation of a plant for the production of soda in Kungrad (Republic of Karakalpakstan, north-western Uzbekistan). Back in 2002, the Chinese company CITIC Group signed an agreement with the Uzbek state company Uzhimprom to design and construct a plant (\$32.3 million) for the production of soda. The plant with a capacity of producing 100,000 tons of soda ash per year became operational in 2006. Part of the production is exported to China. The contract was funded by a loan from the Industrial and Commercial Bank of China to the tune of \$29.2 million with the remaining \$3.1 million provided by Uzpromstroybank of Uzbekistan.

### *Agriculture*

China's presence in the agricultural sector of Uzbekistan as a whole is small and limited mainly to exports of agricultural machinery. These supplies are financed through loans from EXIM Bank of China. Information on this is fragmentary. Nevertheless, it would appear that there will be a continued growth of interest from China in this industry.

### *Textile industry*

It is known that in 2013 China and Chinese companies began to show more interest in setting up several textile industries. Most likely, this trend will develop further and one should expect large-scale projects and investments from China in the Uzbek textile industry in the coming years.

## CONCLUSIONS

In the early 1990s, China's economic ties with Uzbekistan, as well as other countries of Central Asia, were in a nascent stage and focused exclusively on small-scale trade. The trade was mainly conducted close to the border with Kazakhstan and Kyrgyzstan: these were the only countries of the

region to have direct transport links with China. At the same time, so-called shuttle trade was growing, which was also concentrated mostly in Kazakhstan and Kyrgyzstan, from where Chinese products were re-exported to Uzbekistan and the rest of the region, including to Russia.

Whereas up to 2002 Sino-Uzbek economic ties had been limited mainly to trade, China's economic activity in Uzbekistan became increasingly visible after 2003. A rapid increase in bilateral trade was made possible mainly thanks to the ongoing China export credit program which provides targeted loans that are used for the purchase of Chinese goods and services. In addition to an increase in Sino-Uzbek trade, various investment projects began to appear with Chinese companies displaying interest in a number of sectors of the Uzbek economy: primarily oil and gas, as well as electric power, chemicals, transport, textiles, and agriculture. In spite of the above, the overall scale of China's economic presence in Uzbekistan is still relatively small. And while theoretically Chinese business interests could be involved in the production of strategic raw materials (for example, gold, base metals, uranium) and the development of innovation and industrial sectors, there has been no active cooperation in these areas so far.

In recent years, Uzbekistan has been trying to attract Chinese investors to participate in the country's ongoing privatization program of major economic projects, but Beijing and Chinese businesses have responded less enthusiastically to signals coming from Tashkent. By and large, China's economic presence in Uzbekistan beyond the energy sector is limited and mainly focused on providing loans to certain projects which are deemed important for Tashkent, as well as provision of services and concluding trade agreements (by tender) to supply certain types of Uzbek commodities to China. It is difficult to envisage how China's economic presence in Uzbekistan will evolve in the future. In the light of a worldwide economic and financial crisis, Beijing is focused on buying assets in the resource industries of many countries and regions. However, so far Tashkent has rightfully refrained from the large-scale sale of its raw materials and strategic assets to foreign companies, including Chinese.

#### REFERENCE

1. Kazakhstan established diplomatic relations with China on 3 January, Tajikistan on 4 January, Kyrgyzstan on 5 January, and Turkmenistan on 6 January 1992, respectively.

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## CENTRAL ASIA-CHINA RELATIONS *SOME PERSPECTIVES*

KAMOLA TASHMATOVA

The new geopolitical situation in Central Asia is characterized by gradual change in role and extent of influence by major actors in international politics. In particular, the Russian Federation, China, USA, India, Japan, Korea and the EU countries seek to at implement large-scale geopolitical and geo-economic projects in the post-Soviet Space.<sup>1</sup>

The Central Asian countries and China make efforts to restore the Great Silk Road, developing modern road and rail transport. However, instability in Afghanistan is one of the most serious challenges to global and regional security. The processes going on in Central Asia reflect fundamental geopolitical transformation in extensive Euro-Asian space, after the collapse of the former Soviet Union.<sup>2</sup>

### THE CENTRAL ASIAN REGION

In the 21<sup>st</sup> century Central Asia is poised to become one of the most important energy reserves of world economy. The explored reserves of oil and natural gas in Kazakhstan make 2.2 billion tons and 2.5 trillion m<sup>3</sup> respectively. Natural gas reserves in Turkmenistan are about 3 billion m<sup>3</sup> and in Uzbekistan about 2 billion m<sup>3</sup>. Probable reserves of the deposits could reach more than \$ 13 billion tons of oil and 6 trillion m<sup>3</sup> of natural gas in Kazakhstan, 6.3 billion tons of oil and 15.5 trillion m<sup>3</sup> of gas in Turkmenistan and 0.3 billion tons of oil and 2 trillion m<sup>3</sup> of gas in Uzbekistan.<sup>3</sup>

According to experts of the London Institute of Uranium, Kazakhstan has nearly 25% of the world's known uranium reserves. Large industrial uranium deposits exist in Uzbekistan and Tajikistan. Kyrgyzstan has a

hydrometallurgical plant for the production of uranium concentrates. The Central Asian countries also have large reserves of resources such as iron ore, copper, lead, zinc, alloying components - manganese, molybdenum and chromium, rare earth elements (Kazakhstan), antimony metal (Kyrgyzstan), celestine ore, of which is extracted strontium (Turkmenistan), gold, tungsten, lithium (Uzbekistan), as well as other non-ferrous and rare metals, which are of great importance for the industry of the region and neighboring countries.<sup>4</sup>

Faced with enormous internal difficulties, lack of diplomatic experience, the young Central Asian Republics were forced to constantly balance between various centers of power in order to create conditions for their engagement in the global integration processes. One may consider the experience of the socio-economic and state construction of a number of countries in the Asia-Pacific Region (APR), which achieved considerable progress in a short period (China, South Korea, Taiwan, etc.). Positive experience of these countries was the defining moment of choice of foreign economic and foreign policy vectors of Central Asian states.<sup>5</sup>

#### CENTRAL ASIA AND CHINA

China as a permanent member of the UN Security Council is one of the largest countries in the world. It has a rapidly growing economic, military, space, and demographic potential, which significantly increases its role and status in the resolution of many international and regional issues, including in Central Asia.<sup>6</sup>

Cooperation between Central Asia and China is important because today China has its own priorities with respect to the region as a whole and for each country individually. The main tasks of China's strategy for Central Asia are, firstly, to ensure stability on its western borders and facilitate the implementation of the program of accelerated economic development of Western China. Secondly it seeks to secure access to energy for the booming economy, and, thirdly, it opposes the dominant influence of the United States at the economic, political and military levels.<sup>7</sup> The same opinion is shared by the Chinese scientist Zhao Huasheng. Firstly he puts forward the fight against terrorism and ensuring energy interests, secondly the economy and the SCO, and thirdly - the geopolitical interests and border security.<sup>8</sup>

In turn, the Central Asian countries are also considering China as an important partner in addressing complex cross-border issues, and problems

of economic development. Central Asian countries and China have reaffirmed their interest in closer economic cooperation, especially in the energy sector.

In January 1992 China was one of the first countries to recognize independent Uzbekistan, Kazakhstan, Tajikistan, Kyrgyzstan and Turkmenistan and established diplomatic relations with them.<sup>9</sup> In 1992, when diplomatic relations were established between China and the five Central Asian countries, the total trade turnover of China with Central Asia amounted to only 460 million US dollars. Twenty years later in 2012, this figure reached almost \$ 46 billion, an increase of 100 times.<sup>10</sup> At present, China has become the largest trade partner of Kazakhstan and Turkmenistan, as well as the second largest trade partner of Uzbekistan and Kyrgyzstan.

Mutual visits at the highest level have become regular. The presidents of five Central Asian countries have visited China. With the creation in 2001 of the Shanghai Cooperation Organization, Heads of State of China, Kazakhstan, Uzbekistan, Kyrgyzstan and Tajikistan began to meet annually. There have been intensified contacts at the level of foreign ministers. The state visit of the President of the People's Republic of China Xi Jinping to the Central Asian countries, on 8-10 September 2013, was a landmark in the history of relations between the countries. Following this visit, China has established strategic partnership with Turkmenistan and Kyrgyzstan and expressed readiness to further deepen bilateral relations with Kazakhstan and Uzbekistan. Deepening mutual political trust is an important feature of the process of development of relations between China and the Central Asian states.

#### *About "One Belt, one Road" (OBOR)*

The concept of "economic corridor along the Great Silk Road", which was launched by President Xi Jinping during his speech at Nazarbayev University in September 2013 has got positive feedback from Central Asia. This concept is aimed at developing the model of interaction and formation of a new order of inter-regional cooperation. This concept has five main priorities: strengthening of political contacts, single infrastructure, implementation of free trade, realization of foreign exchange turnover and the establishment of friendly relations between the peoples of all countries in the region. The concept initially known as "Silk Economic Belt" (September 2013, Kazakhstan), was called "21<sup>st</sup> Century Maritime Silk Road" (October 2013, Indonesia), and ultimately these concepts were

combined into a single initiative “One Belt, one Road” (OBOR) (March 2015),<sup>11</sup> which plans to implement the integration process of 21 countries of Asia, Europe and Africa.

Many members of the international community appreciated and supported the initiative, including most countries of Central Asia and Russia. For example, the President of Uzbekistan Islam Karimov in his speech at the meeting of the Council of Heads of SCO member states in Dushanbe supported the initiative of China to establish “economic belt of the Silk Road.” According to him, “...People’s Republic of China and its President Xi Jinping’s initiative to establish “silk economic belt”, designed to help promote long-term economic interests of all countries in the region, especially in the development of trans-regional transport infrastructure, significantly strengthens of the geopolitical and economic potential of not only its members but also the entire region of Central Asia”.<sup>12</sup> Also during the meeting held in 2015 in Ufa, Uzbekistan reiterated its support to the initiative of Chinese “economic belt of the Silk Road” and “Marine Silk Road of the 21st century” (OBOR), stating that it connects the past, present and future, and Uzbekistan intense to take active part in cooperation in trade and economy, development and humanitarian spheres.<sup>13</sup>

During his visit to China, President of Russian Federation, Vladimir Putin also responded positively to OBOR initiative. He stated that “Russia highly appreciates China’s willingness to take into account its interests in the development and implementation of this project”.<sup>14</sup> It should be noted that the proposal is still only a concept. However, the realization of this project will contribute to a comprehensive economic cooperation in Eurasia.

#### UZBEKISTAN – CHINA

Diplomatic relations between Uzbekistan and China were established on January 2, 1992,<sup>15</sup> when at the invitation of the President of China Yang Shangkun, Uzbek President Islam Karimov made his first state visit to China. During the meeting, the two sides signed a joint communique, the agreement on the establishment of the intergovernmental commission on trade and economic cooperation and several important bilateral cooperation agreements.<sup>16</sup>

The volume of trade between the two countries in the 1990s alternated between recession and growth. During the period from 2003 to 2012,



China's commercial presence in Uzbekistan increased dramatically, reaching in 2012 \$ 3.4 billion.<sup>17</sup> The two sides intend to increase the volume of bilateral trade to \$ 5 billion by 2015. Currently China is the second largest trading partner and the first investor, the first purchaser of cotton, the first supplier of equipment for development of communications and land-reclamation of Uzbekistan.<sup>18</sup>

Strengthening Chinese trading presence in Uzbekistan was made possible primarily thanks to China's ongoing program of export credit - providing targeted loans that are used for the purchase of Chinese goods and services. This program is based on an agreement signed in 2005 between the Export-Import Bank of China and National Bank of Uzbekistan for Foreign Economic Activities (NBU FEA) and it affects many sectors of the economy of Uzbekistan: oil and gas, electrical power engineering, chemical, agricultural and transport.<sup>19</sup>

Along with the growth of Sino-Uzbek trade investment of China to Uzbekistan has also increased. The investment partnership is carried out within the program of cooperation between the governments of Uzbekistan and China signed in 2010 in non-raw materials and high-tech fields. The Chinese investments include on large projects such as Aktobe oil field, construction and commissioning of Kungrad Soda Plant, Dehkanabad potash fertilizer plant, modernization of Novo-Angren thermal power station, Angren coal mine, a number of joint projects with Chinese companies for exploration and development of oil and gas and uranium deposits, etc. The total volume of Chinese investment in Uzbekistan's economy amounts to \$4 billion.<sup>20</sup> At present more than 450 enterprises created with Chinese capital<sup>21</sup> operate in Uzbekistan. In 2005 the number of such companies in Uzbekistan was 83, and in 2010, it rose to about 200.<sup>22</sup> In recent years, Uzbekistan has also been rapidly developing industry of telecommunications. Today such China's companies such as ZTE, Huawei Technologies Co. Ltd. and Alcatel Shanghai Bell<sup>23</sup> operate in Uzbekistan, carrying out a number of telecommunications projects in Uzbekistan.

One can see that mutual relations of Uzbekistan and China both at the political and at the economic level have been on the rise, based on 168 interstate and other agreements.<sup>24</sup> However, it is difficult to predict the future economic presence of China in Uzbekistan. China is focusing on buying up assets in the commodity sectors of the economy in many countries and regions of the world. Uzbekistan has refrained from large-scale sale of its commodity assets to foreign companies. At the same time the

processing industry of the Uzbek economy remains unattractive for Chinese businesses.

#### KAZAKHSTAN – CHINA

Official relations between Kazakhstan and China were established on January 3, 1992 with the signing of a joint communique on establishing diplomatic relations. Kazakhstan and China attach importance to the development of trade and economic cooperation. Since the second half of the 1990s, economic penetration of China in Kazakhstan intensified. In the period 2001-2005 total trade turnover increased to around \$4.2838 billion dollars. By 2009, trade turnover declined to \$ 94,581 million dollars, the global financial and economic crisis affecting both exports and imports. However, by 2012, total turnover increased to \$ 216,727 million dollars.<sup>26</sup> The main result of the state visit of President Xi Jinping to Kazakhstan in 2013 was the signing of the Joint Declaration on further deepening the comprehensive strategic partnership.<sup>27</sup>

One of the trends of China's policy in Central Asia in general and in Kazakhstan in particular has been to gain access to its resources, and in the case of Kazakhstan to its oil and gas market of the republic and strengthening the position of Chinese companies. Chinese investments are concentrated mainly in the mining industry, especially the oil industry of (over 80%) Kazakhstan.<sup>28</sup> From the middle of the last decade, China has increased its interest in nuclear, hydro and thermal power, steel and telecommunications industries of Kazakhstan. Famous Chinese telecommunications companies China Telecom, Bell - Alcatel, ZTE and Huawei Technologies are active in the Kazakhstan market and are executing a number of projects for the supply of equipment, construction of networks and provision of telecommunications services.<sup>29</sup>

Thus, today Kazakhstan is the main target of economic interest of China in Central Asia. The scale of China's economic presence in Kazakhstan is growing steadily and is quite significant. However, the activities of China and Chinese companies affect mainly the primary sector of Kazakh economy, while Astana tries to attract Chinese interest in the processing industries, as well as for the development of industrial and innovative cooperation. In the second half of the 1990s China has made systematic efforts to enhance their investment activities in the Republic of Kazakhstan. The main focus of these efforts is on the oil and gas industry and its attendant transport and communications.

It is estimated that the activity of China will increase in Kazakhstan, mainly in the energy sector (production of hydrocarbons and uranium). Outside the raw material industries, Chinese economic presence is likely to continue to remain unobtrusive except in the primary processing of oil. It is most likely that in future Beijing will be interested in cooperate with Astana in the development of Kazakhstan deposits of ferrous and non-ferrous metals, construction materials, development of new electricity generation capacity and the formation of appropriate transport infrastructure. Thus cooperation between Kazakhstan and China will grow and strengthen in the field of politics and economy.

#### KYRGYZSTAN – CHINA

The years 1992 - 2001 were the period of establishment and development of cooperation between Kyrgyzstan and China as a number of agreements were signed laying the foundation for further development of partnership between Kyrgyzstan and China.<sup>30</sup> Between 1994 and 2000, dynamics of trade turnover between the two countries witnessed ups and downs. Since 2010, trade turnover increased from \$ 28.3 million US\$, to \$ 61.4 million in 2012.<sup>31</sup>

The following are the joint projects in Kyrgyzstan: construction of regionally significant infrastructure, providing access to international transport routes (after the collapse of the former Soviet Union over twenty road routes were opened through the Chinese-Kyrgyz border); electricity (Kyrgyzstan has huge hydropower potential); mining industry (there is an increase in China's interest in mineral resources of Kyrgyzstan, primarily in the deposits of non-ferrous metals. The interest of China in the oil and gas industry is negligible, (as in Kyrgyzstan no commercial reserves of oil and gas have been found), and multilateral trading system.<sup>32</sup>

Not having its own resources, Kyrgyzstan expects to receive necessary financial resources from the big countries, and China is ready for large-scale investment partnership with the Republic of Kyrgyzstan.<sup>33</sup> In recent years the most promising areas of economic cooperation between Kyrgyzstan and China have been infrastructure, transport, energy, mining, inter-regional and cross-border cooperation.

#### TAJIKISTAN – CHINA

During the official meeting of the first high-level Chinese government

delegation headed by Deputy Minister of Foreign Economic Relations and Foreign Trade Li Lanqing on January 4, 1992 with President of the Republic of Tajikistan Rakhmon Nabiyev,<sup>34</sup> a joint declaration on establishment of diplomatic relations was signed. On 13 March 1992 the Chinese Embassy was opened in Dushanbe.

However complicated internal political processes in Tajikistan at that time did not allow the Tajik side to adjust its foreign policy and economic cooperation with the eastern neighbor. The new political leadership of Tajikistan, which came to power on November 1993, paid attention to China. However, despite the willingness of both sides to establish mutually beneficial political, economic and trade relations, the two objective circumstances prevented their development. Firstly, in Tajikistan there was a sharp military-political confrontation between supporters and opponents of the secular character of the state; Secondly, between the two neighboring countries the issue of border demarcation was important. During that period volume of trade between Tajikistan and China developed with alternating ups and downs. The total volume of trade between Tajikistan and China in 1992 totaled \$ 2.75 million dollars. After the successful post-conflict reconstruction of Tajikistan and bilateral trade has been rising. In 2012, it reached the mark of \$ 488.1 million dollars.<sup>35</sup>

Establishment and development of bilateral relations between Tajikistan and China is one of the leading foreign policy priorities of the Republic of Tajikistan. China is firmly entrenched in the top three trading partners and dominant investors in the Republic of Tajikistan, and practically all trade between Tajikistan and China accounts for Xinjiang.<sup>36</sup> The growing economy of China needs non-ferrous metals, without the use of which no industry, particularly engineering can function. China's main interest in Tajikistan is regarding its gold and aluminum.<sup>37</sup>

An important event in 2011 in the political and economic cooperation between the two countries, was the ratification by the Parliament of Tajikistan treaty on the delimitation of the border with China, according to which China got about 1,158 sq. kilometers of the Eastern Pamirs.<sup>38</sup> In this regard, there remain a number of unresolved issues, such as the disagreement and the legal status of inhabitants of that region.

The meeting of the two presidents in 2013 in Bishkek was fruitful for development of cooperation between the two countries. Several issues were discussed at the meeting, such as the beginning of construction of a fourth gas pipeline "China - Central Asia", the expansion of cooperation in areas such as mining, agriculture and transport infrastructure, as well

as close cooperation in combating terrorism, drug trafficking and arms smuggling.

Thus, the economic penetration of China in Tajikistan is relatively a recent phenomenon. Until the middle of the first decade of the 2000s, Chinese presence in the country was very weak, due to lack of transport communications between the two countries. It was only after the discovery of road between Tajikistan and China that bilateral trade started to grow rapidly. Another factor in the growth of Chinese economic activity in Tajikistan is the presence of free financial resources and the willingness to invest even in those market segments which are not of great interest to other investors.

So, the main areas of investment of Chinese credit resources in Tajikistan are: construction of highways, tunnels, power plants and power lines. In terms of direct investment, China is most interested in mining, gold, silver and other metals.

#### TURKMENISTAN – CHINA

Diplomatic relations between the Republic of Turkmenistan and the People's Republic of China were established on January 6, 1992. China has been paying attention to Turkmenistan due to the adoption of a new energy strategy and search for new partners that can provide long-term Chinese raw materials. In the case of Turkmenistan, such resources are natural gas.<sup>39</sup>

Despite the fact that diplomatic relations between the two countries were established almost immediately after the collapse of the former Soviet Union, until mid-1990s, the Chinese People's Republic was not particularly active in enhancing its economic influence in Turkmenistan. The extent of the presence of Chinese producers on the Turkmen market was not visible even against the background of foreign trade relations of Turkmenistan. In the period 1992-2001, trade turnover between Turkmenistan and China amounted to \$ 42.5 million. By 2009 it reached \$ 1,048 million dollars.<sup>40</sup>

The increasing cooperation between the two countries began in 2000, which in Chinese literature is called a year of "revival of the foreign policy of Turkmenistan." This contributed to a meeting in 2000 of both Presidents - Jiang Zemin and Niyazov, when China and Turkmenistan issued a joint statement. It was agreed that Chinese companies would participate in the exploration and production of oil and natural gas in Turkmenistan,

besides studying the possibility of building the pipeline "Turkmenistan-China".

Then followed increased activity of Chinese companies in Turkmenistan. 17 enterprises with Chinese capital have been legally working in the oil and gas sector, transport, health, communication, construction, trade and tourism. A new period of the Turkmen-Chinese relations was opened under the Presidentship of Gurbanguly Berdimuhamedov. Chinese official media called the period since 2007 as, "a new atmosphere of the Turkmen-Chinese relations".<sup>41</sup>

In 2008, 49 Chinese investment projects with a total capital of about \$ 1.3 billion were registered in Turkmenistan.<sup>42</sup> In June 2009, China provided Turkmenistan a loan of \$ 4 billion for the development of the giant gas field South Yolotan.<sup>43</sup> The two presidents held a fruitful meeting during the visit of President Xi Jinping to Turkmenistan in 2013. The outcome of this meeting was the introduction of the first stage of gas field "Galkynysh" (Renaissance), being explored by China National Petroleum Corporation (CNPC).

Cooperation between Turkmenistan and China has been steadily increasing especially in the economic sphere. Areas of cooperation between the two countries began in trade and economic activity, energy, communications, transport, textile industry and agriculture.

#### CONCLUSION

The transition period from the Soviet model to a new independent state conditioned the formation of their own cooperation priorities by the Central Asian Republics. In recent years the Central Asian countries have established stable relationship with China in political and economic spheres. The main Chinese large investments in the sphere of energy are in Kazakhstan. China also shows considerable interest in Turkmen gas. Another important Chinese investment in Central Asia is transport infrastructure and its development. In recent years, China has intensified investment in Kyrgyzstan and Tajikistan in metallurgy, and in Uzbekistan, Kyrgyzstan and Tajikistan in food production.

One of the main goals of the economic policy of China in Central Asia is the expansion of commercial trade. However, there are some concerns over the close cooperation of Central Asian countries with China. The markets of Central Asia are saturated by Chinese imports, supplanting their own products. Alarmingly, there is an increase in legal and illegal

labor migration to neighboring countries, as well as the growing Chinese community.

China actively cooperates with the Central Asian states both on bilateral level and within international organizations, and above all, in the Shanghai Cooperation Organization (SCO). Currently, there are two spheres of Chinese interests in Central Asia: security and economic activity. Increase in Chinese investment in the economy of Central Asian states takes place within their bilateral cooperation in the SCO framework.

The Central Asian countries make the following suggestions:

- a) Seeking further expansion of scientific and educational contacts (joint research grants) between universities and research centers, as well as an increase in the exchange of experts and scientists in the region with China;
- b) Look forward to increased use of Chinese language courses, the curriculum and electives in colleges and universities of Uzbekistan and the Central Asian countries and educational institutions in China teaching Uzbek and other national languages of Central Asia;
- c) To deepen the political, economic, scientific and cultural relations with China within the SCO;
- d) Create cultural centers of Central Asia in China;
- e) Establish close contacts with the national libraries of the Central Asian States and China;
- f) Consider the possibility of opening branches of leading Chinese universities, such as Peking University etc. in Central Asia.
- g) Creation of a single Central Statistical Center, whose main function should be to collect statistics, analyse the statistical data collected, to solve the problem of conflicting statistics on the trade turnover of Central Asian countries with China.

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## UZBEKISTAN AND THE UNITED NATIONS

OYBEK ABDIMUMINOV

After the disintegration of the Soviet Union and independence of Central Asian Republics, the process of creating new national state formations began. The Central Asian Republics established contacts with foreign countries and international organizations and started to form a system of interstate relations among themselves.

### GEOPOLITICAL IMPORTANCE OF CENTRAL ASIA AND ROLE OF UN

Central Asia is an important region in international affairs. Newly independent Central Asian countries of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan are facing complex political, economic and social transformation.<sup>1</sup> From the beginning of the 1990s, the Central Asian states have sought a new model of development. The countries of the region have common social, economic, environmental and political problems and cooperation is necessary to solve these problems. Central Asian states have developed relations and joint programmes with the United Nations, European Union (EU), Asian Development Bank (ADB), and other international organizations. The Central Asian republics became member of the United Nations Organisation in March 1992 at the 46<sup>th</sup> Session of the UN General Assembly. During these years, close contacts have been established with all main structures of the Organisation.

The United Nations Office opened offices in the Central Asian Republics in 1993. Today, there are UN programmers, funds and agencies operating in Central Asia. The UN system in Central Asian countries works to support the national reform efforts. Under the UN auspices, Central Asian nations are actively involved in discussing and resolving international and regional issues, such as security and environmental crises. At the same time, analysis of the UN activity in Central Asia has shown that the

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activity of these structures needs to be improved. International organizations need to develop a clear and long-term strategy in Central Asia, covering the issues of security and sustainable development.<sup>2</sup>

The disintegration of the former Soviet Union in 1991 resulted in the independence of five new countries in Central Asia – Kazakhstan, the Kyrgyz Republic, Tajikistan, Turkmenistan and Uzbekistan with a total population of more than 60 million people. New borders carved up in the region are like a jigsaw puzzle, interrupting trade and other human contacts, and weakening the critical but vulnerable region-wide water and energy systems. Dramatic economic collapse brought about a significant increase in poverty, severely weakening the region's human development and human security. At the same time, the break-up of the Soviet Union also created new opportunities for establishing dynamic trade and communication links within the region and with the rest of the world, and for exporting the region's rich energy resources to world markets. Utilising these possibilities to their fullest extent will require these countries to work together cooperatively towards a common future. Today, the Central Asian republics vary widely in terms of their geography and population size, natural resource endowments, human development, political orientation and their readiness to cooperate and integrate with each other and with the rest of the world. Nonetheless, they share many challenges and opportunities, in part because of their common history and their important cross-border trade, water, energy and environmental links as well as their shared perceptions and realities of internal and external threats to human and national security. The region is particularly vulnerable to climate change and natural disasters. Since the late 1990s, the region has seen sharp economic growth, although there are wide disparities in their economic strength. The growth is fuelled in part by increased oil and gas exports along with an expansion of oil related foreign investments. However, living standards have not always seen proportionate improvements, contributing to increased economic disparities.

The energy-intensive nature of economic activity also has environmental implications. While there was concern about the long-term future of the region in the late 1990s, there is justified hope today that Central Asian countries can thrive and achieve rapid advances in human development and human security for their people. UNDP is working with the five countries both at the national and regional levels to build national capacities to advance human development and achieve the globally agreed

anti-poverty targets known as the Millennium Development Goals.

Weak regional cooperation continues to be a major obstacle preventing these countries from developing unified strategies for promoting trade, protecting the environment and ensuring the continued flow of water and energy. UNDP views increased cooperation as a driver of improved human development, greater equity and enhanced security.

#### COOPERATION BETWEEN UZBEKISTAN AND UNITED NATIONS

Uzbekistan joined the United Nations in 1992 as a new sovereign and independent state. The United Nations opened its office in Tashkent in October 1993. Today, there are 11 UN programmers, funds and agencies operating in the country. The UN system in Uzbekistan works as one, collaborating to support the national reform efforts.

During its more than two decades-long experience here, UN has been committed to enhancing development in the country and has worked intensively to support the government, civil society and people in Uzbekistan to overcome the numerous challenges of transition. UN has assisted governmental and non-government institutions in obtaining knowledge, experience and resources needed to successfully pursue economic and social reforms to ensure a good and promising future for the Uzbek people.

UN assistance in Uzbekistan, through its current country programme focuses on two overall, interlinked objectives: to support the government in advancing economic and democratic reforms, and strengthening and fostering the participation of civil society in development processes at national and local levels. UNDP's work is concentrating on three thematic areas:

- Economic governance and poverty reduction;
- Environment and energy;
- Democratic governance.<sup>3</sup>

In 2002 the former secretary of the UN Kofi Annan visited Uzbekistan and gave high appraisal of cooperation between Uzbekistan and UN. On the third leg of his five-country tour to Central Asia, the UN Secretary-General Ban Ki-moon visited Uzbekistan on 4-5 April 2010. The visit which started in Nukus included helicopter flight over the Aral Sea with a stop in Muynak. In this former port city, the Secretary-General encountered local community members who spoke about life before the rapid shrinking

of Aral Sea and that at present. Speaking to journalists in Nukus upon return from his visit to the Aral Sea region, including the ship cemetery, Secretary-General said he was “shocked” at the sight, and termed it as “one of the worst environmental disasters of the world”.<sup>4</sup> Secretary-General Ban Ki-moon met the Uzbekistan President Islam Karimov on 5 April 2010 to discuss issues of regional security and cooperation, environment, development and human rights. The meeting was followed by the signing ceremony of joint declaration between the United Nations and the Shanghai Cooperation Organization.

#### PARTNERSHIP ON SECURITY ISSUES

The President of Uzbekistan Islam Karimov made a speech at the UN in the 48<sup>th</sup> session in 1993 and in 50<sup>th</sup> session in 1995 speaking about the problems of security, peace and sustainable development in Central Asia. The region witnessed economic difficulties in 1980s and in 1990s some countries like Tajikistan experienced Civil War. It is important to save the region and stop war in Afghanistan. Religious extremism and fundamentalism, international terrorism, narco-trafficking and ecological problems need to be addressed. It is possible only through cooperation with UN. International terrorism is a global threat to peace and security of people in Central Asia. The president of Uzbekistan Islam Karimov took note of the problem of international terrorism and expressed his resolve to solve this problem.<sup>5</sup>

#### *Cooperation on Reconstruction and Peace in Afghanistan*

UN is confronted with the problem of Afghanistan. The war in Afghanistan does not affect only Central Asia but it is the problem of global security. President of Uzbekistan Islam Karimov spoke for the first time about Afghanistan’s problem on 28 September 1993 in the 48<sup>th</sup> session of UN General Assembly. Two years later on 24 October 1995, President Islam Karimov announced his initiatives at the 50<sup>th</sup> session of the UN:

- a) Firstly, limit foreign interference in Afghanistan;
- b) Secondly, arms mustn’t be exported to Afghanistan. Afghanistan is not a territory of war, it must be peaceful country. It would help this country develop economically and socially.<sup>6</sup> Afghanistan has the possibility to reach out to the sea ports. The head of Uzbekistan I. Karimov’s initiatives particularly related to embargo

on the export of arms to Afghanistan were approved by the UN. In 1996, this issue was supported by the UN Security Council. The events of Afghanistan were discussed at the UN Security Council twice on 15 February 1996 and 22 October 1996. The Central Asian countries support peace and are concerned about Afghanistan. In 1997 Uzbekistan set up a group called "6+2" of six bordering countries of Afghanistan plus Russia and USA on Afghanistan. It included 6 neighbours of Afghanistan: China, Pakistan, Iran, Uzbekistan, Turkmenistan, Tajikistan plus Russia and USA.

On 16 October 1997, the first meeting of "6+2" took place in New York on the issue of Afghanistan. On 14 January 1999, next meeting of "6+2" took place in Tashkent. At the end of Tashkent meeting, "Tashkent Declaration" about "Solving the problem of Afghanistan by peaceful means" was issued.

On 2 April 2008, President of Uzbekistan Islam Karimov made a speech at NATO related to Afghanistan problem. The "6+2" was turned into "6+3",<sup>7</sup> because the problem of Afghanistan wasn't a regional problem, but a global problem. Many meetings, international conferences and seminars were organized around the world, but all of them were not effective. On 20 September 2010 Islam Karimov again spoke at the UN General Assembly focussing on Afghanistan. He again proposed the "6+3" grouping. So in 2014 after the withdrawal of ISAF forces from Afghanistan, Uzbekistan has been emphasizing the implications of events in Afghanistan for Central Asian security.

Stability and positive changes in Afghanistan provide new opportunities for cooperation with Central Asia. Improvement of transport connection between Central Asia and Afghanistan would be a significant contribution towards future economic recovery and political stabilization of Afghanistan and also for the development of transport linkages of Central Asian countries with South and East Asia. In June 2003 Uzbekistan, Iran and Afghanistan signed an agreement "On the creation of International Trans-Afghan corridor", for the construction of a 2,400 km highway (possibly railway network in future) through Termez-Mazare-Sharif-Herat to Iranian seaports of Bandar-e Abbas and Chahbahor. This road will give Central Asian countries access to the Persian Gulf and increase interlinks of Central Asia, Russia (West Siberia), and China (Xinjiang) with the Middle East, Southwest Asia and Europe. Another

important Trans-Afghan project is the transport corridor of Uzbekistan–Afghanistan and Pakistan. It will help the Central Asian countries trade through the Arabian Sea on the doors of South, Southwest Asia and Middle East and it will reduce the distance by 1,200 to 1,400 kms. The transport road project Murghab-Kulma will connect Tajikistan with the Karakoram Highway in China and Pakistan, and allow Central Asian nations access to the Pakistani ports of Karachi and Gwadar. In December 2005 the construction of a 988 km Kazakhstan–China oil pipeline from Atasu in West Kazakhstan to the Chinese border town of Alashankou was completed. It enables Kazakhstan to export up to 10 million barrels of oil a year. These alternative transport projects will make positive changes in the geo-strategic and geo-economic situation in Central Asia.<sup>8</sup>

#### INITIATIVE OF NUCLEAR FREE ZONE IN CENTRAL ASIA

The idea of establishing nuclear-weapon-free zones (NWFZs) was conceived with a view to prevent the emergence of new nuclear weapon states. As early as in 1958, that is 10 years before the signing of the Treaty on the Non-Proliferation of Nuclear Weapons (NPT), the Polish government, which feared the nuclearization of West Germany and wanted to prevent the deployment of Soviet nuclear weapons on its territory, put forward a proposal, called the Rapacki Plan (after the Polish foreign minister), for a NWFZ in Central Europe. The zone was to comprise Poland, Czechoslovakia, the German Democratic Republic, and the Federal Republic of Germany. Other European countries would also have the opportunity to accede. In this region, the stationing, manufacture, and stockpiling of nuclear weapons and of nuclear delivery vehicles would be prohibited. The nuclear powers would have to respect the nuclear weapon-free status of the zone and undertake not to use nuclear weapons against the territory of the zone. In the political climate of the 1950s, the Rapacki Plan had no chance of becoming a subject of serious international negotiations. Nonetheless, several of its elements were later adopted as guidelines for the establishment of denuclearized zones.<sup>9</sup>

A nuclear-weapons-free zone, or NWFZ is defined by the United Nations as an agreement by which a group of states has freely established by treaty or convention, that bans the use, development, or deployment of nuclear weapons in a given area, that has mechanisms of verification and control to enforce its obligations, and that is recognized as such by the General Assembly of the United Nations. NWFZs have a similar purpose



to, but are distinct from, the Nuclear Non-Proliferation Treaty to which all countries except for four nuclear weapons states are party. Another term, nuclear-free zone, often means an area which has banned both nuclear power and nuclear weapons, and sometimes nuclear waste and nuclear propulsion, and usually does not mean a UN-acknowledged international treaty.

Today there are five zones covering continental or sub-continental groups of countries (including their territorial waters and airspace), one UN-recognized zone consisting of a single country, Mongolia, and three governing Antarctica, the seabed, and outer space which are not part of any state. The Antarctica, seabed, and space zones preceded all but one of the zones on national territories. Most of the oceans above the seabed are not covered by NWFZs, since freedom of the seas has restrictions in international waters. As of 15 July 2009 when the African NWFZ came into force, the six land zones cover 56% of the earth's land area of 149 million square kilometers and 60% of the 193 states on earth, up from 34% and 30% in the previous year. However, only 39% of the world's population lives in NWFZs, while the nine nuclear weapons states have 28% of the world's land area and 46% of the world population.<sup>10</sup>

A nuclear-weapon-free zone (NWFZ) is a specified region in which countries commit themselves not to manufacture, acquire, test, or possess nuclear weapons. Five such zones exist today, with four of them spanning the entire Southern Hemisphere. The regions currently covered under NWFZ agreements include: Latin America (the 1967 Treaty of Tlatelolco), the South Pacific (the 1985 Treaty of Rarotonga), Southeast Asia (the 1995 Treaty of Bangkok) Africa (the 1996 Treaty of Pelindaba) and Central Asia (the 2006 Treaty of Semipalatinsk).

#### NUCLEAR-WEAPON-FREE ZONES

No.	Treaty's nuclear- weapon-free zones	Opened for signature	Entered into force	States- parties	Land km
1.	Antarctica	1 December 1959	3 June 1961	-	14,000,000
2.	The Treaty of Tlatelolco (Latin America and the Caribbean)	14 February 1967	23 October 2002*	33	21,069,501
3.	The Treaty of Rarotonga (South Pacific)	6 August 1985	11 December 1986	13	9,008,458
4.	The Treaty of Bangkok (Southeast Asia)	15 December 1995	27 March 1997	10	4,465,501

5. The Treaty of Pelindaba (Africa)	11 April 1996	15 July 2009	28	30,221,532
6. Central Asian Nuclear-Weapon-Free Zone Treaty	8 September 2006	21 March 2009	5	4,003,451

\* The treaty specified that the full zone would not enter into force until it was ratified by all states within the zones. That did not occur until Cuba ratified the treaty in 2002. However, the treaty permitted individual states to waive that provision and declare themselves bound by the treaty, which many did in 1968.

The Central Asian Nuclear-Weapon-Free Zone (CANWFZ) Treaty—also known as the Treaty of Semipalatinsk—includes the former Soviet Republics of: Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan. The Treaty bans the conduct of research on, development, manufacture, acquisition, or otherwise possession of any nuclear explosive device. It prohibits the disposal of radioactive waste within the CANWFZ territory and stipulates that no state party perform a nuclear explosion of any kind, in accordance with the CTBT. The Treaty also addresses environmental concerns unique to the region. It requires each party to “assist any efforts toward the environmental rehabilitation of territories contaminated as a result of past activities related to the development, production or storage of nuclear weapons.” In addition, each party must conclude an agreement with the IAEA for application of its safeguards to the state’s nuclear activities.

Similar to the Treaty of Pelindaba, the Treaty of Semipalatinsk obligates states to uphold international standards concerning the protection of its nuclear materials and facilities to prevent theft. The Treaty also respects the right of each party to remain free to decide for itself whether to allow visits by foreign vessels and aircrafts to its ports and airfields. The Treaty contains one protocol, which commits NPT-designated nuclear weapon states (NWS) to a pledge not to use or threaten to use a nuclear explosive device against any party to the region.

The initiative on creation of Nuclear Free Zone in Central Asia was put forward by the President of Uzbekistan Islam Karimov at the United Nations in the 48<sup>th</sup> session of the General Assembly in 1993.<sup>11</sup> Tools of the initiative were the Almaty Declaration of the Presidents of the Central Asian states in 1997, the Tashkent Declaration of Ministers for Foreign Affairs of five Central Asian states (C-5) dated 17 September 1997 and the Communique of an advisory meeting of five states and the countries of the Nuclear Five (P-5) in Bishkek on 10 July 1998.<sup>12</sup>

Especially in the field of security and nuclear nonproliferation, the

Central Asian states have been successful in using the UN as a rostrum from where they could prove to be able to successfully bargain matters related to their survival, even proposing themselves as an example for other regions to the world. The formal setting up of the Central Asian Nuclear Weapon Free Zone (CANWFZ) started in 1997. In the statement issued by the Ministers for Foreign Affairs of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan, at Tashkent on 15 September 1997, then submitted to the UN (A/52/390), the states agreed to sign a treaty instituting the CANWFZ, following their commitment to sovereign equality, use of diplomacy and international law as means for peaceful coexistence and stressing those rules facilitating security maintenance and survival among nations. The process of setting up the CANWFZ lasted more than 10 years (2005: A/59/733-S/2005/155; 2009: A/63/782, 2012: A/67/409). The UN noticed the normative convergence of the Central Asian states in the realm of non-proliferation, declaring that the Treaty on a NWFZ in Central Asia, on the basis of arrangements freely arrived at among the States of the region, constitutes an important step towards strengthening the nuclear non-proliferation regime and ensuring regional and international peace and security (A/67/409).<sup>13</sup>

International conference “Central Asia – nuclear weapon free zone” was held successfully in Tashkent on 15-17 September 1997. It became a “corner stone” of legal registration of the Agreement on Nuclear Free Zone in Central Asia. The Regional Commission of experts on drafting the Agreement on Nuclear Free Zone in Central Asia, with active assistance of the United Nations Department for Disarmament Affairs and MAGATE experts chaired several meetings in Geneva, Bishkek, Tashkent, Sapporo, Ashkhabad and Samarkand. In order to ensure taking of obligations by the nuclear states within the framework of the Report to the Agreement on Nuclear Free Zone in Central Asia, the C-5 countries held consultations with them to discuss the draft of Agreement. After the last Samarkand meeting of the C-5, two advisory meetings were chaired in New York in C-5/P-5 format, which resulted in the nuclear countries presentation of the amendments and offers to the Agreement draft.

The international support to the Nuclear Free Zone in Central Asia initiative is getting stronger. Four resolutions have been adopted by the UN General Assembly. The initiative was included in final documents of three sessions of the Preparatory Committee to the Survey Conference in 2000 on consideration of action of the Treaty on the Non-proliferation of Nuclear Weapon (TNPNW) and in its Final document, and also in final

documents of two sessions of the Treaty on the Non-proliferation of Nuclear Weapon Subcommittee dated 2005. On March 21, 2009, the Central Asian Nuclear-Weapon-Free-Zone (CANWFZ) Treaty formally entered into force. Ratification of Treaty was completed on December 11, 2008 after action by the upper house (Senate) of the parliament of Kazakhstan. Kazakhstan's ratification closely followed similar approval by the Tajik parliament on November 12, 2008. Kyrgyzstan, Uzbekistan, and Turkmenistan had previously ratified the treaty on March 22, 2007, April 2, 2007, and April 19, 2008, respectively. The treaty was signed by the five Central Asian states on September 8, 2006, approximately eight and a half years after the presidents of Central Asia first issued their joint declaration calling for the zone.

The Central Asian zone joins three other active NWFZs covering Latin America and the Caribbean, the South Pacific, and Southeast Asia. Momentum is building also for a fifth zone, covering Africa, and only two more ratifications are required before it enters into force. Russia and China have long expressed public support for the CANWFZ initiative. Most recently, Moscow and Beijing supported a resolution endorsing the zone at the 63rd Session of the First Committee of the UN General Assembly. The importance of the zone was also noted in the declaration issued in August 2008 by the Shanghai Cooperation Organization, a forum bringing together Russia, China and the Central Asian states. In contrast to the favorable views held by Russia and China, the so-called P-3—the United States, United Kingdom, and France—have been very critical of the treaty negotiated by the five Central Asian states. They have routinely opposed the treaty in the NPT review process and the UN General Assembly. The United States even pressured the United Nations and other international bodies to withhold their support of the treaty following its signature.<sup>14</sup>

Nuclear Weapons Free Zones have important role to play in non-proliferation and disarmament issues. Since nuclear non-proliferation and disarmament are enormously complex tasks, it is impossible to achieve the ultimate goal of complete disarmament.<sup>15</sup> In fact Central Asia is important in the world both geographically and structurally. As such, partnership relations established between Central Asian countries and the UN about international and local security, sustainable development and socio-economic and political issues would facilitate carrying out of great initiatives.

The establishment of the Central Asian Nuclear-Weapon-Free Zone can contribute to international security in a very real and positive way.

While momentum is building worldwide in support of the very ambitious and noble goal of a nuclear-weapon-free world, Central Asian states, along with other countries that have chosen to be part of nuclear-weapon-free zones, have taken practical steps towards actually achieving this goal.

### CONCLUSION

At the end of 20<sup>th</sup> century, new Central Asian countries appeared after the dissolution of former Soviet Union and end of Cold War. In Central Asia ecological, economic, military, transport, ecological problems appeared at that time. And to solve these problems, Central Asia and the UN cooperated together.

- the cooperation between Central Asia and the UN was of high degree. The main direction between the Central Asian countries and the UN was social- political matters, peace in the region, security and sustainable development.
- Central Asia and the UN worked together to solve the problems of Afghanistan, the civil war in Tajikistan, the problem of Aral Sea and ecological issues, the initiative on creation of Nuclear Free Zone in Central Asia.

For more successful implementation of the integration processes of inter-state cooperation in Central Asia, it is necessary to accomplish large-scale and long-term regional projects in various areas of economic, communication, and humanitarian cooperation, which will allow the development of cooperation with various regions of the world, and certainly for strengthening the security of Central Asia.

Efficient cooperation between Central Asian states with the UN and other international organizations, can help in the reform process in social, economic and political spheres, besides in global and regional security and stable development.

Cooperation of Uzbekistan with United Nations and its specific institutions is of great importance for successful undertaking of public-political reforms in the country. Within the framework of UN, Uzbekistan actively participates in discussions and decisions of many security problems in Central Asia, including questions of nuclear nonproliferation, illegal drug trafficking and terrorism. Uzbekistan is one of the main transit countries of the delivery of humanitarian cargo to Afghanistan.<sup>16</sup> Uzbekistan and UN within the framework of different institutions,

including UNESCO, have broad partnership in the sphere of culture, formation and conservations of rich cultural heritage of Uzbekistan. The humanitarian cooperation is an important aspect of national, regional and global development in the conditions of complex globalisation processes. However, the reformed UN and increasing its efficiency in international and regional process, is necessary.

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## INFORMATION POLICY IN CENTRAL ASIAN COUNTRIES

NAZOKAT KASYMOVA AND KHURSANA USMANOVA

Return of Central Asian Republics (CARs) to international politics arena in the 21<sup>st</sup> century means that the region has ceased to be just an object for external forces, and has become a dynamic part of the international relations system. Moreover, the independent Central Asian states are actively being involved in global processes. Contemporary Central Asia is characterized by the development of globalization processes, shifting of regional trends towards geo-economics and geo-informatics.<sup>1</sup> The catalyst for these changes becomes a process of informatization of Central Asian communities.

The development of modern information and communication technologies is an important area of public policy of all the Central Asian states. National information systems of the CARs as an integral part of the global information space, have been developing under the influence of global trends in the field of informatization. According to the new world order conditions, it is important that national media meet high standards; and improve their quality. The media need to adapt to international standards and international legal norms.

However, it should be admitted that contribution of the Central Asian media systems to the global information flows cannot be compared with the impact of transnational media in Western countries. This poses a potential threat in the form of manipulation with information flows and their use for destructive purposes. It has become necessary for Central Asian states to carry out their own information security policy designed to maintain integrity and stability of the information space.

Information systems of Central Asian states in the context of globalization can no longer be confined only to the needs and interests of the domestic audience. "The Great Game" in the region among power centers for the establishment of their geopolitical influences is going on

not only on the diplomatic front, but also on the front of information.<sup>2</sup> The main information threats to the Central Asian Republics are coming from those countries which are interested in the geostrategic potential of the region. Danger of information aggression by external forces lies in the fact that they possess more powerful, modern, operational tools and technologies of information manipulation.

Realizing the importance of growing threats in the information sphere, the CARs are seeking to take preventive protection measures both at national and regional levels. Methods of providing information security are reflected in the laws of some CARs. Special commissions on information security problems have been established, inter-governmental agreements to protect the information space have been adopted. But one should recognize that approaches to information security are scattered for the present, which increases the vulnerability of Central Asia. As a rule, information security in the region is considered as protection of the national information space from the destructive influence of external forces, but this is not an exhaustive definition of "information security" concept. Insufficient attention is paid to the issues of the internet management. Scientific researches in the field of information security are specifically being developed, but yet are not at a high level. Such an approach increases the region's vulnerability to external information challenges and threats.

**Tajikistan** has become the first country in Central Asia where in 2003 a concept of information security was developed. The document stresses the importance of information for economic, political, cultural and social development of the country, and information sphere is designated as a pivotal factor of society life. The concept is widely used to determine many terms and mechanisms of providing security in the information sphere. Information security of the Republic of Tajikistan is a state of immunity of its national interests in the information sphere determined by a combination of balanced interests of individual, society and the state.<sup>3</sup> The Concept of information security of Tajikistan highlights legal, organizational, technical, economic and political methods of information security. Legal support of information security is carried out according to the institutional framework, which includes the laws "On State Secrets", "On Press and other Mass Media", "On Television and Radio broadcasting", "On Publishing", "On Communications", "On Copyright and Related rights", "On Informatization", "On Archive fund and Archival institutions", "On Information" and "On Information Protection".<sup>4</sup>



The state plays leading role in providing information security of Tajikistan as it is responsible for the qualitative formation and development of information infrastructure in agreement with national interests. A notable feature of the Concept is that strategic objectives of internal and external policy of the state on providing information security are classified. The approach in providing information security consists in compliance with constitutional human rights to information acquisition, informational support of state policy, bringing to the public and international community reliable information on public policy.

The document lists information threats that may pose a risk to the country's foreign policy: disinformation, propaganda, information warfare, informational influence of foreign political, economic, military and other structures on the implementation of foreign policy strategy of the Republic of Tajikistan. However, Tajikistan is facing problems of socio-economic nature that inhibit the full development of information and communication technologies in the country.<sup>5</sup>

Solving the problem of informational inequality in Tajikistan is associated with an increase in imports of ICT, while on the contrary the neighbors in the region consider the decline in imports of information technology from abroad and the development of its own production in this area as one of the main mechanisms of providing information security.

Greater attention in the Concept is given to the development of national information industry including the media, which is designed to provide an ideological defense of the state, society and individual from modern information challenges and threats. The feature of Tajikistan's information space is that the state in spite of a dominant position is ready to increase the number of independent private media and to cooperate with them. Special priority is given to the electronic media including internet media. Tajikistan attracts big (sometimes foreign) investors to finance various information projects. A relevant example of foreign capital participation in the media of Tajikistan is the activity of the news agency *Asia Plus*. The resource provides on-line information, puts electronic articles from the printed version of the newspaper *Asia-Plus*, the magazine *VIP-zone*, photo coverage catalogs, videos, blogs and other reference information. The popularity of these resources is due to the content that is published in three languages - English, Russian and Tajik.

The state shows certain willingness to consider some private media and to cooperate with them to promote national interests in the international arena. It can be reasoned through socio-economic instability

and lack of other methods and tools to respond to the modern challenges and the so-called information warfare is becoming one of the most important tools for positioning the country in international community. From the instrument of politics and ideology of the sole ruling party, Tajik media to some extent has become a public institution.

In **Kazakhstan**, the main areas of information security are assigned in the Concept of information security from 2006. The adoption of this document was justified by the need to respond adequately to information challenges and threats of the modern world. The Concept consists of technical, legal and social mechanisms of regulation of the information space.<sup>6</sup> It should be emphasized that even before the adoption of the Concept information security issues were reflected in the laws of Kazakhstan. Thus, issues of national interests' protection in the field of information were included in the laws "On the National Security of the Republic of Kazakhstan", "On State Secrets", "On Combating Terrorism", "On Electronic Document and Electronic Digital Signature", "On Informatization", "On State Privacy", "On Countering Extremism", etc.<sup>7</sup>

The strategic objectives of the Concept are called on to form a single information space of Kazakhstan and create conditions for its qualitative development.<sup>8</sup> The specificity of Kazakhstan's information space functioning is that unlike other Central Asian states its active participants comprise not only the state but also business structures, transnational ICT companies, NGOs, socially oriented media communications: blogs and social networks. The activities of such electronic media as *Kazakhstan*, *First channel-Eurasia*, *Caspionet* should be highlighted.<sup>9</sup> All of them have websites on the Internet that increase their popularity. Broadcasting zone of these media corporations covers not only the Central Asian region, but also the Middle East, Europe and North Africa. The state shows interest to interact with major media companies as equal partners and delegate to them some of its functions in the development of Kazakh segment of the information space.

The feature of the Concept of Kazakhstan's information security is that it was the first CIS country to introduce the concept of "internet management" in practice and recognized increasing role of the internet in the processes taking place in Kazakh society. In particular, "internet management" refers to the development and implementation of the general principles, rules, decision-making procedures governing the use of the internet by government, private sector and civil society.<sup>10</sup>

The disadvantages of the Concept of information security of

Kazakhstan are the absence of a clear conceptual framework; difficulties are not overcome in the allocation of subjects and objects of information security. However, it can be assumed that these shortcomings are not of a fundamental nature due to the fact that of all the Central Asian countries, Kazakhstan possesses the most comprehensive legislative framework in the field of informatization and providing state information security.

In **Kyrgyzstan**, information and communication infrastructure develops quite rapidly and tends to comply with the general trends of the global information space. Questions regarding information security have not yet received their conceptual assignment. In the normative legal framework of the republic information security issues are addressed in the laws "On the Media", "On the National Broadcasting Corporation", "On Copyright and Related rights", "On Access to Information under the Authority of Public Bodies and Local Self-governments of the Kyrgyz Republic" "On Informatization", "On Commercial Secrets" and others.<sup>11</sup>

There is no single concept in the field of information security; meanwhile domestic political realities, instability of the political system, problems of socio-economic nature lead to increased external threats that manifest themselves primarily through the information space.

The events of summer 2010 demonstrated that the collision between the political forces in the country and ethnic clashes have been reflected in the information space. Kyrgyz media became participant of confrontations, but could not always reflect the information attacks of Western and regional media. In contrast to the neighboring republics, Kyrgyzstan is not a central participant of the Central Asian media space and is not always able to respond promptly to the processes taking place in the media space. The country long ago began to discuss public policy problems in the field of providing information security, because the abundance of the normative legal framework leads to varying interpretations of many terms and definitions, and the fragmentation of the subjects of the information market, responsible for providing information security, impedes to follow a clear policy in this area.

In **Turkmenistan**, the field of information and communication technologies was developed after President G. Berdimuhamedov came to power in 2007.<sup>12</sup> The Internet started to work in the country and the media gained some momentum for development. Only the state media had functioned up to that time, which was closed from the outside world and was not represented in the global information space. Such a development of the media was determined by the principle of neutrality which the

republic's authority adhered to. However, with the advent of new leadership of Turkmenistan, a new vector of country's development was marked. Huge natural gas reserves attract foreign investors, who involve the country in various energy projects. State authorities are aware that the presence of investors requires a broader representation of the country in the global information space; therefore they are attempting to develop media space of Turkmenistan. Nevertheless, there is still no independent, private media in Turkmenistan.

The normative legal framework of Turkmenistan until recently was based on the legal framework of the former USSR. The law "On the Press and other Media in the Turkmen Soviet Socialist Republic" is in force until now, which regulates legal issues of receiving and disseminating information.<sup>13</sup>

Realizing new realities, the government of the country seeks to accelerate development and adoption of normative legal framework. Thus, the laws "On Communication", "On Electronic Document", "On Protection of State Secrets", "On Radiofrequency Sector", "On Commercial Secrets", "On Regulation of Publishing Activities" have already been adopted.<sup>14</sup>

At the same time, there is no definition of "information security" in the legal framework of Turkmenistan. Besides, the importance of this issue for the further development of Turkmenistan as a full subject of international relations is not substantiated. It seems that the experience of other countries, including its regional neighbors in the field of providing information security can be very useful for Turkmenistan.

Thus, based on the analysis of approaches of the Central Asian states on information security it can be concluded that these problems in the region are in various stages of development. Each republic of the region independently forms approaches to address these issues. Despite some similar methods used, there are no common regional approaches to provide information security. But the global nature of the information space causes cross-border challenges and threats. Consequently, to provide information security even within one country it is necessary to adopt common regional or global measures. It seems appropriate to develop its own Central Asian segment of information space and to form a common method of providing information security that will be one of the conditions for the protection of national interests and ensure sustainable development and prosperity of the population in the region.

The development of information and communication technologies

plays an important role in the public policy of **Uzbekistan**. The use of modern information and communication technologies in the system of state and social development is becoming a defined factor of the political modernization.<sup>15</sup> In the “Concept of Informatization Development of the Republic of Uzbekistan” informatization means not only organizational, technical and technological, but also political, social and economic processes of creating conditions to meet the needs of the society using information resources, technologies and systems. The purpose of informatization is the creation of conditions for qualitative development of the national information space and formation of information society in Uzbekistan.<sup>16</sup>

Over the years of independent development a national media space has been formed in the Republic of Uzbekistan, which is represented by the state, public and private media. Liberalizing the media in the country, activation of non-governmental press, radio and television media, expansion of their entry into the global Internet provide transparency of the country’s reform policy.<sup>17</sup>

Among the main participants of media space of the republic the following bodies can be highlighted: the state, non-profit organizations (NGOs), private business structures. NGOs and business structures are relatively new participants in the domestic media market. Therefore, the main role of moderator of information processes and liberalization of the media lies with the state.<sup>18</sup>

The development of media projects on the Internet, which expands quite dynamically in the country is of high importance. Top-level domain *uz* was registered on 29 April 1995. Uzbekistan ranks first in the number of Internet users among the Central Asian states and the fourth among the CIS countries.<sup>19</sup> The number of Internet users in the country accounts for 8.8 million.<sup>20</sup> These data confirm that Uzbekistan has the potential for further development of services in the field of Internet communications. One of the main tasks is expanding the geography of Internet services throughout the whole territory of the country.

Regulation in the field of communication, including the Internet is carried out by the Uzbek Communication and Informatization Agency (UzCIA). The agency has rule-making initiatives and develops legal documents binding upon all parties of the information market. “Uzbektelecom” is the only national ISP of the first level. Through the International Centre for packet switching, “Uzbektelecom” provides access to the Internet to other providers.<sup>21</sup>

Protecting information space from the encroachments of various

external forces is part of the ongoing information policy in the republic.<sup>22</sup> However, the state is not yet ready to consider the media owned by private business structures or NGOs as equal partners. There is also an opposite trend: private media emerging in the media market of Uzbekistan are not willing to take upon such a responsibility themselves, which leads to the insufficiency of social and political issues in the national media and a certain closeness of media space to the outside world.

Legislative framework to ensure information security in Uzbekistan are the laws "On Mass Media", "On Informatization", "On Copyright and Related Rights", "On Telecommunications", "On Advertising", "On Guarantees and Freedom of Access to Information", "On Protection of State Secrets". The Concept of informatization development was also generated.<sup>23</sup>

The following features of the normative legal framework of the Republic of Uzbekistan can be highlighted:

- Contains clear definitions of "information", "informatization", "information resources", "national information system";
- indicates the main orientations of state policy in the field of informatization and defines measures for the development of information and communication technologies in the republic;
- defines mechanisms for the use and protection of information resources;
- regulates the principles of formation of national policy in the field of information and telecommunications;
- recognizes the Internet as an important element of the national information network.

In practice, actions of the subjects designed to protect the national interests of the republic in the sphere of information are not always orderly due to the fact that concepts of "information security" and "protection of national interests in the information sphere" are not sufficiently well-established. There is a situation when on the one hand, Uzbekistan being a member of the global information space has been developing in line with global trends in the field of informatization, but on the other hand, due to the lack of a unified concept of information security, which organizes actions of all the subjects of information processes, is not protected from information challenges and threats of our time.

Adoption of a national concept of information security of the Republic of Uzbekistan will enable to increase responsibility of all bodies of

information cooperation, develop mechanisms of providing information-technical and information-psychological security and will bring the ICT sector in the republic to a higher and modern level.

At the same time, while developing the concept of information security it is important to consider the experience of other countries. Thus, to protect national interests in the field of information it is necessary:

- to provide a clear definition of concepts such as “information security”, “information confrontation”, “state policy in the field of information security” in the republican legal framework;
- to determine the bodies of information cooperation and regulate their activities in this area so that they are orderly and systematic in nature;
- to identify the main directions of threats to the information sphere of the Republic of Uzbekistan, consider threats to the military, political, economic and innovation spheres; to identify and classify methods and mechanisms of providing information security;
- to draw special attention to issues of Internet management;
- to form the state policy in the field of information security based on the developed and adopted Concept of information security.

Development of the Concept of information security of the Republic of Uzbekistan, in which information threats in military, political, economic, innovation fields will be recorded and methods of information space protection will be classified, should lay foundations for the formation of public policy in information security, the definitions of legal, scientific and organizational measures and targeted programs for its support. It is important to remember that the availability, integrity and objectivity of the information are the fundamental principles of protection of the national interests.

Thus, it can be stated that in conditions of increasing information challenges and threats to the national security, it is an urgent task for countries of the region to respond adequately to these threats and oppose them.

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## INTEGRATION OF UZBEKISTAN INTO INTERNATIONAL LABOR MARKET

ZULAYKHO KADIROVA

Uzbekistan has been gradually integrating into the world economy since gaining its independence in 1991. The need to integrate stems from the desire to advance the national economy and social well-being of population through import of advanced technologies or stimulating exports. However, opening up the country also meant exposure to increase in the mobility of its human capital. As a result, Uzbekistan has witnessed labor migration in and out of the country during the past two decades, driven by various causes, which is having inevitable social and economic implications for the country.

Migration has particular implications for Uzbekistan mainly due to its state of demographic development. Three vital characteristics create favourable condition for the migration of labor from Uzbekistan:<sup>1</sup>

- Population growth rate of 1.55% per annum;
- Young population with 29% aged under 15 years;
- Low level of urbanization with 63.7% of population living in rural areas

International Organization of Migration predicted that under globalization and economic liberalization, international trade and improved investment climate would lead to increased migration flows. Highly developed countries would have a shortage of and less developed countries would have a surplus of labor force, which would lead to formation of global migrant labor force.<sup>2</sup>

Intensifying processes in contemporary international labor market make migration as a mechanism, which has a back-to-back impact onto and from economic development of a country. From developing countries' perspective, international labor migration is an instrument for reducing

tension in national labor markets, decreasing high rates of unemployment and expanding sources of income. From developed countries' perspective, international labor migration helps solve demographic problems like decreasing population, aging of population and shortage of labor force. Uzbekistan, in particular, is increasing its participation in the international labor market due to its high rate of population growth and young population.

Decentralization and transition to free market economy caused significant changes in Uzbekistan as in other Central Asian markets, like the development of competition among participants of labor market and increase in the number of unemployed people in the labor market. The resulting conditions in the labor market were offset, initially, by internal migration, and later, by international migration. During the first decade of independence, migration was characterized by ethnic migration, as Russians, Belorussians, Tatars and Ukrainians returned to their homeland. However, by 2000s labor migration began to include Uzbeks in search of jobs. Such cases were observed not only in Uzbekistan, but in other neighboring countries of Central Asia as well. Particularly, according to statistics of the *Central Asia Human Development Report*, during 1989-2002 around 3 million people from Kazakhstan, 700,000 people from Tajikistan, 360,000 people from Kyrgyzstan, and about 1 million people from Uzbekistan, participated in international labor migration.<sup>3</sup>

Today the government of Uzbekistan pays close attention to the problem of employment of population. The government is taking measures such as creating new jobs and retraining personnel. The 13th clause of the law "About the employment of population" which was adopted in 1992, guarantees the right of citizens of Uzbekistan to work abroad and search for job independently. This helps in decreasing the rate of unemployment, activate and legalize migration processes and develop cooperative relations in the field. Uzbekistan, Kazakhstan, and Kyrgyzstan signed a memorandum "About Migration Cooperation" in 1994 with the purpose of supporting the citizens of Uzbekistan in working abroad legally and providing them social and legal protection. In 1997, based on this Memorandum, a program was developed in Bishkek to create a regional center for managing migration processes. Besides, an Agreement was signed for managing migration processes of population between these countries.

On 12 November 2003, the Cabinet of Ministries adopted the Resolution "About the measures to improve the organization of working

abroad for citizens of Uzbekistan". This served to organize the infrastructure of labour institutions which would assist Uzbek citizens working abroad. On this basis, the Charter to streamline the employment of Uzbekistan citizens abroad was adopted in 2003.<sup>4</sup> Based on this Charter, legal basis of organizing employment of Uzbekistan's citizens abroad was created. Moreover, the Ministry of Labor and Social Protection of Population of the Republic of Uzbekistan created Agency of Foreign Labor Migration and Regional Bureaus for foreign employment placement. Holders of the private labor contracts became eligible to work abroad, if they have the special permit from The Agency of Foreign Labor Migration. These permits are given only by the Agency of Foreign Labor Migration (TAFLM) or Regional Bureaus for foreign employment of citizens in order to prevent human trafficking. Other legal entities or individuals do not allow provision of such services.

Agency of Labor Migration under the Ministry of Labor and Social Protection of population of Uzbekistan received legal status based on the Cabinet of Ministries' Resolution on 12 November 2003. This agency, which plays an important role in sending labor migrants, has its representatives in the Republic of Karakalpakstan and 12 regions of the country. Main functions of the Agency are to coordinate the employment of Uzbek citizens abroad and foreign citizens in Uzbekistan, to develop and manage international projects in labor migration, to carry out pre-departure adaptation for candidates for labor migration, to develop cooperation with foreign labor import companies and institutions, and to issue permits to legal entities to attract foreign labor force.

Creation of Regional Bureaus for foreign employment of citizens in regions like Tashkent, Bukhara, Nukus, Fergana and Karshi is part of government's measures for social and legal protection of the rights of labor migrants. These bureaus are engaged in providing employment abroad to citizens who want to work abroad, in informing the population about the opportunities and terms of working abroad, in getting and filling quotas from foreign employers in importing labor force from Uzbekistan.

The project targeted at improving the social development of population in the Republic of Uzbekistan during 2008-2010 had the goal of alleviating the pressure in the labor market. Special attention is paid to expand the legal and socially protected labor migration, which is formalized based on international agreements. This approach should help promoting the international relations.<sup>5</sup> During these years, citizens of

Uzbekistan went to work in Russia, Kazakhstan, Korea, Turkey, UAE, and USA.

The governmental labor migration agreements signed between the governments of Uzbekistan and other foreign countries opened many opportunities for citizens who want to work abroad. Today there are many Uzbek labor migrants in Russia, Kazakhstan, Republic of Korea, and USA. The statistics shows that a big number of labor emigrants from Uzbekistan are sent to Russian Federation. In turn, Uzbek citizens constitute the largest share of the migrants in Russia.

Analyses and observations in recent years show that migrants from Uzbekistan to Russia experience some problems and difficulties in: registration of the license, full payroll calculation with employer, creation of decent working conditions by employers, attraction to heavy work overtime, as well as social protection in manufacturing. Under such circumstances, the importance of establishing inter-state relations, setting up legal basis for such relations, as well as protecting the social rights of Uzbekistan citizens abroad increases.

Labor migration trends from Uzbekistan to Russia varied driven by changes in migration stages in Russia. There are four stages of immigration to Russia consisting of:<sup>6</sup>

- ethnic immigration during 1991-1996,
- economic immigration during 1996-2001,
- restrictions to migration during 2002-2006,
- “Open doors” policy after 2007.

During the first decade of independence, when the country witnessed only internal migration, the number of emigrants and immigrants was almost equal. It was only starting from the end of 1990s and beginning of 2000s that foreign labor migration began to intensify.

During 1996-2001, such factors as stabilization of political and economic processes in Russia, reduction in the number of forced migrants from different countries of CIS, absence of restrictions for migrants and economic growth caused by the rise of energy prices, growth of living standards of population, as well as increase in job creation stimulated the migration flow of Uzbekistan citizens to Russia. The absence of entry visas for Uzbekistan, like for other countries of Central Asia, ability to speak Russian and the understanding of the history of the country facilitated the increasing number of migrants from Uzbekistan to Russia.

NUMBER OF MIGRANT FLOW FROM UZBEKISTAN  
TO RUSSIA IN 1997-2002<sup>7</sup>

<i>Year</i>	1997	1998	1999	2000	2001	2002
Thousand people	39.6	41.8	41.6	40.8	24.8	24.9

By the beginning of 2000s, the number of migrants in Russia grew sharply and reached 13 million people. Russia turned into the second largest recipient of migrants in the world (in 2000 there were 35 million migrants in the USA).<sup>8</sup> During these years, gap between the factors, which attract migrants and system of employment of foreign labor, resulted in the sharp increase in the number of illegal and irregular migrants in Russia. Particularly, majority of labor migrants from Uzbekistan were employed for seasonal work in construction, agriculture and services sectors. By the beginning of 2000s, there were 44,000 regular migrants and 550,000 to 600,000 irregular labor migrants from Uzbekistan in Russia.<sup>9</sup>

Increase in the population of Russia by early 2000s caused by the large migration of Russians from CIS countries during 10 years starting from early 1990s as well as illegal and irregular migration with its negative impact on national security led the government to use restrictive policies on migration. In this regard, the regulations, which complicated the registration of incoming foreign citizens, affected the number of incoming migration to Russia, including the migrants from Uzbekistan.

THE NUMBER OF MIGRANT FLOW FROM UZBEKISTAN  
TO RUSSIA 2002-2012<sup>10</sup>

<i>Years</i>	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012*
Thousand people	24.9	21.4	14.9	30.4	37.1	52.8	43.5	42.5	24.1	-	56.343

\* <http://www.statdata.ru/pmg-migration-russia>

However, import of foreign labor force had already turned into a key factor of developing the economy of Russia, which was experiencing demographic crisis with decreasing and aging population. In 2005, when Russian Federation focused on the policy of restricting immigration, the number of migrants decreased by 615,500 as compared to 2004. Because of difficulties for migrants in entering the country and natural decrease of population was compensated by 12% only by the migrants.<sup>11</sup>

Naturally, these indicators did not provide stable economic growth.

Although the decline in population in Russia was observed from 1992, by mid-2000s the need for one million migrants per year emerged in order to compensate the shortage caused due to declining labor force.<sup>12</sup> Research showed that Russia requires to attract 25 million migrant workers during 2006-2026. At the same time, during this period, total size of labor force in Uzbekistan grew more than the total number of population. Particularly, the labor force which constituted 51.7% of total population in 2001, grew to 56.1% by 2006.<sup>13</sup> In this instance, a need emerged to alleviate the pressure on the labor market and intensify labor migration.

Thus, the project focused on improving the well-being of population during 2008-2010, was adopted in Uzbekistan, which sought to expand legal and socially protected labor migration initiated under international agreements. During the same time, Russia took measures to liberalize the migration policy in order to stimulate import of foreign labor force and alleviate the demographic pressure in the country. That is why legal acts "About migration registration of foreign citizens and foreigners without citizenship" and "About legality of foreign citizens" were accepted and registration and employment of foreign citizens were simplified.

In 2007, Uzbekistan and Russia signed bilateral agreement on labor migration. According to this agreement, which regulates labor migration, entry and departure of Uzbekistan citizens into Russia would be performed within laws and international contracts signed between Uzbekistan and Russia. This agreement seeks to stop illegal migration, reduce its negative consequences, as well as prevent human trafficking and stipulates that Uzbekistan citizens in Russia can work legally only after signing a labor contract with an employer or upon signing a civil contract with a customer.

Because nearly half of labor migrants from Uzbekistan are engaged in heavy work like construction where the probability of accidents is high, there is need to prevent and counter their consequences. According to the bilateral agreement, if Uzbekistan citizen dies or is traumatized due to the fault of a Russian employer, employer should:

- pay compensation which is mentioned under the Russian law system
- inform about his death to the Consulate of Uzbekistan in Russia,
- cover the cost of sending the body of dead, his belongings and money to the home country (unless labor agreement stipulates otherwise).

In 2007, Uzbekistan and Russia signed three more agreements regarding the departing illegal migrants, preventing illegal migration and protecting labor migrants' rights.<sup>14</sup> The rights of migrants include the right to have rest and access to medical care, which should be mentioned in labor. According to Russian legislation, an employer should provide medical services to Uzbek citizens. The agreements also envisage such issues as working conditions and salaries of legal migrants in Russia. Moreover, the legislation stipulates that migrants from Uzbekistan should not be paid with the salary lower than if paid to Russian citizen for the same level and profession, and that their working conditions should be equal. The agreement also mentions that salaries of Uzbek migrants could be transferred to Uzbekistan and tax on their income be regulated by Russian laws and international agreement on taxes. Thus, these agreements give a chance to labor migrants from Uzbekistan in Russia to be socially and legally protected. All these factors served as a cause of growth of the number of Uzbek citizens who want to work in Russia. By 2007, Uzbekistan was the leading exporter of labor force to Russia.<sup>15</sup>

NUMBER OF MIGRANTS FROM CIS COUNTRIES  
TO RUSSIA IN 2012<sup>16</sup>

	<i>Thousand people</i>
All migrants in Russian Federation	294.9
From CIS countries	268.4
Azerbaijan	18.1
Armenia	32.0
Belarus	12.2
Kazakhstan	36.7
Kyrgyzstan	24.1
Moldova	18.6
?Tajikistan	31.4
Turkmenistan	3.9
Uzbekistan	56.3
Ukraine	37.0

At present, majority of migrants from Uzbekistan depend on the conditions in the labor market and economic development in different cities and provinces of Russia. Specifically, majority of them work in cities like Moscow, Vladimir, Orlov, Penzen, Bryansk, Omsk, and Nijnegorod where the production capacities are high. Migrants from Uzbekistan also



work in construction, light and food processing, machinery, and services. Particularly 45.2% of them work in construction, 12.9% in trade, 8.6% in manufacturing, and 8.2% in agriculture.<sup>17</sup> These numbers show that almost half of the migrants from Uzbekistan are construction workers where the chance of accidents is high which makes the task of preventing such accidents and to countering consequences very important.

Money remittances are very important for the economy of labor supplying countries. In 2006, 56.6% of total amount of money remitted to Uzbekistan was from Russia, 11.8% from USA, 7.9% from Republic of Korea, 4.7% from Kazakhstan, and 4.3% from Turkey.<sup>18</sup> Uzbekistan is also the largest recipient of money remittances sent from Russia.

**MONEY REMITTANCES SENT TO CIS COUNTRIES FROM  
RUSSIA DURING 2006-2013<sup>19</sup>**

*(Million US\$)*

<i>Countries</i>	2006	2007	2008	2009	2010	2011	2012	2013
CIS countries	4,673.6	8,575.4	12,608.6	8,919.0	11,079.8	13,357	15,929	17,826
Kazakhstan	72.8	124.4	186.6	159.5	247.0	-81	-147	-147
Kyrgyzstan	383.8	715.2	1,156.7	894.3	1,106.4	1,357	1,606	1,715
Tajikistan	834.8	1,632.0	2,516.3	1,724.5	2,215.7	2,864	3,317	3,618
Turkmenistan	13.8	29.0	47.6	32.9	34.7	10	7	1
Uzbekistan	856.6	1,665.8	2,978.2	2,052.4	2,845.4	3,950	5,252	6,069

The above Table shows that, money remittances from Russia to Uzbekistan grew even during the period of the global financial crisis. Moreover, analysis of money remittances from Russian Federation to CIS countries shows that in the first part of the 2009 when global financial economic crisis prevailed, almost a quarter or 23% of money remittances from Russian Federation was sent to Uzbekistan and in the second part of the year remittances were 63% higher than in the first part of the year. These indicators of growth were 53% and 20% for Tajikistan and Kyrgyzstan respectively.<sup>20</sup> During the global financial crisis, unemployment among citizens of Russia grew as well. Unemployment rate was 6.2% in 2008, 8.4% in 2009 and 7.5% in 2010.<sup>21</sup> To solve this problem Russia began to decrease the quotas for import of labor force and began to accept measures which were oriented to restrict the number of labor migrants. For instance, the quota of import of foreign labor force was 4 million people in 2008, which declined to 1.9 million and 1.7 million in 2009 and 2010 respectively. However, such restrictions did not affect jobs with difficult

conditions for some sectors where shortage of seasonal labor force did not decline. In 2009, the quota of import of labor force was decreased only by 16,4%, although it was initially planned to be decreased twice.<sup>22</sup> And number of migrants from Uzbekistan decreased only by 1,000 people, from 43,500 in 2008 to 42,500 in 2009.<sup>23</sup> These numbers indicated that Russia cannot avoid importing foreign labor force.

During the global financial crisis, due to decreased demand for foreign labor by 15 to 20%,<sup>24</sup> the number of migrants from Uzbekistan entering Russia in 2010 also declined from 42,500 in 2009 to 24,100 in 2010. Nevertheless, Uzbekistan accounted for US\$ 2.8 billion out of total US\$ 32.8 billion money remittances from Russia in 2010, and US\$ 4.3 billion out of total US\$ 43.8 billion money remittances from Russia in 2011.<sup>25</sup> By 2011, all migrants from CIS countries accounted for 73.4% of all migrants in Russia and migrants from Uzbekistan accounted for 26.5% of all migrants in the country.<sup>26</sup> Particularly, in the third quarter of 2011 when the next wave of global financial economic crisis started, money remittances sent from Russia amounted to US\$ 5.590 million, of which US\$ 4.9 million were sent to CIS countries and US\$ 1.5 million was sent to Uzbekistan.<sup>27</sup> Despite the fact that many migrants returned to their country in 2011, top recipient of money remittances sent from Russian Federation among the CIS countries was Uzbekistan.

MONEY REMITTANCES FROM RUSSIAN FEDERATION IN THE  
SECOND QUARTER OF 2014<sup>28</sup>

<i>Countries</i>	<i>Money remittances (million US\$)</i>
All countries	4760
CIS countries	4350
Uzbekistan	1474
Tajikistan	907
Ukraine	550
Kirgizstan	466
Armenia	319
Azerbaijan	295
Moldova	331
Kazakhstan	-25
Belarus	38
Turkmenistan	4

During the crisis years, Russia accepted the migrants of certain professions out of quota along with applying reduction of quotas for import

of labor force. Particularly, in 2010 according to Russian migration laws, high-qualified specialists with more than 2 million Russian rubles of annual salary were allowed to be employed out of quotas and receive residence permit in the country. According to this law, income tax of foreign labor force for the first six months decreased from 30% to 13% and the list of vacancies and professions out of quotas was published.<sup>29</sup> This demonstrates that Russia has shortage of not only low qualified labor but also lacks highly qualified labor force.

Although, global financial crisis led to the decline in the number of migrants, it also changed the treatment of international migration by society and the government. Population Division of the Department of Economic and Social Affairs of the United Nations on demographic situation in Russian Federation estimates a high chance of ever-increasing dependency on foreign labor. In particular, it forecasts that 0.3% growth rate of population in 2010 would decrease to 0.5% in 2050 as well as the average age would increase from 38 to 44 years. Besides, despite the increase in fertility level from 1.46 to 1.83, the share of population older than 60 years will increase from 18.1% in 2010 to 31.7% by 2050 and the population would decline from 140 million to 116 million.<sup>30</sup> In short, by 2050 third of population will be older than 60 years and continued aging of population will necessitate the increase in demand for foreign labor in the future. On the contrary, despite the changes in its age structure, Uzbekistan will remain a country with young population. Thus, in near future Russia would benefit from importing labor force from CIS countries, in particular from Uzbekistan, whereas Uzbekistan with its migration potential would benefit from exporting labor force to countries like Russia.

In conclusion, some factors like high demographic pressure in Russia, reduction in oil reserves and the subsequent decline in oil exploration, development of new sectors, higher living standards leading to decreased desire of ethnic population to perform low-level jobs will all lead to continued dependency on foreign labor. Subsequently, this situation will stimulate and intensify labor migration from Central Asian countries, and Uzbekistan in particular, where population growth rates are high and population is young, leading to the development of cooperation on migration issues.

Developed and newly industrialized developing countries with high demographic pressure due to declining birth rates, shrinking population and labor resources, attract cheap labor resources in order to cover the shortage of labor force for jobs that are least demanded by own population,

require low skill, and have hard working conditions. At the same time, developing countries experiencing high pressure in the labor market caused by high birth rates, young population, and specifically working age population will seek to reduce the unemployment rate, enhance the sources of income, and gain the knowledge and experience by ways of stimulating labor exports.

In particular, according to the population analysis of the United Nations, the Republic of Korea during 1995-2050 will need 6.4 million labor migrants in order to maintain the number of working age population aged 15 to 64.<sup>31</sup> Today there are two types of labor migrants in Republic of Korea. First group consists of investors and professionals from countries like USA, Japan or Germany. The second group consists of labor migrants with low incomes and without professional training from developing countries like China, Vietnam, Indonesia and CIS countries. The Republic of Korea was experiencing high rates of economic growth and low unemployment by early 1990s when it began attracting low skilled foreign labor force for jobs which local population did not want to perform. Liberalization of immigration processes initiated by the government gave a chance of returning home for ethnic Koreans displaced during Japanese colonial period and living in China and CIS countries. Along with them, ethnic population from those countries like Russians, Tajiks, Kazakhs, and Uzbeks in particular, began to immigrate to Korea. This trend, however, led to the growing number of illegal labor migrants working at Korean companies. As result, the Korean government began to sign international agreements on employment of foreign labor force with countries supplying labor. Signing the first agreement in labor migration with Uzbekistan in 1995 led to dispatch of Uzbek citizens to Korea under the Program of Industrial Training.<sup>32</sup>

Impact of the Asian crisis in 1997 on the economy of Korean Republic demonstrated that some sectors of economy could not sustain without the help of foreign labor migrants. The latter, along with the growing demand for foreign labor force in Korea, caused the supply of labor migrants from Uzbekistan to one thousand people annually. During 1995-2007, the Industrial Training Program attracted 19,000 migrants from Uzbekistan to work in the Korean Republic.<sup>33</sup>

According to the Industrial Training Program, migrants work as a trainee in the first year and as a worker during the next two years. The labor migrants who work under this program receive "D-3" visa, as an "industrial trainee". There is a special professional training center in

Tashkent, which is built at a cost of USD 4 million, provided by the government of Korea. This center seeks to adapt and prepare migrants for work. During 1995-2007, 19,000 Uzbek citizens were sent as labor migrants under the Industrial Training Program from Uzbekistan to Korean Republic.<sup>34</sup> However, some shortcomings of the Industrial Training Program caused inconveniences for labor migrants, because of which the number of illegal migrants grew sharply. In particular, the requirement to work as a trainee during the first year became a reason to receive less salary than usual workers get in the labor market.

This situation forced trainees to look for another work illegally. As a result, the number of illegal migrants from Uzbekistan increased from 100,000 in 1998 to 280,000 in 2002, accounting for 70% of all illegal foreigners.<sup>35</sup> This was the reason for adopting a new law about employment of foreigners in Korea. In 2003, Korean Republic began to employ foreign labor force based on "Employment Permit System" (EPS) or "Free Hire System" programs and created new types of special visas for labor migrants.<sup>36</sup> Thus, the Korean government began to renew agreements in labor migration with foreign countries. As a result, like with other countries, the Ministry of Labor of Korean Republic signed a memorandum in 2006 with the Ministry of Labor and Social Protection of Uzbekistan in order to send labor migrants to Korean Republic through Employment Permit System (EPS) or Free Hire System (FHS). In March 2007, two new agreements were signed following this Memorandum. First was about tests of Korean language for labor migrants who want to work in Korea. Next was about responsibilities of Agency of Foreign Labor Migration and Korean Human Resources Development Service.

There is a difference between different types of visas of EPS and FHS. Under EPS, visa E-9 was issued for foreign labor migrants and visa H-2 for returning ethnic Koreans.<sup>37</sup> According to the Memorandum, ethnic Koreans in Uzbekistan older than 25 years can get H-2 visa for a period of 5 years. Labor migrants aged 18 to 39 years from Uzbekistan could get E-9 visa, which entitles to work in Korea for 3 years. Labor migrants, who worked for three years in Korea, can again apply for work permit in Korea after spending a year outside. According to the agreement, Uzbek citizens who want to work in Korea should pass tests of Korean language. The dates of test are announced a month in advance in mass media. Migrants, which successfully pass language test and medical examination, can apply for work permit in Korea. Agency of Foreign Labor Migration of Republic of Uzbekistan sends the list of candidates, with the encoded names to

Korean Human Resources Development Service.

Korean Human Resources Development Service provides Korean Small and Medium Business Federation or Regional center supporting employment with the list of candidates. Employers should have announced their vacancies in their companies at least 14 days ago. Candidates are chosen for the vacancies according to their scores, experiences, sexes, age, and other parameters. Human Resources Development Service provides labor contract to a labor migrant, which would be signed with a Korean employer. After signing the labor contracts, the migrants study at the special professional center in Tashkent. Migrants who receive their visas arrive at the Korean Republic under control of Agency of Foreign Labor Migration.<sup>38</sup> Memorandum signed between Uzbekistan and Korean Republic is important for social protection of Uzbekistan labor migrants in Korea. Employment Permit system gives an opportunity for Uzbekistan labor migrants to participate in social protection programs which government holds. Labor migrants in Korea get “insurance right of worker” which protects them from illness and injuries. Migrant workers who are injured during the working hours are entitled to compensation payments as local workers. Injured migrant worker is paid “temporary payment for disablement” which makes 70% of average salary for every missed day. Injured labor migrant, who does not recover after treatment, receives “permanent payment for disabled”.

From 2008, labor migrants with E-9 visas received permission to stay in Korea for 5 years. It helped employers to cut down their retaining expenses and to engage labor migrants with skills and experiences for a longer period. In turn, it gives a chance to migrants to work and earn more during the additional two years. In 2008, during the global financial crisis to alleviate the problem of unemployment among the local population, quota of import of foreign labor force was reduced from 100,000 to 34,000 and quota of employment for overseas Koreans was reduced twice to 17,000 people. During that year, the number of foreign labor force in Korea was 680,000 people. During the global crisis years, engineering sectors began to face the shortage of labor force. In 2009 shortage of labor force was estimated at 2.7%, but in engineering it was 4.3%. Shortage of labor force in Korea increased from 2.7% in 2009 to 3.1% in 2010. Though 563,341 working places were created in 2010, 271,009 of them were vacant in 2010.

FOLLOWING SECTORS IN KOREAN REPUBLIC ARE FACED  
WITH SHORTAGE OF LABOR FORCE<sup>39</sup>

<i>Sectors</i>	<i>Shortage of labor force (%)</i>	<i>Shortage of labor force</i>
Wood work	7.6%	1,957
Production of metal	6.1%	17,732
Plastics	5.4%	11,900
Textiles	5.0%	11,794
Food sector	4.6%	6,750

Today 76.3% of E-9 visa holders work in production, 5.8% in construction, 5.4% in agriculture, and 2% in fishing sectors.<sup>40</sup> At present, there is a special training center in Tashkent, which trains Uzbek migrants willing to work in Korea. They are trained in machinery building, electricity, electronics, information technology, and transportation services.

In 2011, 30% of E-9 visa holders were Vietnamese, 12% Indonesians, 12% Filipinos, and 11% Thais. Uzbekistan is the leader among CIS countries in terms of the number of E-9 visa holders, accounting for 6.2% of all migrants in Korea. Today Uzbekistan labor migrants in Korea are estimated at 13,238 people.<sup>41</sup> In 2011, number of all H-2 visa holders in Korea was estimated 302,000 people and 7,888 of them were Koreans from Uzbekistan.<sup>42</sup> Thus, Uzbekistan is a leader among CIS countries in terms of number of holders of visa H-2.

NUMBER OF H-2 VISA HOLDERS BY NATIONALITY<sup>43</sup> (SEPTEMBER 2011)

<i>Countries</i>	<i>China</i>	<i>Uzbekistan</i>	<i>Russia</i>	<i>Kazakhstan</i>	<i>Others</i>	<i>All</i>
	291,300	7,888	2000	506	242	302,042
%	96.4	2.6	0.68	0.17	0.08	100

Impact of international labor migration on economic development, and the reverse impact of economic development on international labor migration lead to participation of developed and developing countries in international labor market.

In November 2011, Korean Republic signed Social Security Agreement in labor resources migration with 26 countries. This Agreement covers four issues:

- 1) Eliminating double payments, preventing individuals from making double payments to the social security systems of both countries of origin and destination;

- 2) Summing up coverage periods allows temporary and permanent migrants who have contributed to the social security systems in two countries to become eligible for benefits based on total period of employment in both countries;
- 3) Equal treatment ensures that the same criteria for eligibility and payment of benefits are applied to nationals of contracting country;
- 4) The overseas benefits of remittances permits individuals to send benefits abroad without restrictions, even if the person is staying in the contracting country.

Currently, Social Security Agreement between Uzbekistan and Korea is signed only concerning one item - "elimination of double payments". According to this agreement, labor migrants from Uzbekistan in Korea instead of making double payment for social security, make it only once in one country.<sup>44</sup>

During the year 2007-2012, 15,000 Uzbekistan citizens were sent to Korean Republic through EPS.<sup>45</sup> During January-June 2012, the Agency for Foreign Labor Migration organized pre-departure classes for 2,884 labor migrants. On January 7, 2012, the Agency has sent documents of 3,900 Uzbekistan citizens to "Korean National Pension System" for pension payments.<sup>46</sup> On 13 December 2012 during the visit of the members of the Ministry of Employment and Labor of Korean Republic to Uzbekistan, the memorandum between two countries was renewed. The new Memorandum included such issues like ensuring transparency to sending and receiving migrant workers by social agencies, reducing fees for money remittances and preventing illegal migration of Uzbek labor migrants in Korean Republic. Percentage of foreign workers staying illegally in Republic of Korea after entry under the Employment Permit System (October 2012) has been 15.8% (average) and 6.3% for Uzbekistan.<sup>47</sup>

For reducing the number of illegal migrants, the Government of Uzbekistan, while signing the Memorandum, reiterated its support for the returning labor migrants who were working illegally. According to the information of the Agency of Foreign Labor Migrations, Uzbekistan is currently conducting negotiations in the field of labor migration with Japan, Poland, Latvia, Malaysia, New Zealand, and Australia.<sup>48</sup> Signing agreements on labor migration with receiving countries creates opportunities for migrants to work legally in destination countries, to ensure their social and legal security, to prevent human trafficking, and to create the legal basis for achieving positive results in this field.



International labor migration processes will continue to evolve, particularly exports of labor force from Uzbekistan to Korean Republic, as alleviating demographic misbalance in national labor markets and achieving self-sufficiency of people remain among the most important tasks nowadays. The resolution adopted by the Cabinet of Ministers about employment of Uzbekistan citizens abroad and increasingly extensive international relations in this field demonstrate high level of efforts towards regulating the labor migration.

In conclusion, one would state the following:

- a) Firstly, following the integration of Uzbekistan into the world economy, labor market of Uzbekistan has become an inevitable participant in the international labor migration trends.
- b) Secondly, developing or developed countries, which have shortage of labor, will continue attracting migrant workers from countries like Uzbekistan, which have excess of labor.
- c) Thirdly, export of labor generates vital source of foreign exchange into the country and increases the skills for migrants working in industrial or high-tech areas.
- d) Fourthly, migrant workers normally work in inferior conditions for less pay and hence require protection.
- e) Finally, by signing intra-governmental agreements on labor security with key importers of labor, Uzbekistan is providing protection to its citizens and ensuring adequate medical treatment and compensation.

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# POST-SOVIET TRANSFORMATION OF UZBEKISTAN *GENDER PERSPECTIVES*

GULNORA GANIEVA

## INTRODUCTION

Structural transformation has taken place in all areas of activity in modern Uzbekistan, which determines the changes in social structure of the population, including women and also in people's lives. Now there is a demand for new personal qualities such as activity, initiative and responsibility, which are creating the need for particularly strong-willed efforts directed to equality. Gender aspect of the social life has remained one of the most important questions through the history of development of society from ancient times till present day. Gender studies is a new subject of scientific research in the post-Soviet space, having come from the west at the end of the 1980s and early 1990s together with the democratic renovation in the transformation period. Some aspects of this issue and the notions such as gender, gender sociology, gender relations are still less studied subjects.

Many scientific publications in Uzbekistan which study these issues are related to Asian mentality, ideology and psychology, attitudes towards morals and ethical standards of family life, relations between sexes, etc. Sociologists try to make generalizations and conclusions about the mentality of Asian women, as it is impossible to identify specificities of individual women's problems without studying their mentality. Uzbekistan is unique in terms of its national and demographic structure. From time immemorial a complex and dynamically developing multinational population has formed here, providing a crucible for the evolutionary processes of interchange and enrichment of nationalities and peoples in

different spheres, particularly in the sphere of culture. Their way of life has concentrated upon numerous cultural aspects to form a new ethno-social community. National mentality of the Uzbek woman (one could say of Uzbek society as a whole) is generated not only from the original ethno-cultural basis but also from various relations and contacts with other peoples that have developed over centuries. One can say that a new culture evolved out of the synergy of material and spiritual cultures of peoples of the East and West.

### GENDER EQUALITY IN UZBEKISTAN

Central Asia is characterized by the formation of specific cultural standards which essentially differ from the standards of countries of Western Europe, the USA and also developing countries of Asia, Africa and Latin America, which make it the task of carrying over of world experience to development areas in Central Asia impossible. Defining a state policy concerning women Uzbekistan since 1991 has developed its own concept of the "gender question" which recognises that the state and society having equal possibilities for their realisation should have equal rights for men and women. The state policy is directed on the principle of equal rights and freedom, creation of equal possibilities for women and men according to the Constitution of Uzbekistan. Article 46 has laid down equality of rights of the man and the woman and has established the system of guarantees to provide such equality.

The population of Uzbekistan in 2010 was about 28 million persons, 51.0 % of whom are women and 49.0 % men. The rate of economic activity in the country is defined by share of economically active population. In the year 2010, 39,77,000 women and 50,41,400 men (44% and 56% respectively), were engaged in the economy reflecting the labor potential of the republic.

After gaining independence, the Central Asian Republics had before them the task solving the women's issue by themselves. A new legislative basis was created taking into account the world experience; overcoming the exacerbated contradictions in the social status of women; transition to market-oriented economy and adaptation of the female, as well as the male, to its requirements; the intensified religious factor pulling a certain part of population into archaic forms of the attitude toward women; creation of programs to curb violence against women. Accordingly, there is need to develop research programmes focused on females at large and

on gender issues, in particular. Gender analysis is widely used and is necessary for the reinforcement of building the democratic society.

Since early 21st century, the publications in the areas of history, economy, philosophy and other social sciences abound with women's subjects. Innumerable forums, conferences, round tables on issues of the position of women and gender problems have been held. However, the word "gender" looks a superfluous element in them, since the assessment of the position of women was done without comparative criteria of the position of men. One gets the impression that many scholars do not understand that the term 'gender' implies not the woman and her problems, but the problems of aggregate or distinct social characteristics of the opposite sexes. There have also appeared sociological research works in this area, which were rather topical and useful while some of them were of local nature, others touched on particular spheres. But what was most important was that they also lacked the gender analysis.

According to the Constitution of the Republic of Uzbekistan (adopted in 1992), the UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and also in accordance with the Platform for Actions adopted at the 4<sup>th</sup> and 5<sup>th</sup> World Conferences for Women held in 1995 and 2005, the Uzbekistan government defined the general strategy and priority directions of the state policy towards women, aimed at the realization of and guaranteeing equal rights and freedoms, promotion of equal opportunities for women and men, and elimination of all forms of discrimination. But at the same time, it is necessary to pay attention to still existing stereotypes, prejudices and patriarchal rudiments, which carry in itself discriminative elements regarding the attitude towards women and their position in some families, in which women are exposed to abusive actions on the part of their husbands, and husband's relatives in multi-generational families. In the family of her husband a woman appears as being deprived of civil rights of her well-being. The main problems are female illiteracy, gender inequality, economic dependence and the underestimated self esteem of women.

In the first years of the transition period, there were individual persons and groups who supported the revival of some religious-patriarchal traditions, restriction of life of women only to family frameworks, carrying *khidjab* (for a body covering). The perverted interpretation of traditional position of women in the family even tolerates violence against them.

It is due to the international organizations and funds, which actually made Central Asian researchers "open their eyes" on the questions of

studying gender, its methodology and theory. Numerous trainings, seminars and conferences held by them, in particular by the UNDP (United Nations Development Program), promoted the consolidation of experts on the subject.

#### GENDER RESEARCHES IN POST-SOVIET UZBEKISTAN

During the last decade in Central Asia and particularly in Uzbekistan, research works worth of attention have appeared. The presentations at conferences and meetings organized by “Public opinion”, the Center of Sociological Research, the Female Resource Center, the Republican Committee of Women supported by international organizations, analyzed conceptual problems of gender, its research methodology, gender issues in the context of education, professional career, social life, culture and family, etc.<sup>1</sup>

Statistical accounts on various aspects of gender have also appeared.<sup>2</sup> Especially it is necessary to note the monograph *Introduction in the theory and practice of gender relations*, issued under the auspices of UNDP and the Gender program of the Embassy of Switzerland, which provides the basic concepts of gender theory that is very important for experts-beginners. Information on forms and methods of gender research is given in the fields of economy, law, management and culture.<sup>3</sup> It is also important that among the authors of this book there are several authors from Uzbekistan, who are witness to the formation of the national school of gender research. However, in history and in other social sciences there are still few female individuals. Practically, there is no gender retrospective research. Gender here is an invisible being, a ‘wordsmith’. Probably it is associated with difficulties of finding archival materials, where it is very problematic to carry out a comparative analysis of the position of men and women. To elaborate such theme is very important both for the present and for the future, as the past explains the status of two sexes and the reasons of the change of their status.

#### GENDER EQUALITY AND REFORM IN SOCIETY

Uzbekistan has selected a way of deep reforms for the sake of construction of the legal democratic state and a fair civil society. The activity of various organizations, funds, centers, medical institutions on health protection of mothers and children have begun on the republican level. Acceptance of

the Decree of the President 'About measures on increase of a role of women in the state and public building of Republic Uzbekistan' (from 2 March 1995), the announcement of 1999 as the "Year of the woman", acceptance of the Decision of the Cabinet "About a government program of measures for 1999 on strengthening role of the woman in a family, the state and public building, to perfection of system of protection their legal, social, economic, and spiritual interests" (from 18 February 1999), decisions of the Cabinet of Republic Uzbekistan "About additional measures on strengthening of social protection of women" (from 17 March 1999) and the Decree of the President "About additional measures on support of activity of Committee of women of Uzbekistan" (from 25 May 2004) and a number of international documents have important socio-political value for all spheres of life of women, and have been directed to increase their social status and improvement of standard of living.

However, at the same time the transition to market economy has aggravated such problems as growth of female unemployment, decrease in indicators of higher and vocational training, reduction of the number of women in decision-making positions, decrease in political activity. Corresponding state departments are required to make urgent decisions aimed at the liquidation of these phenomena.

In the first years of the transition period many factories and other industrial enterprises connected with female work were closed. Many women lost their jobs and in order to maintain their families have been compelled to be engaged in work which does not demand special vocational training. Additionally more and more new problems emerged, such as restriction of possibilities to obtain higher education and vocational training by women, reduction of the number of women in governance, attempts to restore the system of patriarchal relations in the family, involvement of women in some religious trends contradicting with the ideas of democracy. The principal causes of these challenges lay in the difficulty of transition from one socio-economic system to another, in the decrease of the rate of political activity, in abusing low-paid physical female work in agriculture, in deterioration of their social and economic position, in a high rate of unemployment among women.

During the first difficult years of the transition period the political problem demanding urgent solution at the state level was the social protection of women, retired persons, the disabled and large families in the conditions of formation of market relations. With a view to resolve these problems, in particular the protection of motherhood and childhood,



enhancing the social status of women in the society and for strengthening the family, a variety of measures at the governmental level have been developed and accepted.

During the years 1991-1994 work on stage-by-stage transformation of existing public system and its perfection during the realization of economic reforms was carried out. Sharp decrease in income rates of the population and in consumption of the most necessary nutrition required measures for the acquisition of the most necessary foodstuff: oil, rice, sugar, flour etc. After 1995, the transition from the system of continuous social protection to the system of providing social protection started being carried out. The solution of problems concerning the improvement of conditions of life of the population, and also gradual, improvement of the economic situation, became a sign of this time. On 2 March 1995 the President of Uzbekistan issued the Decree "About measures on increase of the role of women in the state and public construction". It led to important positive changes in the life of Uzbek women. According to this decree, the new position of the Assistant to the Prime Minister of the Republic of Uzbekistan - the Chairman of Committee of women was created. The duty of the committee was to promote the role of women in society. With a view to further improvement of social and financial position of women, enhancing their role in the family and society, the year 1999 was declared by the Decree of the President of Uzbekistan as "Year of Women", and the government program was accepted.

The important role in the development of society is played by participation of women in the political processes and the government. Therefore, study of these factors becomes one of the pressing questions of our time. After the independence of Uzbekistan for the first time in 1994, and then in 1999, 2004 and 2009 elections were held on a multi-party basis in which women of the Republic actively participated, were selected to the Parliament, and local government. In 1994 women only (21 persons) comprised 8.6 % of the total number of deputies in the Parliament. In 1999 their number was 9.4 % (17 persons) and in 2004 with the formation of two houses in the Parliament and with granting of 30 % of quota for participation of women in elections, women made 18 % of deputies of the legislative chamber and 15 % of members of the Senate.<sup>4</sup>

Nevertheless, women's lack of experience in the struggle for political power, difficulties in reception of necessary information and data for pre-election campaign, presence of bureaucratic obstacles in drawing up of electoral program and carrying out of propaganda activity, the scornful

attitude in the organizations to the promotion of female candidates, and also their minority in management are some problems encountered by women.

Now, as a result of formation of the market economy in the republic, there are big possibilities for development of female business and increase of employment of women in social and economic spheres. Along with the improvement of material conditions of life, with increase of the status and role of women and carrying out of economic reforms, the possibilities for their participation in development of small and medium size business have considerably increased. Thus, after independence, the women's issue in Uzbekistan has got absolutely new conceptual character.

#### EDUCATION AND GENDER EQUALITY IN THE TRANSITION PERIOD

The intellectual development of society is the basis for social progress, without which scientific progress is impossible. It secures the very sustainability of human society. The education system that emerged in early 1990s in the post-Soviet and post-socialist world, preserved many features of the Soviet model. This Soviet model had some positive features such as access to free primary and secondary education for all groups of the population, and fundamental and technical focus of educational curricula at all levels of learning. At the same time, economic recession, which brought about the collapse of the USSR and the breakdown of the socialistic bloc at the end of the 1980s, had a destructive impact on the standards of living in the post-Soviet countries. Strict government regulation of the education system, which has been the norm in socialist countries, made the system helpless in the conditions of economic crisis. The problems encountered by these newly independent countries in the sphere of education in early 1990s were more or less the same: financial problems, problems of content and quality of education, problems of educational access, problems of demand for education, problems of educational facilities.

The main challenges faced by the governments in transition economies during this period were:

1. Clearly identifying and then overcoming the factors undermining the previously strong educational system such as the loss of teaching staff.
2. Setting clear targets related to the new goals and standards -

implementation of an organizational and methodological transformation with focus on new objectives and targets.

3. Creation of a new system of governance, with the aim of ensuring effective reform of education at all stages in accordance with the principles of market economy and global challenges.
4. Transition of the education system based on new principles of financing and providing sufficient funds to maintain high level of effectiveness.
5. Stimulate the demand for qualified professionals being prepared at secondary, specialized and tertiary educational establishments, and increase the status of the profession of teacher in the society.
6. Reconsider previous approaches to education, in particular rejecting the principles of politicization; strengthen the humanities focus of the educational system without losing the inherited fundamentals and strong technical basis of education.
7. Improving facilities.

The pre-reform system of education in Uzbekistan had both strengths and weaknesses. On the one hand, it boasted a number of significant achievements:

- All stages of education existed in the country: pre-school, primary, secondary, primary vocational, higher, two-levels of postgraduate, personnel training and upgrading of personnel skills;
- All citizens of the Republic had access to all types of education, irrespective of their gender, ethnicity and religion. Secondary education was general and compulsory and education at all levels was free of charge;
- The level of literacy of the able-bodied, working age population was high.

On the other hand, the legal framework of education system had all the shortcomings typical of a centralized economy:

- Curricula, textbooks, teaching methods and methodology were tightly regulated by the center. Educational establishments and teachers were not permitted to teach using textbooks, teaching materials and curricula not previously approved by the Ministry of Education;
- Education was focused on the average child with average knowledge and abilities. There was little teaching catering to

individual needs, particularly for talented children;

- Undemocratic and 'ideology-based' education did not teach school children to think independently. Pupils and students had imposed upon them ideological dogmas set by the state. Alternative methods and ideologies were not accepted;
- Due to the lack of continuity between general and professional curricula, graduates of secondary general schools did not have relevant professional orientation and specific skills required by the workplace. Young people encountered serious difficulties when choosing a profession which catered to their abilities and preferences along with their creative and career aspirations.

This transformation process can be divided into four major stages:

1. Preparatory phase (1991-1997), when major problems and contradictions of the education system were identified and analyzed along with the disconnect with the economic and political transformations taking place in society;
2. Initial stage (1997-2001), when the new national policy of personnel training was formed.
3. Active stage (2001-2005), of large-scale transformation of secondary special vocational education.
4. Perfection and development (post-2005), of the school education system.<sup>5</sup>

In accordance with the Constitution of the Republic of Uzbekistan all citizens of the country are entitled to receive education. The state guarantees everyone a free general education and school education is under the supervision of the state. As a result of reforms, the system of continuous education consists of the following institutions providing educational services:

- Pre-school education (for ages 3–7) by kindergartens, both public and private;
- General secondary education (for ages 7–15) mainly by state schools, providing free services, as well as by a small number of private schools, providing services on a fee basis;
- Secondary special, vocational education (for ages 16–18) by state vocational colleges and academic lyceums, providing free services;
- Higher education (after graduation from a secondary special vocational educational establishment) by universities and institutes;<sup>6</sup>

- Postgraduate education at universities, institutes, academies providing education in banking and finance, tax, public administration, business schools under universities and academies;
- Raising the level of professional skills and personnel training (during the whole career) at universities, institutions, specialized institutions for upgrading professional skills, and business schools;
- Extracurricular education (while studying at school) independently and at school;
- Home-based education and self-study.

Pre-school education is the first stage of the continuous education system. It ensures the formation of healthy, developed children, arouses their inclination to learning, preparing them for systematic study. Pre-school education is provided to children until they are aged 6–7 at state or private pre-school educational establishments, and also within the family.

The quality of education and availability of qualified teachers is the most important factor in school education reform. Compulsory 3-year secondary specialized vocational education (SSVE) is an independent element in the overall system of continuous education. It is provided in compliance with the laws of the Republic of Uzbekistan “On Education” and “National Program of Personnel Training”. Though secondary specialized vocational education became compulsory in 2009, currently graduates of secondary general schools have the right to choose the direction of their further studies whether at an academic lyceum or a vocational college. Secondary specialized vocational education is provided on a full-time basis, in two types of educational establishments: academic lyceums and vocational colleges. The goal of higher education is to provide for the professional training of qualified, competitive personnel meeting the modern requirements of graduates. They must be able to independently work in their chosen areas of knowledge (professions), to contribute to the scientific, technical, economic, social and cultural development of the country and have high moral, cultural and ethical characteristics. Postgraduate education is targeted at meeting the society’s needs for highly qualified scientists and teachers, in line with the creative, educational and vocational interests of individuals.

In contrast to developed countries, where postgraduate education includes studying for a Master’s degree and Doctor’s degree, in Uzbekistan postgraduate education includes the stages inherited from the Soviet system such as the candidate qualification and doctorate. Each stage entails

preparing and defending a dissertation with the aim of receiving a Candidate's degree at the first stage and Doctor's degree at the second stage. Study at these stages can be both full-time and by correspondence, and can be on a competitive basis. Approximately 50% of all defended candidate and doctoral dissertations are defended on a competitive basis. Candidates of science are prepared in 298 scientific directions, and doctors of science are prepared in 60 scientific areas.<sup>7</sup> Though the range of scientific directions is wide, there are no candidates and doctors in a number of priority areas due to the lack of corresponding scientific schools and insufficiency of academics in some specific directions.

In the period starting in 2000 the number of those studying at candidate and doctoral courses dropped sharply. In 2005 this figure was less than half of the figure in 2000. At the same time, the effectiveness of these courses also did not grow significantly. The number of those who graduated from such courses and successfully defended their dissertations increased both in absolute and relative terms. However, the effectiveness of such courses is very low. Only 15.6% of candidate students and 8.6% of doctoral students finish their studies and defend their dissertations.<sup>8</sup>

Despite the scarcity of budget resources, government expenditure as a proportion of total expenditure on education has exceeded 80%, and this testifies to the government's commitment to support the education system. Government expenditure on education is made up of three main sources: current budget expenditures, future expenditure of future budgets allocated to cover foreign loans that have been used to develop the education system, and also the funds of the extra budgetary School Development Fund established in 2004.

Public financing of education in Uzbekistan has been targeted, most recently by adopting and implementing two large-scale national programs: the National Program for Personnel Training that was introduced in 1996 (the first priority of which was to establish a new secondary special vocational training system on the basis of new principles) and the Program for Basic Education Development established in 2004 (the objective of which is to radically improve the basic education sector). In accordance with these programs, a large portion of public resources is allocated to the education sector due to significant investments made in the new school buildings and the provision of equipment to the secondary special vocational education institutions, and to the new construction, reconstruction and provision of equipment to basic schools.

Development of gender relations in the education sphere is of great

importance for the correct estimation of real position of women and men in a professional choice, developments of necessary offers and conclusions. The education system in Uzbekistan, financed mainly by the state, does not distinguish between men and women. Equality in education sphere is guaranteed by the Constitution of the Republic of Uzbekistan (article 41).

The educational level is one of the major criteria of realization of potential of women and gender balance, as accepted in the world community. The woman of independent Uzbekistan is, first of all, educated enough and has high level of cultural traits as per the results of sociological research by a centre in Tashkent "Public opinion". Among the participants of survey, 41.1 % of women spent among the population with the full average vocational education, 25.8 % with incomplete average vocational education and 18.9 % with higher and incomplete higher education. It was noticed, that every sixth interviewed woman of 16.0% has higher education, which is a high quality indicator. Every fourth woman of 26% having full average and the average vocational education is going to enter in the near future a higher educational institution and aspires to receive higher education basically on the following specialties pedagogic – 33.3 %, medicine – 22.9%, economics and finance – 24.3 %. Higher education involves women who are going to enter the next years in high school to acquire skills in a trade necessary for success in life. Every second woman (49.3 %) has stated that with higher education it is easier for women to arrange their lives and to bring up children, to make professional and political career.

As statistical data testifies, the parity of quantity of men and women trained in various kinds of educational institutions is disproportionate. In average special educational institutions, the share of women prevails a little, in other kinds of educational institutions the share of men prevails. In higher educational institutions there is considerable prevalence of men of 59.2 % as compared to 40.8 % of women. The majority of girls prefer to receive higher medical and pedagogical education. Encouragement of girls to be engaged in traditionally female trades and their concentration mainly in the educational sphere, public health services, culture and a smaller share in the system of jurisprudence and in some branches of economy entails that women occupy rather low paid positions. The choice of specialties by women and men is often influenced by the stereotyped thinking on the traditional division of work among females and males. For example, women not always take to professions connected with

computer technologies and other technical kinds of trades, and men are seldom connected with the education of younger generation.

Unfortunately, even having considerable potential of women - experts with higher and secondary education, their share among heads and ranking officers is rather insignificant. Also women occupy such supervising positions connected with education of young generation as pre-school centers, schools and other organizations. It is necessary to develop further system of professional retraining of personnel, to raise their qualification, to create conditions, drawing on the labor market requirements.

There are some settled stereotypes of thinking, family traditions and business factors which in a certain measure limit access of women to higher education. So, many families give more attention to education of sons as they consider the man to be the main family provider and to receive higher education and a trade is more important for men while girls are more likely to marry and after education it will be more difficult for them to arrange family life. There are also reasons connected with material difficulties in study. Owing to the subordinated position of girls in a parental family, and after marriage in a family of the husband the decision on continuation of the study is made by parents, and young girls accept it as natural and follow the choice of seniors. Also the level of higher education is influenced by reproductive load, as the greatest number of births falls on women of 20-22 years of age.

There are gender problems in the education system, as often girls are focused on a certain choice of career. It is necessary to pay attention to educational work on the change of some traditional stereotypes based on the same-gender superiority over another. Unfortunately, currently only in a number of countries educational courses on "Gender formation" are being taught and there are no textbooks at the level of the ministry for a training course on gender basis.

Gender relations and integrity of the gender approach during study in an education sphere can be divided in several directions:

- Gender balance of higher education system;
- Gender roles;
- Gender approach in higher education.

Thus, the analysis of gender problems in the system of higher education and modern conditions demands innovative approaches and new cardinal changes in approaches to understanding of gender



development in an education system. In particular it is necessary to solve the following problems:

- develop conceptual basis of gender introduction in higher education system;
- investigate and analyze on the basis of sociological investigations gender condition in higher education system;
- develop manuals and the curriculum by gender formation;
- to study the gender question in higher education and the important social problems connected with it, for playing a considerable role in social development.

Scientific-theoretical study, analysis of gender issues in the system formation and scientific conclusions will solve practical problems. The scientific and practical importance of such researches in the sphere of gender equality is important indicator of the level of development of democracy in the country. From this point of view, the gender approach in educational sphere should be present at planning, realization and estimation of any programs, kinds of activity, a state policy and development projects.

#### PATRIARCHAL STEREOTYPES

Presence of such negative phenomena in home life is the consequence of early marriages, related marriages, polygamy, infringement of the reproductive rights of women, the underestimated social, economic status of the woman in a family, etc. These factors have kept the influence of patriarchal stereotypes such as family household, religious traditions, the traditions of nomadic and settled cultures, influence of Soviet time and the developed modern situation. So, in the field of family household relations, there is a set of traditions which are difficult to correlate with the ideas of equality of sexes. Problems of bride money payment, belittling of the status of the daughter-in-law in the family of the husband, abduction of daughter-in-law, marriage under the contract of parents are familiar.

However, social researches have shown that despite these problems as a whole, during the last 20 years the women have considerably become more active. For the majority of women, the requirement of participation for economic maintenance of a family has increased. It has substantially affected the psychology of men and their views on the place of women in the family and society. Its occurrence in the economic sphere, in turn is

reflected by the direct active participation of industrial community. Non-governmental public organizations display the development of public activity of women.

One very important problem demanding immediate solution is the trafficking of women. This phenomenon emerged during the transition to market economy and is accompanied by infringement of some laws and even criminal acts. Such social problems pose threat to the society. This problem is actually confronted by the international community, as criminal groups existing everywhere with a view to earn huge profits, fraudulently take out women for sexual or economic operation. In order to deal with such problems and to increase legal culture in the republic, committees of women together with the state and non-government organizations developed the program of measures on prevention of illegal migration, criminality and suicide.

#### CONCLUSION

In spite of the fact that the rights of women are protected at state policy level, and government programs, laws, decrees give women various privileges and create favorable conditions for their realization in practice, joint action of the society as a whole is necessary. Important point in the solution of women's problems in Uzbekistan is the increase in role of women in the political life of society and in government system. Such questions as the actual equality of women and men, formation of a layer of women leaders corresponding to social realities, need attention.

As a whole, it is necessary to recognize, that women in comparison with men have less possibilities of participation in political, economic, social development of the society, advancement on an office ladder and in other spheres of life of the society, that negatively influences their status. The big role in public opinion creation is also played by scientific researches which are necessary for making them active. Gender question demands new approaches for study of cardinal changes in understanding the gender development in Uzbekistan. And the decision of such problems as introduction, working out of manuals, methodology and the curriculum by gender formation, study of major gender problems and important social questions playing a considerable role in social development, will lead to gender development in the society as a whole and will promote a practical embodiment of the social equality of men and women.

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