



## LIFE OF THE GREEK DIASPORA IN UZBEKISTAN

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### Annotation

The article examines the process of formation of the Greek Diaspora in Uzbekistan, the life of the Greek Diaspora in Uzbekistan, the humanitarian aid, care and tolerance of the people of Uzbekistan in the most difficult times.

**Keywords:** Diaspora, Greeks, minorities, global issues, persecution, humanity, care, tolerance, help.

### 1. Relevance

On earth today, every nation and people live as a whole, or most of them, forming national diasporas in a particular region.

Diasporas are formed as a result of forced or voluntary migration of the population. The rapid growth and deepening of immigration in the world has led to talk about the diaspora, to express opinions about them.

The diasporas of our country, which belong to every nation and ethnic group, have a unique history in the history of Uzbekistan and have passed their way of life.

One of the more than 130 nationalities and ethnic groups living in our country is the Greek nation with this ancient history. History has shown that the representatives of the Greek nation have been entering the territory of our country since ancient times. In addition, a relatively large number of Greeks were deported to Uzbekistan as political immigrants in the years following World War II.

The socio-political changes that have taken place in Greece as a result of the Second World War, our people have once again demonstrated their tolerance and humanity in the most difficult times for the representatives of this nation, who were expelled from their homeland due to the civil war and forced to seek refuge in other countries.

### 2. Methods and Level of Study

There is a lot of research on the history of the diaspora around the world. W. Connor (1994), J. Clifford (1994), R. Cohen (1997), Mary Lodigiani (2015), G. Sheffer (2003), U.Safran (2004), M.A.Astvatsaturova from foreign researchers in this regard (2002), V.I.Dyatlov (1999, 2015), T.S.Illarionova, Z.I.Levin (2001), A.V.Militarev (1999), T.V.Poloskova (1999), V. In many research works of D.Popkov (2003), VATishkov (2000), JTToshchenko (1996), TIChaptikova (1996), A.Ataev (2015) and others Not





only did they express their views on a wide range of issues related to the diaspora, but they also witnessed a lively debate.

It was foreign researchers Edgar O'Ballance (1966), Howard Jones (1989), Major Frank J. Abbott (1994), T. Lomperis (1996), Jacob Berkovich, Richard Jackson (1997), Jose Cristy (1999), Nikos Marantzidis, Giorgos Antonio (2004), Frank H. Zimmerman (2007), Michael B, O 'Sullivan (2010), Katelyn Squires. Erisian Mysteries (2018), A.Kojanov (2014), S.Balashkin (2018) and others can be found in a number of research works, works and articles.

E.Rtveladze (2000), R.H.Murtazaeva (2010, 2016, 2019), A.S. .Sagdullaev (2018), K.Saipova (2018), J.N.Abdurahmanova (2018), B.Haynazarov (2018), A.Odilov (2019), D.Inoyatova (2019) and a number of other researchers , scientific articles, monographs and works.

### **3. Research Results**

Among other diasporas in our country, there is the Greek diaspora. Historical sources testify to the fact that from ancient times the representatives of the Greek peoples began to live on the territory of our country from the IV century BC. The material sources found by our archeological scientists EV Rtveladze and AS Sagdullaev as a result of the study of the ruins of Talashkantepa in the Surkhandarya region also confirm the above-mentioned views.

Historical evidence shows that in the IV century BC, under the leadership of Alexander the Great, the Greco-Macedonians invaded our country and for some time established their rule in the region. The Greeks hold all strategically important positions in the country. Alexander makes contact with the conquered people. Along with the troops came refugees from the ruined cities of Sogdia, various people who served for the army, children of Greco-Macedonians from Sogdian, Bactrian and Persian women. Later, thousands of Greek merchants and artisans came here in the hope of making a good profit. Most of them moved to new cities.

Academician EV Rtveladze makes such remarks as a result of the study of another archeological monument Kampirtepa in Surkhandarya, which dates back to the first century BC. - "At the crossroads of the Ox River there are the ruins of the ancient settlements of the Greek Pardagvi, Pandaheyon (Greek - hotel), and this military post - Catholic was built by order of the Hellenic rulers of Bactria to protect a significant part of the main road to Bactria" [1].

The following sources explain that in the Middle Ages, people of Greek descent lived on the territory of our country. In Samarkand, during the reign of Timur and the Timurids, "it was possible to meet Armenians and Greeks." In the last quarter of the



19th century, Greeks, Russians and foreigners appeared in Turkestan. Here they were engaged in handicrafts, trade, and entrepreneurship. Some of them, especially the Greeks, were also very successful as traders and bakers"[2].

These sources also state that the Greek diaspora in Turkestan ranged from 600 to 1,000 in the early 20th century, that the wealthiest Greeks lived in Tashkent, and that a specialized school named after Plato was opened in Tashkent in September 1917 to study the Greek language, geography and history[3].

During the Soviet era, the "Stalinist policy" against minorities led to their expulsion from their historical homeland. In 1942–1943, the first wave of forced mass migration of Russian Greeks from the Black Sea region and Crimea to Central Asia and Kazakhstan took place. In Uzbekistan, they are located in Samarkand, Kokand, Andijan and Fergana. The second wave, larger - in July 1949, the Greeks were driven out of Sukhumi, Poti, Batumi, Krasnodar and other towns and villages in the Black Sea region[4].

In the late 1940s, the Greek Civil War ended with the mass migration of Greeks to the Soviet Union. 12,000 ethnic Greeks, political migrants, were relocated to Uzbekistan and settled in Tashkent, Chirchik, and Yangiyul. In particular[5], 14 residential cities (later called "Greek" by the locals) were built near the enterprises where they were to operate. In addition, while most of those evacuated had primary education, some constituted those with no education at all. That is why Greek language classes were opened in secondary schools. Various Greeks between the ages of 20 and 50 sat at school desks and mastered basic knowledge. The employment of the Greeks also had to be resolved. By the beginning of 1954, more than 10,000 of them had been employed[6].

By the mid-60s of the twentieth century. There were 5,000 Greek families in Uzbekistan, of which 2,000 were mixed. The Greeks also visited the Greek synagogues of Pontia (Shymkent) or the Russian Orthodox Church to perform religious rites[7]. In connection with the beginning of the development of nature reserves and steppes in Uzbekistan, in 1956, 1,200 Greeks took part in this process. They also helped rebuild Tashkent after the devastating 1966 earthquake[8].

The level of education of the second and third generations of the Greeks increased significantly. Among them began to grow many teachers, doctors, civil engineers, scientists. By the end of the 1980s, the Greeks had produced more than 100 PhDs and seven DSc. After the fall of the "black colonel" regime in Greece in 1975, the process of repatriation of the Greeks began as a result of a favorable political situation. By the mid-1990s, most Greek political immigrants had returned to their ethnic homeland with their families.



#### 4. Conclusions

Thanks to the reforms aimed at ensuring inter-ethnic harmony and freedom of religion, 16 religious denominations, more than 130 nationalities and ethnic groups live in peace in our country.

Today, along with more than 140 national cultural centers in Uzbekistan, the Society of Greek Culture, founded on March 4, 1997 in Tashkent, also operates. In 2001, the Greek vocal and instrumental ensemble "Buzuki" was reorganized at the cultural center. The Greek diaspora in Uzbekistan, in turn, has established contacts with their compatriots in their historical homelands of Greece, Russia and Kazakhstan.

The Society of Greek Culture, in turn, participates in the annual national holidays in the Republic of Uzbekistan with their artistic performances.

Today, the number of the Greek diaspora in Uzbekistan is about 10,000. One of the main factors in the peaceful coexistence of many nations and peoples in the territory of our country since ancient times is the tolerance of the Uzbek people. Tolerance is an integral part of the spirituality and culture of the Uzbek people. In Uzbekistan, interethnic harmony persists and people are not divided on the basis of national or religious affiliation.

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