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E-mail: TurlybekovaAM@mail.ru, Gulya-sgt@mail.ru**HISTORY OF DEVELOPMENT OF NATIONAL POLICY
AND ETHNIC IDENTITY IN THE REPUBLIC OF KAZAKHSTAN**

Abstract. This article discusses the modern world as the kind of ethnic explosion, the concrete manifestations of which are the growth of the significance of ethnic identity, increasing people's interest in their roots, traditions, culture and history. The demand for social balance related to ethnic and cultural specifics has noticeably revived. We can say that ethnic communities are real, stable historical formations, and ethnicity is an important, constantly acting factor of the social development. At different times it manifests in different ways, in the situation of serious social transformations that we are currently experiencing, there is the surge in ethnicity. These contradictions are reflected in the Republic of Kazakhstan due to its multinational composition. On the one hand, there are processes of forming the single identity instead of the national identity, based on the citizenship, and on the other hand, there is growing interest in the national culture and traditions. In the modern society people have the right to choose their ethnic self-determination and freedom of self-identification with the particular ethnic and national community, which is guaranteed by the Constitution of the Republic of Kazakhstan.

Keywords: ethnosocial processes, ethno-national policy, public consciousness, ethnic identification, migration processes, ethnodemographic processes, population reproduction, ethno-cultural identity, national identity, self-determination of the nation.

The relevance of the topic. At the present stage of the development of the Republic of Kazakhstan in the framework of the “third modernization” program, there is new wave of growth of the national consciousness; the strengthening of the scientific interest to the problem. The relevance of the problem is often emphasized by the specialists in the humanities, social and scientific fields, widely discussed in the media. In the article of the ex-Head of State N.A. Nazarbayev “Bolashakka bagdar: rukhani zhangyru-a View to the future: modernization of public consciousness” defines the conditions for the modernization of the public consciousness in Kazakhstan's society. Moreover, the first condition is the preservation of the culture, own national code.

According to the ex-President: “without relying on national and cultural roots, modernization will hang in the air. I want it to stay firmly on the ground. This means that history and national traditions must be taken into account” [1]. Determining the forms and levels of the national consciousness in modern Kazakhstan, it is necessary to take into account the fruits of the ideology of the totalitarian state, which put forward the slogan of forming the single community in the state. The policy, aimed at eliminating of the national disunity has caused significant damage to self-awareness and the formation of the positive ethnic identity, especially among the representatives of small ethnic groups.

In general, the study of issues of the national history and culture, the problem of ethnic identity is inextricably linked with the peculiarities of the population formation on the territory of Kazakhstan.

The issues of forming the ethnic structure of the population of Kazakhstan occupy the special place in the national history, due to the fact that the demographic picture has determined the specifics of the economic, political and cultural development of the region. However, the analysis of the population dynamics since 1939 year is complicated by the poverty of the statistical materials on the natural movement of the representatives of all ethnic groups, characterized by the lack of information about the absolute and relative losses of individual people of the country during the war, about external migrations of some nationalities. However, despite this, the main indicator of the demographic situation in the war and post-war years was the data from two censuses in 1939 and 1959. According to their results, over the

twenty-year inter-census period, the population increased by 45.3%, mainly due to the large migration influx. See the table 1.

Table 1 – Population of Kazakhstan, according to the censuses of 1939, 1959 years

Nationalities	1939 year		1959 year	
	Amount (thousands of people)	Percentage of the population (%)	Amount (thousands of people)	Percentage of the population (%)
Entire population	6395	100	9295	100
Kazakhs	2328	36,4	2787	30,0
Russians	2636	41,2	3972	42,7
Ukrainians	677	10,6	761	8,2
Germans	85	1,3	660	7,1
Other	669	10,5	1115	12,0

The increase in the national composition was due to the different ethnic groups. Especially strong pressure on the ethnic state was exerted by mass deportations. In addition to special settlers, the large number of evacuees from other parts of the country arrived in the Republic. Famous demographer Popkov Y.V. wrote: “brand new, very complicated ethno-demographic situation, firmly and clearly determined for nearly half the century in general, the negative ratio and specific gravity between the indigenous nation and ethnic groups, migrant populations” [2, P.10].

Table 2 – Population of Kazakhstan, according to the 1970, 1979 and 1989 censuses.

Nationalities	1970 year		1979 year		1989 year	
	Amount (thousands of people)	Percentage of the population (%)	Amount (thousands of people)	Percentage of the population (%)	Amount (thousands of people)	Percentage of the population (%)
Entire population	13009	100	14684	100	16464	100
Kazakhs	4234	32,5	5289	36,0	6535	39,7
Russians	5522	42,4	5991	40,8	6228	37,8
Ukrainians	933	7,2	898	6,1	896	5,4
Germans	858	6,6	900	6,1	958	5,8
Other	1472	11,3	1606	11,0	1847	11,3

Despite the migration influx of the population, in general, statistics show the decrease in the rate of the population growth. In 1957-1970 the population increased by 40%, in 1970-1979-by 12.9%, in 1979-1989-by 12.1%.

Due to the fact that the main ethnic groups in Kazakhstan were Kazakhs, Russians and Germans, we should consider the dynamics of changes in the ethical composition on their example. The increase in the number of the Kazakh ethnic group was due to the influence of two main factors: the realization of the reproductive potential of Kazakhs, who was born in the 60s and the immigration of Kazakhs from the neighboring territories. The main population growth among Kazakhs occurred in 1979-1989, which resulted in the change in the ethno demographic situation in Kazakhstan. The last time Kazakhs made up the majority of the population in 1926- 52.7%. In the following years, there was the constant decrease in the specific weight of the Kazakh ethnic group. The 1999 census for the first time after the long period recorded the predominance of Kazakhs over other nationalities (53.4%) [3].

This became possible after the formation of the stable negative balance of the migration growth of East Slavic ethnic groups, when by 1988 the Kazakhs reached the relative majority in the relation to other nationalities, and in 1996 - an absolute majority.

The largest ethnic group in the continuation of practically the entire Soviet period were Russians. Migration flows of the Russian population to the territory of Kazakhstan can be described as continuous, and in some periods even increasing. During the 20-year inter-census period (1939-1959), the number of Russians increased by 1.523 thousand people. Their share in the total population was 42.7% [4]. And in 1970, Russians began to make up 5.522 thousand people (against 3.972 thousand in 1959), according to the 1979 census – 5.991 thousand people. During the subsequent period of the 80-90s the number of

Russians in absolute and relative proportions began to decrease. The decline in the Russian population was due to the termination of its migration to Kazakhstan from neighboring regions, and the beginning of the emigration to the territory of the ethnic homeland.

Galieva A. has insisted: "Among those, who left Kazakhstan on inter-Republican migration in the 1988-1990's, Russians accounted for 52-55% of the total number" [5, P.119]. Large ethnic group consisted of Germans, who were mostly resettled in Kazakhstan after the mass deportation of peoples during the great Patriotic War. Then in 1941-1942 there were more than 400 thousand people of German nationality in the Republic. Russians and Ukrainians were the main ethnic groups in the 1939 and 1959 censuses. According to the 1979 and 1989 censuses, the top three nationalities in addition to Kazakhs and Russians were Germans, leaving the 4th position for the Ukrainians.

In 1959, the growth of the German population was 19.8%, and in the Eastern Kazakhstan their share in the total composition increased by 8.1 times, in the Western Kazakhstan - by 7.5 times, in the Central Kazakhstan - by 7.4 times, and little more than in Northern Kazakhstan [5, P.120]. In the 1960s and 1980s, there was the slight increase in their number in the most regions of Kazakhstan, with the exception of the southern region. The increase was due to the natural growth. Since the 1980s, there has been the strong emigration of Germans outside of Kazakhstan.

The diverse ethnic composition of the population required well-thought-out national policy from the country's leadership. However, history has left heavy pages of the cultural past for posterity, testifying to the disregard of the natural rights of nations and the failure of attempts to preserve traditional spiritual values. The national policy that was implemented seems formal and went against the traditional culture of the ethnic groups. In fact, the systematic policy of internationalization was carried out, which erased certain features between the ethnic groups.

National policy should include processes of the regulation and management, based on the scientific finding of laws, principles, rules of the systems of political, economic, cultural, linguistic, ideological and religious relations within nations and national communities, as well as between them. Thus, national policy is the set of actions, aimed at optimizing national and interethnic relations.

In previous years, the leadership of the national policy was based on abstract, vague tasks and solutions were formulated in the form of parade slogans. Now we need the special targeted programs for the development of the national culture, language, citizenship, migration regulation, and so on.

With Kazakhstan's political independence, the situation has changed dramatically. The tendency to revive the national culture and increase the level of ethnic self-awareness became more and more evident, which, in turn, caused the ferment among the nationalities, living in the republic. The beginning of the aggravation of the interethnic relations in the Soviet period, and continuing to certain extent in the early 90's, required the country's leadership to review the national policy. Gradually, there was the cultural revival of Kazakh, Tatar, German, Korean, etc. people of Kazakhstan. In 1990-1991 alone, 482 Kazakh kindergartens and 155 secondary schools were opened. 49 national cultural centers were established in the republic.

Over the years of independence, the task of strengthening interethnic harmony has become one of the fundamental conditions for the modernization of Kazakhstan's society. The main line of state policy is based on the development of all national groups through the search for compromises and the strengthening of unifying principles. Our country is unique; the uniqueness applies not only to the number of nationalities, but also to their specific weight.

The multinational population of Kazakhstan should be considered by any politician, who wants to enjoy authority among the citizens of the republic. The unique multi-ethnic composition of the state conceals not only the great potential advantages (if the country's leadership conducts an adequate policy), but also the certain potential threats (if this policy is inadequate and provokes inter-ethnic tension). In the conditions of the deepest economic crisis that the post-Soviet republics inherited from the USSR, the potential dangers increased, and social discontent often took the form of interethnic conflicts.

In the past, the national policy of the Russian Empire and the Soviet period was accompanied by the numerous violations of the rights of people, direct genocide and environmental disaster. The peace and harmony of people, which we have been talking about for decades as the fait accompli, did not always correspond to reality. Moreover, they were mostly approved by force or by persistent ideological pressure, which in turn had the negative impact on inter-ethnic relations. The development of interethnic relations after Kazakhstan gained independence by radical changes in the role of the state and political institutions, economic reforms, and transformations of the spiritual and ideological life. Attention to the problem of civil and ethnic identity has increased.

It seems that the national identity can be clearly traced in the difficult moments for the ethnic group, where the impulse is given to search for the grounds and ways to strengthen or restore the national identity, to formulate the values for living. Obviously, the national identity is the nurturing environment that forms the consciousness of the people, but the awareness of each nation is impossible outside and independent of its own history, based on the experience of the past and the interests of the future.

Ethnic identification is understood as the psychological process of the identification of an individual with an ethnic community, which allows learning the necessary behavioral stereotypes, lifestyle norms and cultural values. Foreign research scholars used the concept of ethno-cultural identity and defines it as the complex socio-psychological phenomenon that implies both the individual's awareness of community with the local group, based on shared culture, and the group's awareness of its unity on the same grounds, psychological experience of this community, as well as individual and collective forms of its manifestation [6]. Thus, the concept of identity acts as the complex set of moral and psychological, socio-political, spiritual and cultural characteristics of the individual.

Identity is formed on the basis of the corresponding national paradigm, at the intersection of national-historical, socio-psychological, socio-cultural, political-cultural, and other spheres. Its content includes the established features of the national culture, ethnic characteristics, customs, beliefs, myths, moral imperatives, etc. It is closely related to the concept of "national character". Here we are talking about people's ideas about themselves, their place in the world. National identity integrates internal and external components. It is especially important to match the external and internal, form and content, manifestation and essence. The inner sense of identity implies an essential identity, kinship, common basis, single beginning [7, P.25].

In the conditions of sovereign Kazakhstan, new round is taking place in the understanding and manifestation of the ethnic identity, which is characterized by the process of resuscitation of the ethnic component. At this stage, there is the process of recovery of the Kazakh population.

Таблица 3 – Ethnic structure of the population of Kazakhstan 1979-2015 years

Ethnoses	1979 Thousands people	%	1989 Thousands people	%	2015 01.01.2015 Thousands people	%
Entire population	14709508	100,00	16222324	100,00	17417673	100,00
Kazakhs	5282481	36,7	6486029	39,9	11497349	66,01
Russians	6019391	40,9	6092377	37,6	3666081	21,05
Ukrainians	900343	6,1	946967	5,8	181958	1,04
Germans	900240	6,2	878184	5,4	295436	1,7
Uzbeks	262960	1,8	330417	2,03	534968	3,07
Tatars	314065	2,13	322338	1,98	202977	1,17
Uighurs	147676	1,0	181155	1,11	251525	1,44
Belarusians	181821	1,23	178325	1,0	59074	0,34
Koreans	92516	0,62	101366	0,6	106287	0,61
the Greeks	50125	0,34	46448	0,3	–	–
Jews	22762	0,15	17515	0,10	–	–
Other nationality	535128	3,6	641203	4	622018	3,6

In 2018, the Kazakh population was 67.47 % of the total population of the country, Russians - 19.76%, and Uzbeks - 3.18% [7].

Materials and methods of research. The research methodology is based on the dialectical method, freed from materialistic or idealistic monism and based on the pluralistic, multilinear interdependence of all social phenomena. We also used the method of dialectical interdependence and interaction of methods: theoretical and empirical, historical and logical, induction and deduction in the study of the formation and development of ethnic identity in our country. The theoretical basis is based on existing theoretical and empirical publications on ethnic identity and ethnic component. The study was comprehensive and based on available sources of information on the adaptation and integration of ethnic identity. This study is based on statistical data published by official statistical agencies of the Republic of Kazakhstan, the World Bank and the International organization for ethnic identity, as well as data from international research

centers and institutes that publish the results of sociological surveys. The paper uses descriptive-analytical and historical research methods, the method of observations and analysis of documents. The research methodology consists of two stages: the first stage uses official statistical data to analyze the current ethnic identity situation in the Republic of Kazakhstan. At the second stage, the measures taken by the Government of the Republic of Kazakhstan to provide ethnic identity and national policy.

Research results. Thus, the positive ethnic identity of the Kazakhs has been formed, which is manifested in the ethno-demographic restoration of the titular population, peaceful, balanced policy in inter-ethnic relations, and the revival of the national history. Ethnic feelings and social attitudes of Kazakhs should be aimed at active identification with their ethnic community and pride in the success and achievements of their ethnic group, which will help to strengthen the sovereignty of Kazakhstan [8, P.81]. However, the processes of ethnic self-identification, of course, become covered not only the Kazakh population, but also the representatives of other ethnic groups, living on the territory of the country. Kazakhstan is implementing the policy, aimed at the widespread adoption of the traditional values of absolutely all ethnic groups. Established on March 1, 1995, the Assembly of People of Kazakhstan, as an important element of the country's political system, aimed to consolidate the interests of all ethnic groups, to ensure strict observance of the rights and freedoms of the citizens, regardless of their nationality [9, P.91].

Identity as the personal education, as the Central core of a person's self-consciousness, is formed as the result of the clear self-determination of the individual, the choice of life goals, values and beliefs. Ethnic identity is the personal formation that is an integral part of the person's social identity; it is the symbolic means of uniting with one ethnic group and distancing oneself from others; it is the complex set of ethnic ideas, feelings, based on belonging to an ethnic community, as well as individual behavioral strategies in inter-ethnic relations [10, P.5].

Conclusion. In the conclusion it should be noted that the positive ethnic identity is the personal education, which includes the positive image, awareness of the ethno-cultural characteristics of the ethnic group, sense of cohesion, emotional commitment to the ethnic group and general satisfaction with the ethnicity, which is combined with the positive assessment (value attitude) of other ethnic groups and their cultures. Positive ethnic identity contains positive ethnic attitudes towards interaction with other ethnic groups; it is the basis of tolerant behavior of the individual in interethnic contacts. This aspect of identity becomes especially relevant in the context of Kazakhstan, where it is important to take into account the national characteristics of not only the indigenous people, but also other ethnic groups that consider Kazakhstan as their homeland, at the same time feeling the sense of belonging to the national culture of the ethnic group. The determining factor in the formation of the positive ethnic identity is the overall level of the development of self-consciousness of the individual, especially among the younger generation.

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ҚАЗАҚСТАН РЕСПУБЛИКАСЫНДАҒЫ ҰЛТТЫҚ САЯСАТ ПЕН ЭТНИКАЛЫҚ БІРЕГЕЙЛІКТІҢ ДАМУ ТАРИХЫ

Аннотация. Бұл мақалада қазіргі әлемдегі этникалық жарылыстың бір түрі ретінде қарастырылады, оның нақты көріністері этникалық сәйкестіліктің маңыздылығын арттыру, адамдардың тамырларына, дәстүрлеріне, мәдениеті мен тарихына деген қызығушылығын арттыру болып табылады. Этномәдени ерекшелікке байланысты әлеуметтік теңгерімге деген қажеттілік айтарлықтай жанданды. Этникалық қауымдастықтар нақты, тұрақты тарихи құрылымдар деп айтуға болады, ал этникалық қауымдастық әлеуметтік дамудың маңызды, тұрақты факторы болып табылады. Әр түрлі уақытта бұл әртүрлі жолдармен көрінеді, біз қазір болып жатқан күрделі әлеуметтік өзгерістер жағдайында этникалық шиеленістер орын алады. Бұл қарама-қайшылықтар Қазақстан Республикасында оның көпұлтты құрамына байланысты көрініс табады. Бір жағынан, азаматтыққа негізделген ұлттық бірегейліктің орнына бірыңғай бірегейлікті қалыптастыру процестері жүріп жатыр, ал екінші жағынан, ұлттық мәдениет пен дәстүрге деген қызығушылық артып келеді. Қазіргі заманғы қоғамда адамдар өздерінің этностық өзін-өзі айқындауын таңдауға және нақты этностық және Ұлттық қоғамдастықпен өзін-өзі сәйкестендіру еркіндігіне құқылы, бұған Қазақстан Республикасының Конституциясында кепілдік беріледі. Бұл процестер жеке ұлттың егемендік, мемлекеттік тәуелсіздік жағдайындағы жаһандану процестеріне қарсы тұруының мысалы болып табылады.

Түйін сөздер: этноәлеуметтік процесстер, этноәлеуметтік саясат, қоғамдық сана, этникалық сәйкестендіру, көші-кон процестері, этнодемографиялық процесстер, халықтың өсімін молайту, этномәдени бірегейлік, ұлттық бірегейлік, ұлттық өзін-өзі анықтауы.

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ИСТОРИЯ РАЗВИТИЯ НАЦИОНАЛЬНОЙ ПОЛИТИКИ И ЭТНИЧЕСКОЙ ИДЕНТИЧНОСТИ В РЕСПУБЛИКЕ КАЗАХСТАН

Аннотация. В данной статье рассматривается современный мир как своеобразный этнический взрыв, конкретными проявлениями которого являются рост значимости этнической идентичности, повышение интереса людей к своим корням, традициям, культуре и истории. Заметно возродилась потребность в социальном балансе, связанном с этнокультурной спецификой. Можно сказать, что этнические общности- это реальные, устойчивые исторические образования, а этничность- важный, постоянно действующий фактор общественного развития. В разное время это проявляется по-разному, в ситуации серьезных социальных преобразований, которые мы сейчас переживаем, происходит всплеск этничности. Эти противоречия находят свое отражение в Республике Казахстан в силу ее многонационального состава. С одной стороны, происходят процессы формирования единой идентичности вместо национальной идентичности, основанной на гражданстве, а с другой- растет интерес к национальной культуре и традициям. В современном обществе люди имеют право на выбор своего этнического самоопределения и свободу самоидентификации с конкретной этнической и национальной общностью, что гарантируется Конституцией Республики Казахстан. Указанные процессы являются примером противостояния отдельной нации процессам глобализации в условиях суверенитета, государственной независимости.

Ключевые слова: этносоциальные процессы, этнонациональная политика, общественное сознание, этническая идентификация, миграционные процессы, этнодемографические процессы, воспроизводство населения, этнокультурная идентичность, национальная идентичность, самоопределение нации.

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