

SPIRITUAL AND HUMANITARIAN ASSISTANCE (HUMAN LAW) OF THE PEOPLE OF KAZAKHSTAN TO CHECHENS DURING THE FIRST RUSSIAN-CHECHEN WAR AND THE DEPORTATION OF THE CHECHEN PEOPLE IN THE 20th CENTURY

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ABSTRACT

The article examines a still unexplored in historical science full of difficult fate and struggle, courage and patriotism, preserving a special personality and a strong spirit "like a phoenix resurrected from the ashes" of the Chechen people in the Caucasus, who have suffered politically, socio-economically, demographic and spiritually for centuries from the Russian Empire and its successors, the Soviet government and the current Russian government, to which in the difficult period of the last century the people of Kazakhstan were the support and the perception of the Chechen people as their "second homeland" and an attempt to study the spiritual and humanitarian assistance of the Kazakh government during the first Russian-Chechen war of 1994- 1996 based on historical works and archival data.

To write the article, there were studied the data from the archives of the President of the Republic of Kazakhstan, collections of documents on the history of the deportation of the Chechen-Ingush people in Chechnya and the Russian Federation and the Republic of Kazakhstan in 1944, works of foreign and Kazakh researchers on this issue. The purpose and consequences of the Russian government's war against the Chechen people in the 1990s, the spiritual support and humanitarian assistance provided by the people of Kazakhstan to the Chechen people during the war, and as a result of these events part of the Chechen-Ingush peoples inhabited the Kazakh land were narrated through historical data.

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Keywords: Human Law, Chechens and Ingush, The Concept of Vainakh, Multi-Ethnic State.

INTRODUCTION

Historical-comparative, historical-chronological approaches were used in the study of the

problem in the sorting and analysis of relevant data. It examines the plight of the Chechen people during deportation and repatriation and the liberation struggle in the 1990s and uses a method of comparing and contrasting various data to identify and testify to events, phenomena, and facts in the life and destiny of the Chechen people in Kazakhstan. In addition, socio-psychological analysis and predictions were made, comparing the memories of deportees and eyewitnesses of the Russian-Chechen war and the data of experts. It should be noted that the problem of the Russian-Chechen wars of 1994-1996 and 1999-2000 has not been studied to date.

Historiography of the Problem

We decided to conditionally classify researchers of the history of deportation of the Chechen-Ingush people from their homeland to the republics of Kazakhstan and Kyrgyzstan (1944-1957) into four groups - far abroad, Russian, including Chechen-Ingush and Kazakh.

During the Soviet era, deportations (i.e. forcibly displaced people) were not allowed to be studied, and archives on this issue were closed. Although Soviet historical works provide information on the formation and dissolution of the Chechen-Ingush Autonomous Republic, they do not mention the deportation and repatriation of Chechen-Ingush.

However, it should be noted that there were works of foreign researchers about the deportation of the Chechen-Ingush people in 1944. A well-known historian and political scientist of the Chechen people are the first to stand out in the history of the Chechen people in the 20th century (Aksholakova & Ismailova, 2013). Disagreeing with the policies of the Soviet government, he left the country as an ideological opponent and spent the rest of his life abroad since 1942, writing a number of historical and political works exposing the violent policies of the communist regime (Crisp, 2001).

When Russia abandoned the Soviet regime and moved towards democracy, A.G. Avtorkhanov's works condemning the Communist Party leaders and their policies began to be reprinted. The author's work, under the pseudonym "Alexander Uralov", "Murder of the Chechen-Ingush people: People's murder in the USSR. M. JV all Moscow", 1991 relates to our research problem, where he accused Stalin's policy of nationalism, based on coercion, as an attempt to destroy entire nations (Alexey, 2019).

The history of the deportation of Chechen-Ingush began to be studied only after the collapse of the USSR. The forced migration of Chechen-Ingush peoples from their homeland to Kazakhstan and Kyrgyzstan during the Soviet era is one of the well-studied issues in Soviet (Russian) and Kazakh historiography over the past 30 years.

By the end of the 20th century, several collections of documents were published in the Russian Federation, reflecting the truth of the history of Stalin's deportation. In particular, "History of the Stalinist Gulag. The end of the 1920s - the first half of the 1950s: Collection of documents in 7 volumes; Special settlers in the USSR, Living Memory: On the Victims of Stalinist Repressions & White Book. From the history of the deportation of Chechens and Ingush (1944-1957); Memories, archival materials, photographic documents, Repressive peoples of Russia: Chechens and Ingush. Documents, facts, commentary."

Although P. Polyan's "Not on its own will. History and geography of forced migrations in the USSR" and I.I. Aliyev's "Ethnic repressions" works in Russia are not specifically intended for the deportation of Chechen-Ingush peoples, they cover the history of other forcibly displaced

peoples.

About the modern history of the Chechen Republic, the tragedy, and the revival of its people, Ya.Z. (The representatives of this population) research work "*History of Chechnya in the 19-20th centuries*" is distinguished by the value of an objective study of the history of the Chechen people.

Well-known Russian scientist on interethnic relations N.F. Bugay was the first, who published articles on the deportation process in the Soviet Union in the 1940s in the magazines "*History of the USSR*" (On the deportation of peoples in the 30-40s 1989, No. 6) and "*Questions of history*" (Truth about the deportation of Chechen and Ingush people 1990, No. 7).

Researchers of Kazakhstan also published several collections of documents on the history of deported peoples "*Deported people in Kazakhstan: time and fate, from deportation to integration. Documents and materials dedicated to the 60th anniversary of the deportation of Chechens and Ingush in Kazakhstan, from the history of deportations (Kazakhstan, 1939-1945); Collection of documents.*"

The scientist, public figure "*Chechens in Kazakhstan*" describes the history of political, socio-economic and cultural development of the Chechen people in Kazakhstan from the time of the deportation to the beginning of the 21st century and their comprehensive ties with the historical homeland (Alexey & Dmitry, 2002).

Well-known Kazakh historian Zh.A. Yermekbayev's monograph "*Chechens and Ingush in Kazakhstan (History and destinies).*" is a fundamental work that comprehensively studies and analyzes the history of the deportation of the Chechen-Ingush peoples and their life in Kazakhstan, the memoirs of the representatives of these peoples living in the republic. Although the paper contains eyewitness accounts of the aftermath of the Russian-Chechen war, it does not address the issue of the two wars.

The Kazakh researcher U.A. Amantaev's scientific article reveals new data from the history of deported peoples.

The Kazakh researcher G.E. Mamaeva's article is devoted to the analysis of the historiography of the study of the deportation of Chechen-Ingush peoples by Kazakh scientists.

For the sake of historical justice, it should be noted that some of these facts, memoirs, and photos are published on social networks (Wikipedia, RFE / RL "Azattyk" (Freedom), etc.). For example, in December 2019, RFE / RL "Azattyk" published "*The first Chechen war. A quarter of a century ago, a war decree was signed*" a series of photos with a brief description.

Although the book "*Chechen Republic: Confrontation, Stability, and Peace*" published in 2006, chronicles the war and its aftermath, there is a tendency to emphasize the positive policies of the Russian authorities.

Although the work of Alexey Malashenko and Dmitry Trenin "*Time of the South. Russia in Chechnya, Chechnya in Russia/Moscow. Carnegie Center.*" does not widely analyze the consequences, but realistically explains the causes, purpose, and nature of this war.

In addition, newspaper articles published in Russian media by Chechens "*Vainakh: the story continues, who will replace our loss?*" attract the attention.

Fundamental research on the history and consequences of the Russian-Chechen war in the 1990s has not been written yet. Although the study of the Russian-Chechen war has not been banned, it seems impossible to study the issue in-depth, as the Chechen and Ingush republics remain part of the Russian Federation. However, there are some comments and articles in the

media and on social networks.

A Brief Overview of the History of the Chechen-Ingush Republic

As world history recognizes, the Soviet government, which appeared on the stage of history in 1917 and lived for 74 years (1917-1991), has been known for its repressive measures to subdue its multinational people. The Chechen population, which numbered only about 1 million in the Soviet Union, was twice persecuted by the communist authorities during these 74 years, and these tragedies were formally allied republics (Kazakh SSR) within the Soviet Union at the time and since 1991 has influenced the political, socio-economic and spiritual life of the independent Republic of Kazakhstan (Crooks & Wise, 2013).

From the point of view of world geography, the current Chechen Republic is a small autonomous entity within the Russian Federation, located in its southeast, covering only 0.1% of Russia's territory, according to "Rostat" in 2020, with a population of 1 million 479 thousand people (Luong & Weinthal, 1999).

The main population of the Chechen Republic is Chechens. Chechens live in Russia, including the Republic of Dagestan, the Stavropol Territory, the Republic of Kalmykia, the Republic of North Ossetia, and the Republic of Kazakhstan, Kyrgyzstan and Ukraine, which are subjects of the Russian Federation. According to 2013 data, the total number of Chechens is 1.5 million.

The Chechen and Ingush peoples have inhabited their homeland, the North Caucasus, since the 2nd millennium BC. The Russian Empire, on the other hand, pursued a policy of forcible annexation of the Caucasus from the 16th century onwards, culminating only in the 19th century (1995-1996) due to the constant armed resistance of the mountain peoples.

After the revolution in the Russian Empire in 1917 and the fall of the tsarist government, although the mountain peoples of the North Caucasus proclaimed their independence and seceded from Russia, forming the North Caucasian Free Republic (1918-1920), the communist government led by Lenin forcibly abolished and reunited the state. Later, in different years, becoming a national district, an autonomous region within the RSFSR in 1934 the Vainakhs were formed as the Chechen-Ingush Autonomous Soviet Socialist Republic (CHIASSR) and were called that way before the collapse of the Soviet Union (excluding 1944-1956 - authors).

The Chechens and Ingush have a common origin and similar languages and culture: but due to historical circumstances, they formed as separate peoples, clearly realizing, however, their unity, and in addition to their national self-names -Nokhchi (Chechens) and Galgash (Ingush), they also have a common name -Vainakhs, which means "our people" in translation. The Vainakhs are the largest group of the mountain population of the North Caucasus, and the Chechens are the most numerous North Caucasian people (Zhang, 2002).

Forced Resettlement of Chechen-Ingush Peoples in Kazakhstan and Their Life in Kazakhstan

The history of multilateral relations between the Chechen Republic and the Republic of Kazakhstan and between Chechens and Kazakhstanis dates back to the 1940s. The formation of direct relations between the two peoples, the republic, was caused by the consequences of Stalin's

repressive policy.

On February 21, 1943, the People's Commissariat of Internal Affairs (NKVD) issued order No. 00193 pursuant to the USSR State Defense Committee's Resolution on the resettlement of the Chechen-Ingush and some peoples of the North Caucasus to Kazakhstan and Kyrgyzstan on January 31, 1944, and it was implemented on February 23

The fate of the Chechen-Ingush peoples, who lost their national statehood in 1944 (the Chechen-Ingush Soviet Socialist Republic was abolished and replaced by the Grozny region) and forcibly deported, developed for 13 years in connection with the socio-political life of Kazakhstan and Kyrgyzstan. In the first years the Chechen-Ingush, who were at the level of special settlers, lived in difficult conditions in Kazakhstan? They lived under the constant control of the NKVD. It was forbidden to cross the border. Their children were forced to study in Russian-language schools in the Soviet Union because they did not speak Kazakh. But in their families and among themselves, they strictly adhered to speaking their mother tongue. Older ones observed religious practices and taught their children. The young people were told about the past history of the people, about national figures. The Chechen-Ingush people overcame all difficulties with their organization, adherence to the principles of Islam, national values, respect for elders and clergy. They believed that they would keep their homesickness and return.

At the same time, the friendly nature, brotherhood, and morality of the Kazakh people influenced the Chechen-Ingush people to return to their homeland safely (i.e. repatriated). This is clear from the memories of the Chechen-Ingush people. Special evacuees (i.e. deported authors) were strictly forbidden to leave the area, NKVD commandant's staff kept them under strict control, and violators were severely punished (sentenced to 10-25 years in prison).

It is even forbidden to bury a dead person outside a Muslim cemetery outside a Chechen village. This memory is one of the proofs of that. The border between the Chechen village and the Kazakh village is divided by a river. One day a man died in a Chechen village, and the Chechens came to the river bank for a funeral and shouted at the Kazakhs. Thus, 8 Chechens carried the coffin on their shoulders to the middle of the river, and on the other side, 8 Kazakhs came to the middle of the river, took the coffin, and buried it in the Kazakh cemetery. Chechen and Kazakh women mourn. Chechens were not allowed to be buried in Christian cemeteries in their settlements because they were Muslims. This is how Muslim Kazakhs gave spiritual support to their Muslim brothers in the same tragic moment (chechenews.com)

Chechen children born in the 40s and 50s were listed as citizens of the Kazakh SSR. For example, the first president of the Chechen Republic, Ahmad Haji Kadyrov, was born in the Karaganda region.

In 1957, when the Chechen-Ingush began to return to the savage country, the then Deputy Prime Minister of the Kazakh SSR D.A. Kunayev went to the railway station in Almaty, persuaded them to stay and work in Kazakhstan, and persuaded a number of families to stay in the country (Ermekebayev). The people of Vainakh due to D.A.Kunayev's compassion and care for the deported peoples during his rule in Kazakhstan (1960-1962 and 1964-1986), streets in Chechnya and Ingushetia were named after this prominent Kazakh statesman.

The Kazakh poet Rafael Niyazbekov's epic "*Chechens*", which sang the heroic liberation struggle of the Chechen people, was translated into Russian and distributed in the Republic of Chechnya in 8,000 copies, the Chechen people and leaders gladly invited the poet to his country and awarded him the highest award of the republic - the Order of "*Honor of the Nation*"

On January 23, 1995, “*the Vainakh*” Chechen-Ingush Public Center in the Republic of Kazakhstan sent a letter to the Vice President of the Republic of Kazakhstan, Erik Asanbayev, requesting assistance in delivering 300 tons of humanitarian aid to the affected people of the Chechen Republic (K-5H; T-1; 5119).

According to the latest data of Kazakhstani historians, as a result of Stalin's deportation in 1937-1945, as of October 1, 1946, 890698 thousand people were resettled in the territory of the republic. About half of these deported people are from the North Caucasus.

During World War II, 1939-1945, the Soviet government classified Chechens, Ingush, Karachays, Balkars, and others as traitors who wanted to serve Nazi Germany. In 1944, the mountain peoples were forcibly relocated to Kazakhstan and Central Asia (From the history of deportation, 2019).

On March 21, 1944, the head of the department of the People's Commissariat of Internal Affairs of the USSR (NKVD) M.V. Kuznetsov was appointed deputy head of the USSR KGB. In a secret statement to Chernyshev, he stated that as of March 21, 1944, 405941 Chechen-Ingush had been delivered by 147 echelons and distributed to 12 regions of Kazakhstan. It is also reported that 1361 people died and 1070 people were hospitalized during rail transport (From the history of deportation, 2019).

Modern Chechen scholars describe the deportation of the Soviet government as a genocide aimed at the extermination of the Chechen people. This conclusion was made during the republican scientific-practical conferences held in Grozny in 2006 and 2007.

On April 26, 1991, at the request of the people, the Russian Federation (then called the RSFSR - the authors) adopted a law on the acquittal of repressed peoples. Then Russian authorities, led by V.V. Putin, have also been forced to acknowledge the atrocities committed against the Chechen people.

President of the Russian Federation V.V. Putin, in a speech to parliament in the Chechen Republic on December 12, 2005, said: “*Chechens were deported to Siberia and the Kazakh steppes in cattle cars*”.

According to historians of the Chechen Republic Ya. Z. The repatriation of Chechens and Ingush lasted for three years (1957-1960) and provoked clashes between people of other nationalities who had settled there on the orders of the Soviet authorities. The authors write fairly and openly that the Chechen-Ingush took the houses from them by buying or threatening them in order to settle in their homeland. However, by 1961, only 41 percent of returning Chechens and Ingush had housing. Historical documents show that the process of restoration of the Chechen-Ingush Republic was completed in 1962.

Humanitarian Aid of Kazakhstan during the First Russian-Chechen War (1994-1996)

In the 1990s, Russian authorities again committed atrocities against the Chechen people. In 1994, the Kremlin launched a war to prevent the Chechen Republic from seceding from Russia under the guise of “*ensuring the integrity of the state*” and “*preventing separatist activities.*” Russian media initially described the war as “*Operation to restore constitutional order in Chechnya*”, “*Conflict in Chechnya*,” and “*The First Chechen Company*” In fact; it was an open war against the Chechen people.

Although B.N. Yeltsin-led Russian government solemnly stated in the Preamble to the

1993 Constitution that the state would uphold human rights and freedoms, civil peace and harmony, and the principles of equality and self-government (Constitution of the Russian Federation, 1993) went to a peaceful solution based on non-weapons.

The first Russian-Chechen war lasted two years (1994-1996) when Russian Defense Minister Pavel Grachev's idea that a single parachute regiment could be captured in two hours did not materialize. As a result of the First Russian-Chechen war, thousands of civilians, the elderly, and children in the republic were killed and disabled, and tens of thousands of people were displaced and became refugees (Bjerneld et al., 2006).

Although the international community has largely condemned the Russian-Chechen war, many see it as an internal affair of the Russian state. The newly independent post-Soviet republics, meanwhile, have seen Russia's aggression as an "*internal problem*" for fear of straining relations with Russia. Moreover, in recent years, more than 10,000 people have immigrated to Kazakhstan from Russia's North Caucasus region. Although these people are not citizens of Kazakhstan, they live and work in our country.

About 300 Chechen families sheltering in refugee camps in neighboring Ingushetia have sent letters to Nazarbayev seeking asylum. "*The Chechen people consider Kazakhstan as their second homeland,*" the letter said.

About the Consequences of the War for the Chechen People

It is difficult to find exact figures on how many people were killed, disappeared, or displaced by the Chechen Republic in the Russian-Chechen war, and how many were left abroad and returned as a result of the war.

There are discrepancies between Chechen and Russian data on the number of Chechen casualties during the two Russian-Chechen wars. The following data can be seen on the population decline in the Chechen Republic in 1994-2000.

As can be seen from the table, after the first war in Chechnya (1994-1996) there was a decrease of about 80 thousand people, and in the second war (1999-2000) there was a decrease of about 49 thousand people. In the seven years since 1994, the population of Chechnya has shrunk by 300,000. These figures suggest the effects of the two Russian-Chechen wars.

According to experts from the "*Carnegie Endowment*" for International Peace, the Chechen capital, Grozny, has become a refugee camp after Russian troops bombed Stalingrad during World War II (1939-1945) and destroyed it with artillery fire.

According to some opinion polls, the Russian government's war against Chechnya has the support of the majority of the country's population. This opinion, confirmed by a Russian psychologist based on the results of a social survey, confirms this opinion. "*What does Russia need to do first to be influential in the world?*" In 1998, 69 percent of Russians surveyed, and in 2000, 75 percent said that "*Discipline is more important than democracy*". Russia's goal in waging a war against the Chechens was to "*establish order and democracy*" in the autonomous region (Rejeb et al., 2021; Scott, 2009).

A journalist, who has seen the devastation of these two wars and the suffering of people on both sides, seems to be blaming Russian politicians and those who support their actions. "*I do not understand how it could happen that 150 million people in Russia justify for themselves the daily violation of all imaginary human and divine laws. I do not understand why the war does not seem*

tolerable to all citizens of Russia”.

Experts estimate that between 30,000 and 40,000 Chechen civilians were killed. Hundreds of thousands were injured; more than 270,000 people have fled to neighboring Ingushetia and Dagestan; about 100,000 Chechens have fled to Europe. Today, despite the political stabilization and the mass return of deportees, it has failed to protect the basic rights of Chechen citizens (Bakewell, 2000).

The destructive level and sustained nature of the conflict in Chechnya make it the most protracted and violent of all the post-Soviet conflicts. The conflict in Chechnya, like some other post-Soviet conflicts, involves secession and territorialized ethnicity (Hughes, 2001).

It is well known that the two Russian-Chechen wars, which failed to find a peaceful solution, went beyond the Russian state, affected international relations, and provoked separatism and terrorism by Islamic radical groups in the North Caucasus. Describing the second Russian-Chechen war as a "*counterterrorist operation*," Russian authorities were forced to hold troops until 2009 to "*calm down*" Chechnya.

According to the People's Assembly of Kazakhstan, the number of Chechens in Kazakhstan has grown significantly as a result of the Russian-Chechen war. War in Chechnya 1990s led to an increase in the Chechen ethnic group in Kazakhstan. Currently, 32 thousand people live in Kazakhstan (2013), of which in the Akmola region-3.2 thousand. Aktobe-1.3 thousand, Almaty -6 thousand, Atyrau -176, West Kazakhstan -568, Zhambyl -2.2 thousand, Karaganda -5.3 thousand, Kostanay -2 thousand, Kyzylorda -805, Mangystau -660, South Kazakhstan -2.4 thousand, Pavlodar -1.8 thousand, North Kazakhstan -650, East Kazakhstan -1.7 thousand, in Nur-Sultan (formerly Astana) -1.1 thousand people, in Almaty -2.4 thousand people.

After gaining independence on December 16, 1991, Kazakhstan declared that the free development of other ethnic groups living in the country, knowledge of the language, culture, and history will be guaranteed. Due to this, ethnic minorities established their own national and cultural centers on a community basis. One of them was the Chechen-Ingush center "*Vainakh*", which began in 1989.

During the two Russian-Chechen wars of the 1990s, a significant number of Chechens returned to Kazakhstan for refuge. This was also due to the national policy of independent Kazakhstan, based on the principles of interethnic harmony and solidarity, the rule of law and active integration policy. During the Soviet period and during the years of Kazakhstan's independence (1991-2021), there were no obstacles to the relations of the Chechen-Ingush diaspora with their countries.

The Assembly of the People of Kazakhstan, established in 1995, is an effective mechanism for involving minorities in the strengthening of the state in the Republic of Kazakhstan. Members of the main ethnic groups in the country are members of this constitutional body formed by the President. The President nominates 9 members of the Assembly, i.e. representatives of the diaspora, to the Majilis so that they participate in the legislative activity. Thus, the laws adopted by the Parliament of the Republic are subject to additional analysis of the compliance of national policy with the principles of interethnic harmony and tolerance. In addition, No. 70 - the 4th Law of the Republic of Kazakhstan dated October 20, 2008 On the Assembly of the People of Kazakhstan clarifies the activities of the Assembly (O'Reilly, 2019).

As a result of the mass exodus of two Russian-Chechen wars in the 20th century, the number of Chechens and Ingush in Kazakhstan increased significantly. This can be seen in the

memoirs of the Chechen diaspora living in the Republic of Kazakhstan. The war broke out and moved to Kazakhstan (18,441). Lechi Batalov (born in 1966) remembers moving his family to Kazakhstan when the war broke out. Abdul Nasir Adamov (born in 1967) says that during the war he moved 7 brothers and 10 sisters to Karaganda.

A Chechen diaspora leader living in Uralsk, Kazakhstan, 1,200 Chechen refugees arrived in the West Kazakhstan region alone during the first Russian-Chechen war. The Chechen diaspora in the region helped them get food and documents. After the end of the war, 80% returned to their homeland. Even in one district 20 percent of Chechen refugees remained in Kazakhstan.

Other statistics show that the Chechen diaspora has grown in the two wars. In 1999, there were 31,799 Chechens in Kazakhstan, including 3,149 Chechens in Akmola region, and in 2008 the number of Chechens in the region reached 3,560 (3,132). As we can see, the increase in the number of Chechens in Akmola region by 400 people is due to refugees from the Chechen Republic (Duffield, 2012).

Humanitarian Aid from the Government of Kazakhstan

The plight of the Chechen people has created a feeling of compassion, brotherhood and humanity among the peoples of the post-Soviet republics. Among them was the beginning of a humanitarian action among the Chechen diaspora in the Republic of Kazakhstan with a sense of brotherhood (Yang & Kozhirova, 2021).

The Chechen-Ingush Center "*Vainakh*" has started to organize humanitarian aid to the war-torn Chechen-Ingush diaspora in Kazakhstan. Vakha Akhmatov organized 40 tons of food in Almaty region, Bashir Solsanov and Magomed Murzayev 200 tons of flour in Akmola region, 10 tons of flour in Lenin village of Kazygurt district of Shymkent region, Hasan 40 tons of flour in Aktobe region, Ali Aubakirov 40 tons of flour in East Kazakhstan region, Ahmad Saidov 20 tons of flour in Kostanay region, 30 tons of flour to people in Taldykorgan region, Selim Zainullayev 20 tons of flour in Turgai region (F-5H; T-1; Case-5119).

The Chechen-Ingush organization assisted in the delivery of humanitarian aid to Chechnya, which was collected by Chechen-Ingush Diaspora and the people of Kazakhstan and sent a letter to the Vice President of the Republic of Kazakhstan E.M. Asanbayev. The letter was delivered on behalf of the Vainakh Center by its chairwoman Mariyat Dzhamalayeva (F-5H; T-1; Case-5119).

Although the Kazakh authorities supported the request, it was not easy to deliver humanitarian aid to Chechnya. After all, the Republic of Kazakhstan did not have a direct border with the Chechen Republic, and between the two republics, located thousands of kilometers away, there were several autonomous subjects of the independent Republic of Azerbaijan and the Russian Federation. It would be too expensive to fly 500 tons of humanitarian aid (food, clothing, medicine, etc.) collected from Kazakhstan. The economic situation of independent Kazakhstan, which gained independence after the collapse of the Soviet Union, was very difficult (Restoration of the Chechen-Ingush ASSR 1957-1962).

Two options for the delivery of humanitarian aid by rail to the refugee city of Nazran are estimated: the Aksaray-Nazran road - at 17 million rubles, and the Oziki-Nazran road - at 31 million Russian rubles.

The then Prime Minister Akezhan Kazhigeldin instructed the State Commission for

Emergency Situations of the Republic of Kazakhstan to coordinate the work on shipment, loading, coordination with the Russian side of the place of reception of humanitarian aid, sending aid workers and representatives of public organizations (Later, the Kazakh law enforcement agencies found him a criminal and sentenced him to 10 years in prison). He also ordered not to collect customs duties on the transportation of humanitarian aid on the railways of Kazakhstan (F-5H; T-1; Case-5119).

It was not easy to send humanitarian aid by Russian railways, in a letter dated July 26, 1995, the First Deputy Minister of Emergency Situations of the Russian Federation stated that he would refuse to deliver by rail from Kazakhstan to Chechnya (9,6) (F-5H; T-1; Case-5119).

Despite financial and customs difficulties, the Kazakh authorities managed to deliver humanitarian aid to the Chechen people. The Government of Kazakhstan delivered to Chechnya mainly by rail (F-5H; T-1; Case-5119).

At the expense of the Government of Kazakhstan, a 60-apartment house was built in Grozny for war-affected, low-income orphans and widows.

To this day, Chechens who have returned to their homeland visit Muslim cemeteries where their ancestors, parents, and relatives are buried offer Koran to the spirits and pay homage to their spirits (Shang, 2022; Valery, 2004).

When the current president of Chechnya paid an official visit to Kazakhstan in 2007, he visited his native Karaganda region and prayed at the cemetery where his relatives were buried (22).

In 2004, the Assembly of the People of Kazakhstan, the International Fund for Humanitarian Aid "Nur", the scientific community, public figures and statesmen commemorated the 60th anniversary of the forcible deportation of the Chechen-Ingush Republic to Kazakhstan mourned, held a scientific meeting, analyzed the causes and consequences of this event, listened to the memories of living witnesses of the event.

The "Zaman" Foundation for the Support of Chechen Culture and Spiritual Heritage is functioning in the Republic of Kazakhstan. The task of the association is the revival of the history, culture and language of the Chechens, the promotion of customs and traditions, and one of the main directions of the Foundation is to promote the strengthening of friendship, unity and harmony between representatives of all ethnic groups. Sunday schools have been organized at all branches of the association, where children and adults are taught the Chechen and state languages. The Foundation held a round table dedicated to the memory of the famous Chechen humanist, political scientist A.G. Avtorkhanov (1908-1997). Similar events are being carried out by the Chechen National Cultural Center Vainakh. Every year the association organizes charity events dedicated to the day of the deportation of the Chechen people; Chechens also regularly organize New Year's holidays, visiting orphanages, homes for visually impaired, hearing-impaired children and the disabled. Diaspora representatives actively participate in public discussions, round tables on topical issues of the formation of civil society in the Republic. The youth sector holds various evenings, shows, festivals, introducing the younger generation to culture and introducing the culture of other ethnic groups, such as the national event "Lovzar", where young people get to know and communicate with each other, observing the customs and traditions of their ancestors.

For many years, our peoples have been linked by warm brotherly and friendly relations. Economic, cultural, humanitarian ties reached between our republics are developing in a positive and mutually beneficial way. Our people have always been distinguished by mutual respect,

mutual respect and a kind attitude to each other, said the current President of the Chechen Republic Ramzan Kadyrov (expertonline.kz/a6361/).

Many Chechen-Ingush, who were deported to Kazakhstan in 1944-1957 and lived in this region, spent their childhood and youth here, saw the generosity and care of the Kazakh people, consider Kazakhstan as their second homeland, and always treat the Kazakh people with great gratitude and respect.

One example is the first President of the Republic of Ingushetia, General Ruslan Aushev, who was awarded the title of Hero of the Soviet Union in the Soviet-Afghan war in 1979-1989. In particular, he visited the village of Saumalkol (formerly "Volodarskoe" village of Kokshetau region) of the present-day North Kazakhstan region, bowing to his native land, fellow countrymen, heartfelt words, tears of akim of the region, Kazakh Kumar Aksakalov:

One example is the first President of the Republic of Ingushetia, General Ruslan Aushev's visit to Kazakhstan in 2017, who was awarded the title of Hero of the Soviet Union in the Soviet-Afghan war in 1979-1989. It is especially remembered that when he came to the village bowed to his native land and compatriots, and made to cry the akim of the region, Kazakh Kumar Aksakalov by saying the following heartfelt words:

My dear ones, I was born here, in the Kokchetav region, in this picturesque village, in this house, Ruslan Aushev began his speech to his fellow countrymen. My parents were deported here in 1944, like many Ingush. In those difficult years, the brotherly Kazakh people gave us their shoulders. At that time, the Kazakhs themselves were barely making ends meet, but they did not leave us to the mercy of fate but helped us to survive. We will never forget this. They have already passed on to their children, grandchildren and great-grandchildren what Kazakhstan means to us. And we will pass on the value of our friendship to many, many generations. For us, the Ingush, Kazakhstan has become a homeland, a welcome home! When my eldest daughter married a Kazakhstani, my sister said: "*Leila, we were deported there before, but now we are going to live there!*" Ruslan Aushev, a representative of the Ingush people, recalled. How the Hero of the USSR brought Akim Aksakalov to tears.

During the Stalinist totalitarian system, part of the population of Kazakhstan was also repressed. Therefore, by the decree of the then President of Kazakhstan Nursultan Nazarbayev, 1997 was declared the "*Year of National Peace and Remembrance of the Victims of Repression*". In Kazakhstan, on May 31, the Day of Remembrance of the Victims of Political Repressions, an annual rally in memory of the innocent victims is officially held in all regions. The event will also take into account the fate of the peoples forcibly relocated to Kazakhstan. Exhibition projects on the theme of political repressions are organized in the museums of Kazakhstan to mark this day.

CONCLUSION

The policy of ethnocide against the Chechen-Ingush people by the communist authorities of the Soviet Union in the 1940s, as a result of which some of these peoples remained in the Republic of Kazakhstan and the Chechen people's war against secession from Russia in the 1990s, went down in history as a tragedy not only in the Soviet Union but also in world history. According to some experts, the Russian government, led by V.V. Putin has not been able to defeat the Chechen Republic, no matter how many wars it has waged. This is evidenced by the fact that the republic has a special status, even though it is part of Russia, and President Ramzan Kadyrov

has the authority that is not given to the head of any region of Russia.

However, despite the efforts of the current Russian authorities to provide material assistance to the people of Chechnya, to restore the destroyed city of Grozny, and to restore stability, it will not be able to erase these tragic events from the historical memory of the Chechen people.

These events affected the fate of the Kazakh state and people. Some of the Chechen-Ingush who was forcibly deported to Kazakhstan settled in Kazakhstan and made friends with the local population, accepting Kazakhstan as their "*second homeland*." Kazakhstan contributes to the political, socio-economic development of the republic. During the Russian-Chechen war of the 1990s, the Chechen-Ingush diaspora in Kazakhstan and the people of Kazakhstan provided humanitarian assistance and spiritual sponsorship to the war-affected and refugee population. Some Chechen refugees have once again taken refuge in the republic. The atrocities and massacres committed by the leaders of the Russian state against an entire nation, the suffering of that nation will never be forgotten, passed down from generation to generation. These tragic events, which remain in the minds of the Chechen and Ingush peoples, could at any time lead to the outbreak of interethnic conflict in the Russian Federation, including in the North Caucasus. The Soviet government's forcible eviction of the Chechen-Ingush peoples of the 20th century, the abolition of the autonomous republic, and the continuation of this policy the war waged by the current Russian government against the Chechen people in the 1990s call for a reversal of such tragic events.

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