

FROM THE HISTORY OF UZBEK - KOREAN RELATIONS

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Annotation

This article concerns the relationship between the Uzbek and Korean peoples. Today, the Republic of Uzbekistan and the Republic of South Korea are united by mutual strategic cooperation. And, of course, the mutual interest in the culture and history of the peoples of the two countries grows day by day.

Keywords: Korean Peninsula, North and South Korea, Korean culture, Korean Diaspora, Korean National Cultural Center.

The history of relations between the Uzbek people and the Korean people goes back to ancient times. But it should be clearly stated that there is no historical information about whether economic and cultural relations between the peoples who lived in the territory of Uzbekistan and the peoples of the Korean Peninsula existed in ancient times, and if so, to what extent and in what form. We do not have information. The images of Korean ambassadors painted on the ancient walls of Afro-Siab, and the artifacts found by archaeologists, belonging to the work of the Korean people, are insufficient to confirm that there were contacts between these two peoples. What is more surprising is that the peoples of the Korean Peninsula worshiped Buddhism and then Confucianism, and their culture, customs, and lifestyle were formed based on the norms of these religious views.

According to historical sources, there are assumptions that the economic relations between the united kingdoms of Silla and Koryo, which arose on the Korean peninsula, and the peoples of Central Asia were through the kingdoms of Tang and Wang, which united the Chinese continent. Especially, after the Van state united with the Asian continent, it completely won the Silk trade route with the help of Genghis Khan. Based on this historical reality, it is suggested that the products made on the Korean peninsula were transferred to the territory of Central Asia through ambassadors and merchants. In addition, there is also information that during this period, the Sugdians in Central Asia, including Uzbekistan, had regular economic and cultural relations with the Tang state in China. The Silla state on the Korean peninsula also

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had close relations with the Tang state in the political, economic, and cultural spheres. These connections have been at different levels from time to time. There were times when relations were equal and mutually beneficial. In some periods, relations were dominated by one side, especially with the invasion of Koryo by the Van state and the annexation of the Van state. Zoroastrianism was worshiped during the rule of the Tan state, and the Central Asian Sugdians also worshiped Zoroastrianism during this period. During the reign of the Van state, the influence of Islam grew stronger. If we look at it from a historical point of view, during the period when the Central Asian Sugdians embraced Zoroastrianism, their influence on the peoples of the Korean Peninsula was quite significant. The reason is that the ambassador from the Korean peninsula who came to Samarkand, to the ruler of Afrosyab, corresponds to the period when the relations between the united Silla and Tan states reached the highest level. However, this historic relationship initiated by the ambassador of the United Silla State did not have its logical continuation.

Among the Ingush, Chechens, Germans, Kalmyks, Bulgarians, Crimean Tatars and other peoples who were deported in the territory of the former USSR in the 1930s and 1950s, the Korean people were the first to be forcibly removed from their place of residence. This tragic event was carried out on the basis of the decision of the former Council of People's Commissars of the USSR and the Central Committee of the Communist Party of the Soviet Union on August 21, 1937 "On the relocation of Korean residents from the border regions of the Far East". After the decision, in the same year (1937), 170,000 Koreans were forcibly relocated to the territory of Central Asia and Kazakhstan. More than 74 thousand of them were settled in Uzbekistan, and the rest in the territory of Kazakhstan [9].

The main reason for the forced relocation of the Korean population from the Far East was the strained relations between the former USSR and Japan, during which the Korean peninsula was divided by Japan. Because the Koreans living in the Far East had the same ethnic origin as the Koreans on the Korean Peninsula under Japanese rule. It was this tension in Soviet-Japanese relations that brought untold suffering, inhumane treatment, and atrocities to Koreans in the former alliance.

In general, how did the Korean population come to Russia, including Uzbekistan, and how did their life go. Koreans living on the territory of Russia called themselves Koryo (people of Koryo country). According to the 1989 census, 450,000 Koreans lived in the territory of the former USSR, most of them in Central Asia and Kazakhstan. About 200,000 Koreans lived in Uzbekistan[10].

In fact, the migration of Koreans to the territory of Russia lasted from the middle of the 19th century to the 20th century. Because during this period, deep socio-economic changes were taking place in Korea, and the Korean people lost their political and economic independence

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and became a colony of Japan. The worsening of living conditions forced many Koreans to leave their homeland and immigrate to neighboring China and Russia.

As a result of the famine of 1869-1870, another 6,500 Koreans moved from North Korea to Primorye. This situation continued in the following years. In 1897, the number of Koreans who immigrated to Russia was 24,500, during the October coup of 1917, the number of Koreans in Russia reached 64,000, and in 1923, it reached 106,000. In the 1926 census, 164,400 Koreans were counted[10].

Most of the Koreans who migrated lived in small farms and engaged in agriculture, i.e. growing rice, Koreans who lived near the city grew vegetables, and only a small number worked in forestry and fisheries. Not all Koreans who migrated had their own land for farming. They were mostly tenant farmers. In 1925, 120,000 Koreans living in the Far East accepted the citizenship of the Former USSR[11].

Until the 30s of the 20th century, there were no Koreans living in large numbers in the territories of Central Asia and Kazakhstan. But Uyghurs, Dungans, Arabs, Iranians, Kurds, Afghans, Indians, and a number of other eastern peoples who came to Turkistan from other Eastern countries to find work lived there.

According to the population census of the Russian Empire in 1897, only three Koreans (all three of them were men) lived in the territory of the Fergana region of the Turkestan region, one of them in the Kokan uezd, the second in the Namangan uezd, the third and lived in the city of Namangan. In the 1926 census, 36 Koreans lived in Uzbekistan.

In October 1937, the first echelons loaded with forcibly relocated Koreans began to arrive in Uzbekistan. In October-November 1937 alone, 16,307 families (74,500 people) were brought to the republic, that is, 10,000 families more than expected [8]. It was very difficult to get used to and adapt to the conditions and other sufferings from the temperate climate of the Far East to extremely hot summers and bitterly cold winters.

Life was especially tragic for those who built an international family. If the husband or wife of the family belonged to the Korean nationality, he was separated from the family and forcibly deported. If the husband or wife in the family belonged to the European nationality, they were left in the Far East. Under these conditions, the fate of children born in mixed families was tragic. They were either forcibly separated from their father or mother.

In the first half of 1938, the people of Uzbekistan resettled 10,837 families of forcibly relocated Koreans. In November 1938, another 5,470 families settled, totaling 74,500 Koreans. They were dispersed to almost most regions of Uzbekistan. In the early years, they lived mostly in barracks, dormitories, and temporary shelters. But the Uzbek people, regardless of the attitude of the authoritarian regime, treated the Korean population who were forcibly expelled from

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their land well. They did not spare their humane help, compassion, and supported them as much as they could.

The resettled Korean families settled on vacant lands and established separate collective farms for themselves. In 1938, a total of 50 Korean collective farms were established in Tashkent, Samarkand, Khorezm, Fergana regions and Karakalpakstan ASSR. 5820 Korean families joined them. In addition, 5017 Korean families joined the 206 collective farms that were previously established[14].

In order to develop mass sports, representatives of the population belonging to all social strata are attracted to sports through competitions that cover the population in a mass way[17].

The Union government has allocated 15 mln. for housing construction. allocated roubles. The government of the Uzbek SSR also provided another 2 mln. allocated rubles. Each Korean farm was given 1,500 rubles and 300 rubles for the construction of an auxiliary building[4]. But these funds were not enough.

The Resolution of the Council of People's Commissars of the UZSSR in April 1938 "On the construction of resettled Korean collective farms" was of great importance in providing housing for the Korean population. As a result, in 1939, all construction plans were completed. 4910 Korean families were provided with new housing. 27 schools, 32 baths, 28 granaries, 13 kindergartens, 11 cultural centers and a number of administrative and farm buildings were built in Korean collective farms.

But medical services were not well established in the villages. A number of Koreans who could not get used to the new natural conditions of Uzbekistan suffered from various diseases. In some families, the number of people with the disease was 45-50 percent. Eye pain, malaria and stomach ache were common among them. Among the children, measles became widespread. In 1938, 300 children were sick with measles in Kuyichirchik, Ortachirchik and Pastdargom districts, and 80 of them died [15].

The government of the republic started to provide medical care for the displaced Korean population. Hospitals and paramedic stations were established in Ortachirchik, Kuyichirchik and Pastdargom districts, where the disease has become widespread. He paid attention to providing them with medicines. In 1938 alone, 5 hospitals, 4 doctors' offices, and 10 paramedics' stations were built and put into operation for the resettled Koreans. sent. In general, in 1938-1939, the government of the Uzbek SSR spent 1 million dollars to organize medical services for deported Koreans. He spent 225,000 rubles[4].

In the first years of resettlement of Koreans, a number of problems arose in the field of public education. Because the Uzbek SSR did not have the material and technical base and sufficient funds for their reception and accommodation. There was no such economic potential in the republic. That is why serious difficulties have arisen in the issues of improving the domestic

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life, medical and sanitary conditions of the relocated people, building sufficient schools for them and providing them with educational materials. Due to the lack of school buildings and educational materials, at the end of 1937, out of 21,000 school-age children in Korean families, only 10,505 children were enrolled in school[12]. In particular, the lack of textbooks in Korean made the situation even more difficult. Because textbooks in Korean had not yet been published in Uzbekistan.

Despite the financial difficulties, in 1938, the Republican government found funds to build 30 schools in places where Koreans live. In 1939, there were 6 secondary schools with 2400 seats, 14 part-time schools with 3920 seats, 10 primary schools with 1600 seats and 60 secondary schools with 1600 seats. Boarding-schools with "ring" were built and put into operation. By 1941, there were more than 100 schools for Koreans. More than 22,000 Korean children were educated there. This was 95 percent of school-aged children.

It should be noted that the special decision of the Council of People's Commissars of the former USSR dated March 13, 1938 "On compulsory study of the Russian language in the schools of the national republic and regions" dates back to the period of the organization of public education of Koreans transferred to Uzbekistan. he was fainting. In this regard, the Council of People's Commissars of the former Uzbek SSR also adopted a decision on March 19, 1938 "On learning the Russian language in Uzbek and other non-Russian schools in the Uzbek SSR"[4]. As a result of the implementation of this decision of the Council of People's Commissars of the former SSR, a number of negative situations occurred in the cultural life of non-Russian peoples, including Koreans, in Uzbekistan. For example, the fact that 99 percent of Koreans living in Uzbekistan do not know how to read and write in their native language is the result of the implementation of this decision.

The present and future of society, its cultural, educational and spiritual potential are determined by the level of development of the education system[16].

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