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Phenomenon of mass migration during the famine years: existential experiences in the kazakh worldview

In 1932-1933, as a result of the famine in the USSR, there was a tragic transition from the Kazakh land to near and far countries. As a result of the sedentarization, the Kazakh people not only underwent a transformation of their national identity, traditions, and original spirit, formed over many centuries, but also as a nation, they were on the verge of disappearing from the historical scene of humanity. The “Great relocation” who migrated to the countries of the near and far abroad are distinguished by their difficulties. It is necessary to take into account the traditions and customs of other countries, to get used to the language and mentality, to find work in a foreign place, which caused significant contradictions. However, thanks to perseverance and the vast majority of descendants returned to their native land. The article describes the problems of rapid relocation that took place as a result of the struggle of the Kazakh people for existence and the consequences of the famine years. Special attention was also paid to the mass migration of the Kazakh country, which as a nation is on the verge of total extinction, especially from the consequences of famine to other countries. Although the phenomenon of mass migration during the famine years has been studied in the historical field, there is no philosophical discussion. Therefore, the study of the existential nature of the causes and purpose of leaving one’s own country and land involuntarily and moving to one’s own country requires interdisciplinary discussion. This will allow us to take into account the interests of our compatriots who have returned to their historical homeland.

Keywords: hunger, migration, struggle for existence, existential thinking, suffering, human existence.

Introduction

The more nations live on earth, the more dangers await them. There are also representatives of nations that are not able to cope with difficulties. They are on the verge of extinction.

The problem of mass migration is studied by various branches of sciences, in particular, history, sociology, anthropology, political science, economics, demography, and law. This process leads to a large number of scientific opinions about the mass migration, on the one hand, it leads to a discrepancy in their opinion. The strategies adopted by different countries regarding the mass migration and their evaluation are also full of conflicting opinions. However, our goal is to analyze the phenomenon of mass migration from a socio-philosophical point of view.

In order to preserve the soul, more than a million of our compatriots from the Kazakh land were forced to move to countries near and far abroad. We can’t say that it was good there. Other people waited with their difficulties. This is primarily a completely different solar, climatic feature. Lack of work. Menial work is all that was. There is also an alien worldview, language, traditions...

It is evident that the process of “relocation” is a phenomenon deeply rooted in Kazakh history and experience. Nevertheless, the population leading a nomadic traditional way of life moved seasonally to regions favorable for animal husbandry. Formed a certain trajectory. Going abroad, retreating from your land, looking at someone else’s land is a non-existent feature.

Nevertheless, a person doesn’t intend to destroy the passion for life, showing tolerance, no matter what difficulties he has. Resigned to fate, he is ready to withstand all the tests for the good of life. This should be caused by the desire for the ESSENCE of LIFE. Here comes to mind the phrase of F. Dostoevsky: “Man is a being who inclines to everything”.

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Materials and methods

This article is based on archival documents and historical and scientific researches in order to implement the historical-dialectical method. In addition, the method of in-depth interviews was used to identify existential concerns. Also, these methods are the empirical basis for studying the state of people during mass migration. Thus, the study of the problems of Kazakhs' mass migration to other countries in the last century will become a leading tool for understanding existential experiences. As a result of their struggle for existence, the meaning of human life is determined to a phenomenological degree.

Literary review

The theme of famine, the phenomenon of mass migration, requires a comprehensive study in a philosophical context. Despite the fact that a number of works on refugees who have massively migrated to other countries from the Kazakh land have been published in Kazakh academic publications, there are still many problems that require interdisciplinary research, not only in historical terms, but also in other scientific areas. Each of the historical events of the late 1920s — early 1930s is in its own way a separate topic for research. For example, there are works that reveal the topic of Kazakh refugees, but they are not systematized from a philosophical point of view. There are also enough writers who have written about hunger and mass migration in the journalistic direction. This problem has been studied at the historical level by a number of Kazakhstani and foreign researchers: M. Kozybaev, K. Nurpeisov, T. Omarbekov, M. Koigeldiev, J. Abylkhozhin, K. Aldazhumanov, G. Sapargaliev, V. Grigoriev, B. Ayagan, Z.G. Mendykulova, J. Kydyralina, K. Iskakova, M. Sydyknazarov, V. Mikhailov, V. Sergeychuk, S. Wheatcroft, M.B. Olcott, Robert Conquest, Sarah Cameron, Isabel Ogenne.

In the works of Kazakhstani scientists, such as A.N. Nysanbayev, S.E. Nurmuratov, G. Esim, B.M. Satershinov, Sagat Zhusup, A. Abdraimov, D. Raev, A. Koranbek, U.K. Sarsembin, one can get acquainted with the research of the philosophical direction on the phenomenon of hunger and mass migration.

Any coup is a longing for infallibility

One instant of deprivation and the compulsion to abdicate, earned by honest work, was the prologue to rebellion on the metaphysical and empirical levels. For a people who firmly adhered to nomadic traditions, sedentarization was a meaningless act. The uprising that arose against settlement and atheistic teaching led to the Kazakh rising against the Soviet government.

What do we call a person who resolutely shouts “No” in this context? They are a rebel. In this act of rebellion, a nascent consciousness emerges — a sudden, vivid realization that there is something within the individual that they can identify with, even if only for a moment [1; 127].

“The people who had lived by their traditions for thousands of years rebelled when they were forced to break from those traditions and had their property seized”. Below is shown a table of the peasant uprising of those years:

T a b l e

Date	Incidents	Leaders
1929	Riot in Kostanay district	Talip Musabaev
1929	Riot in Syrdarya district, Bostandyk district	A. Bekezhanov, S.Kadiev, A. Smagulov
1930	Riot in Sozak district	S. Sholakov
1930	Riot in Zhetysu	E. Zhanbaev, K. Kaliev and G. Satyrbaev.
1930	Riots in Aktobe, Kostanay, Kyzylorda districts	A. Kanaev, Zh. Baimbetov, M. Samatov, I. Satybaldin
1930, 20 th of February	Riots in Oskemen, Zyryan districts	
1931	Riot in Mangystau	

Of course, the Soviet authorities, who were dripping blood from their swords, did not spare them. They terrorized them [2].

The people were not killed in vain, they did not tolerate it, and rebelled. In addition, during the famine years, there were riots in Adai, Irgiz, Karakum, Abraly, and Shokpar. The largest riot took place in the Aksu-

Buyen district, the leader of which was Beisetbay Kiliyev. Throughout Kazakhstan, from the autumn of 1929 to the end of 1932, there were bloody riots involving more than 80 thousand people.

Despite experiencing severe hunger, the Kazakhs refrained from eating small animals. Garifolla Yesim explained this behavior as a reflection of the Kazakh mentality. He found a lot in common between the character of Kazakhs and the character of horses. Quote: “History must be known so that all this does not happen again” [3].

Mass migration

On December 7, 1929, the strategic program “confiscation of the property of the rich and semi-feudal lords” came into force.

This process undoubtedly corresponds to the logical sequence of steps taken by the First Secretary of the Central Committee of the Communist Party of Kazakhstan F.I. Goloshchekin on the settlement of Kazakhstan’s rural areas. After the land reforms carried out in 1924, when it was necessary to encourage the reorganization of the first authorities in settled cattle and semi-agricultural areas and villages, as well as to advise the population in conditions of mass settlement, the Central Committee conducted a campaign to identify the most influential families in the rural environment, which, according to the leaders, was a class of “large rich-semi-feudal lords”. Debaization, that is, the elimination of the “tore” who served in the highest power structures of the pastoralists, is also aimed at displacing the political elite that could compete with the new power at the level of its lowest administrative echelons (district and village) [4; 1].

Another great tragedy that occurred during the famine was that he left his native land, where blood flowed from the umbilical cord, and moved to another country to live. This is also a form of metaphysical rebellion as a result of the struggle for existence. The Kazakh people, who firmly adhered to the principle of “Bas aman bolsyn” the meaning is “be alive and safe”, managed to preserve not only the family, but also the entire nation in this way. “In 1929–1931, there were 372 uprisings in Kazakhstan, in which about 80 thousand people took part, and all them ended tragically. And its end continued the process of mass migration of the population outside the Republic, including abroad. Only in the period from the beginning of 1930 to the middle of 1931 about 281,230 peasant farmers moved from Kazakhstan, a significant part of which moved to China, Iran and Afghanistan. In total, 1 million 130 thousand people moved outside the Republic during the famine years, of which 676 thousand left permanently and 454 thousand returned to Kazakhstan” [5; 243].

Thus, the experience of separation from their native country, the behavioral strategy in the host country and the subsequent self-awareness (self-identification) of those who became part of mass migration significantly differs from the same characteristics of those who emigrated as part of a small group united by kindred, friendly, professional, confessional ties or a community of cultural and ideological order, or emigrants /refugees/expelled/non-returnees — singles. First of all, the degree of responsibility for the decision taken and its existential consequences are interpreted in different ways, which, in turn, is reflected in the role assumed and for oneself “for the future” during the emigrant period. Awareness of one’s belonging to the emigrant “mass” can lead to a sense of anonymity within that group, automatically diminishing personal responsibility for one’s own life and enabling individuals to shift that burden onto others. As a result, a certain type is formed: an emigrant person is a mass, whose identity at the individual level is very vague, rigidly situationally conditioned and has a pronounced tendency to submit to the so-called “herd feeling”.

Goloshchekin’s understanding of the essence of the move can be traced in his speeches: “The Kazakh has not left anywhere except his village, does not know any way except the way to his relocation, now he is moving from one district to another inside Kazakhstan, interfering in the work of Russian, Ukrainian collective farms, in farm buildings of the Volga region and Siberia. Of course, such a mass migration changes the economy and everyday life, destroys the old way of life, as a result of which the traditional economy is destroyed. Not at a loss. They — the nationalists — see in this only the tragic, destroyed sides of the economy, others — the “left” — only counter-revolution [6; 275].

By Talas Omarbekov: “There were those who said that 1 million people fled to China. As it turned out, the number of people who left for China does not reach 100 thousand. This became known from documents that reached the archive from the Chinese intelligence agencies. Xinjiang began issuing passports to the country in 1930, when people were registered. Then the number of those who passed through our side is recorded”, the historian says [7].

Those who moved to neighboring regions on the territory of the USSR experienced even more difficulties. Dissatisfied with this influx of starving and often aggressive Kazakhs, the leaders of other republics demanded that Goloshchekin take back all the Kazakhs — but he constantly sent telegrams that “there is noth-

ing to feed these people”. According to the laws of that time, he (Goloshchekin) was not even mandatory: all Kazakhs who did not join the collective farm or left it were automatically excluded from any share. In cases where it was impossible to earn money, and food, if it was issued only by the state, in fact, this meant only one thing — a slow death punishment [8].

An important factor for the formation of emigrant identity is the attitude to the culture and language of the country of origin. Awareness of them as an unconditional value that must be preserved in any circumstances, based on self-identification exclusively with the native culture, contributes to the experience of mass migration as a high mission and perception of oneself as a chosen one messenger/guardian, significantly complicating the process of assimilation in the country of residence up to the complete exclusion of such a possibility, in some cases becoming the reason for voluntary repatriation. The desire to assimilate at any cost and as soon as possible, which is based on a conscious rejection of the culture of exodus, on the contrary, results in a fundamentally erroneous perception of mass migration as an opportunity to start a new life in a “new homeland” that has significant advantages over the first economic, ideological, cultural order. The third option — recognition of the equal value of the culture of the country of origin and the country of residence — allows self-identification with both, which, in turn, allows you to develop a completely successful life strategy with rational consideration of the positive and negative sides of both cultures. The fourth option — the attitude to any national culture as an equal component of a single world culture, which determines the opportunity to live in any country as an existential attitude — removes an individual from among emigrants, making him a citizen of the world.

Mass migration is a serious, global and very significant decision. It will affect your whole life — in fact, it will make you part of another world: new acquaintances, new surroundings, a new job, a new home, and so on. It is the scale of the choice to be made that becomes the main obstacle for us: It’s challenging to make decisions about changes that will completely transform everything, and it’s entirely unclear which direction to take. It’s difficult — and perhaps not necessary.

Philosophical narrative

Of course, it’s not very pleasant to feel like a stranger in the country. Especially when the locals are negatively opposed to foreigners. Firstly, do not be afraid of oblique glances. Secondly, there are intolerant people in any country.

Obviously, any country is against refugees from outside, there are several reasons for it:

- introduces alien cultural values and worldview;
- unrest among the indigenous population;
- can be a carrier of various infectious diseases;
- for a living wage, they can engage in illegal, prohibited actions.

For example, recently, due to political changes in Afghanistan, Afghan citizens are being evacuated to neighboring countries or near and far abroad. A striking example of the relevance of mass migration is the current situation in Ukraine. In this regard, residents of many countries express concern that due to the arrival of refugees, they can undermine the internal stability and tranquility of the country and provoke the growth of drug addiction.

Colonization usually does not break or destroy traditional forms and directions of management, especially in the agricultural sector. On the contrary, its volumes for export to the metropolis are increasing (processing factories can be opened, mining industry can develop, etc.). In Kazakhstan, the idea of the expediency of a broad transition to agriculture was imposed. During the period of colonization, the system of nomadic (distilling) animal husbandry was broken, which was and could be as effective as possible in the arid zone. At the turn of the XIX–XX centuries. only a small part, and in the 1930s. the main part of the nomads lost the opportunity to earn a living by the usual method, which led to the impoverishment of a huge mass of the population, which previously, thanks to animal husbandry, had food, produced clothing, household items, housing, and sold surplus. Thus, colonization led to the destruction of an effective traditional form of management, the scale of development of which has not been achieved over the entire subsequent period and has not been achieved so far.

Roza Baglanova, the crown jewel of the Kazakh people, national artist of the USSR, people’s hero, who moved to Tashkent in a tumultuous period, said: “I am grateful to eat black bread and drink black water. All I want is to give peace to my country, my land, and my people, and let the terrible massacre that we saw no more” [9; 12]. The famine was not caused by any natural phenomena, it caused by human-made actions.

To provide an empirical basis for our article, we decided to interview a descendant of a Kazakh family that migrated abroad during the famine.

Ainuddin Muradi is the real name of his parents Aydin Muratuly. The Afghan policy of the pa, in the birth certificate it is written that according to the Afghan traditions of Ainuddin. He was born in the Kunduz district of Afghanistan, in the Imam Sahib district. The winner of the 2016 interstate grant allocated by Kazakhstan for the youth of Afghanistan. In the same year, he was enrolled in the Faculty of Pre-university Education of the Al-Farabi Kazakh National University to study the Kazakh language together with Afghan youth. Nevertheless, for Aydin Muratuly there were no difficulties in learning the Kazakh language correctly. Because his family spoke Kazakh. After graduating from the preparatory faculty in 2017, he received a referral to the specialty "Information Systems" of Karaganda Polytechnic University. Last year, in 2021, he graduated from the university with honors.

As a result of the famine caused by the confiscation, Aydin's ancestors, together with the crowd, follow the nomads. Remembering what his grandfather had told him, Aydin continued the conversation as follows: — The First Street in 1928 passed from raw materials to Uzbekistan, and then to Tajikistan. In 1932, they stayed in the village of Kurgan Tube and Sim of the Tajik country, and the following year they went to Afghanistan. My older father's cousins moved to Iran due to lack of work. Grandfather found service in the Kunduz land of Afghanistan, dug a ditch, organized the delivery of water through the ditch. "I don't know", he said. My grandfather lived in Afghanistan, in the village of Kunduz. During his studies in Kazakhstan, Aydin Muratuly visited relatives living in the Turkestan region and brought sacred soil from Kazakhstan to his grandfather's necropolis. In 2018 he received the status of an ethnic Kazakh, in 2019 he received the citizenship of Kazakhstan.

Another example is that among those who joined massive migration during the Famine years, there were also the grandfathers of Haji Akbar Ayubi. Akbar Ayubi currently lives in Denmark. Akbar Ayubi is the head of the Kazakh Center in Denmark. On the eve of "Nauryz Meirami", he performed a significant role and organized events. In the years of famine, the great fathers moved to the land of Afghanistan. During the Afghan war, which began in 1979 by the Soviet government, he involuntarily moved to Iran. In 1985, he moved to Denmark.

Another interview was taken with Ablaihan Sherzatovich, a resident of the Kazakh village "Alash" which is located 35 kilometers from the Turkish city of Izmir. The Kazakh farm "Alash" is located to the right of the border of the Kemalpasha district on the Izmir-Ankara road, about 4 kilometers away.

The farm is located at the foot of Mount Nif, in a wooded area with olives, pines and various fruit trees. History of the Kazakh village in turkey.

Şirzat Doğru, a Kazakh lived in Turkey and was forced to leave his homeland due to the crossing of East Turkestan to the Chinese border. He was born in 1935 in the East Turkestan Region of Kazakhstan and died in Turkey in 2019. Their route "The Great Kazakh Migration", which accompanied about 18 thousand Kazakhs, began in 1949 and lasted 2 years. They surpassed the Taklamakan desert and the Himalayas, reached India and arrived in Turkey only in 1954. He emigrated to Turkey in order to preserve national identity and religious outlook. They were very warmly welcomed in Turkey. Şirzat Doğru, understanding the traditions of forgotten ancestors as a sacred duty, sought to revive the Turkish land as a common Turkic culture.

Şirzat Doğru acquired in 1987, near Izmir, a valley resembling the Altai Mountains, for the maintenance of mares in order to produce kumiss, a national drink coming from ancestors, and create a common "big kyiz yui" (a conical nomad's tent in Central Asia) to continue the positions of the Kazakh fire hearth. First, he built the big kyiz yui. In the Kazakh worldview, kyiz yui is very sacred. Entering the kyiz yui, people got acquainted with Kazakh traditions and settled in the house in suitable places according to their age and position. In addition, looking at young people in national costumes riding horses near the kyiz yui, you imagine the Kazakh landscape. In this regard, the Turkish press gave this Kazakh village the name "Little Kazakhstan" and "Kazakh Valley". The "restaurant of Central Asia" works in this farm. The restaurant serves traditional Central Asian dishes, including Kazakh, Uzbek and Kyrgyz cuisines of the Turkic people. The most important of them are meat, koumiss, roast boursaks, kazy, noodle soup, vegetables with veal, Uzbek pilaf, dumplings, fried chicken and others. Delicious yogurts and cheeses made from specially prepared sheep's and goat's milk are also sold.

Another interesting situation on the farm is horses breeding. Horses, the most dominant motif in Turkic culture of Central Asia, are essential to the Kazakh valley. Visitors to the Kazakh aul "Alash" have the opportunity to ride horses in the arena and explore the vast territory of the farm and the surrounding forest.

Kumiss is the oldest national drink of the Turks made from horse milk. Kumiss is a yeast and slightly alcoholic drink with a juicy kefir consistency. The department for the production of kumiss “Alash”, located on the farm in the Kazakh valley “Alash”, is the first and only department for the production of kumiss in Turkey.

Şirzat Doğru is survived by 7 children, 15 grandchildren, 5 great-grandchildren. In 2010, Şirzat Doğru wrote and published a commemorative book “Alaş Kazak vadisi tarihçesi”. In an interview with the son of Şirzat Doğru Abylaykhan and in an excerpt from this book, we decided to present some events as an experience of existential experiences: — In Tibet and in the Himalayan mountains, how many people died, also in India and Pakistan... many died from diseases and ailments, infectious diseases, too. For example, there are 6 people in a family, if one died today, and another died on the second day, so there were also cases when the whole family could die within a week. Some dynasties have completely died out. Even if someone survived from such dynasties, unable to withstand the suffering and experiences, in the end they finally lost consciousness... I remember being bombed from the sky in the Himalayas. All I remember are the sounds of airplanes and the loud screams of women. In addition, an unknown disease appeared among us, and people became swollen. Some were so swollen that they could not be lifted even on horseback. We had to leave them on the rocks among the mountains. So many Kazakhs died in the steppe. Seeing that we were leaving them to certain death, we cried, we could not hold back our tears. We left water with a kettle next to them and went on. And imagine, your loved one, who has known you since childhood, looks at you with wide-open eyes and says: “Don’t leave me, don’t leave me!” (“Don’t leave me here, please!”) But we must go forward, and did not stop to save the children, no matter what. These circumstances left a terrible pain in the soul of a person. People went crazy and shouted, “Allah, take me!” But all the same, in the end they went crazy. Later, when we got to Kashmir, we dug up the earth to go deeper into them, put them in the same pit, gave them water and food and left. Later, when we got to Kashmir, we dug up the earth to go deeper into them, put them in the same pit, gave them water and food and left. Otherwise, it would be possible to commit suicide or harm others. How many graves are left in the Indian city of Muzaffarabad, in the Pakistani city of Tarnawa. Although about 18 thousand Kazakhs came from Altai, only a third of them reached Turkey. These cases were 1941-1942... But, in the end, our grandfathers experienced unprecedented joy when they found a place where they could pray and work honestly without being afraid of anything.

This is the narrative of the descendants of the population who migrated massively to other countries during the years of the Holodomor. The Holodomor of the past century is not just a tragedy of one family, but a phenomenon that became a national tragedy. How do the descendants of Kazakhs, who migrated massively during the years of famine, assess their own situation today? How many people left their native land because of hunger, went over the mountain pass, ended up on the street in another country? As soon as times began to improve, society began to stabilize, and many compatriots returned to the country, burned incense, pressed their foreheads to the Earth, worshiped their homeland, kissed the ground. Thank you. Famine is a historical event caused by a political regime, not by any natural disaster. All descendants of Kazakhs who moved to other countries during Mass migration are currently dreaming of visiting Kazakhstan. Of course, one side is the dream of the ancestors, the upbringing they gave. Moreover, in the Kazakh worldview, the soil is more sacred. This is the reason to firmly adhere to the national language, traditions, and religion. These are the narratives of the descendants of those who moved to other countries during mass migration.

In Soviet times, the Kazakh people lived for more than 70 years, which led to the destruction of language, religion, customs, traditions, and spiritual codes. Only after gaining independence, when we got our hands on our language, we began to revive our spirituality and trying remember our Lost World. Since the flag of sovereignty was raised, times, society, and people have changed significantly. The time of independence has come. In this case, the time seems to have served as a restoration of values [10; 29].

One of an American researcher published results of his own 8 years work “The Hungry Steppe. Famine violence, and the making of Soviet Kazakhstan”. Due to updating facts from the Kazakh and Russian National Archives he researched the important problems. On the 195-page of the paper it was said: “Only when most of Kazakhs, barely forgotten by hunger, learned that their traditional way of life had not failed” [11; 195] and it was the quintessence of this study. The true consequences or the intended purpose of this cheerful social practice can also be called the “result”. That is, the consequences of the principles of hunger and atheism led to the fact that the Kazakhs moved from their lands to the process. In the Turkic worldview, the soil is very sacred. The concept of sacred geography has long been formed in the Kazakh worldview. The main goal of the Mass Migration was a phenomenon that arose as a result of vital activity in order to preserve offspring and preserve the religious worldview in memory. The variability of society is a dialectical

pattern. Today, the Kazakh people, who have established themselves in the Great Steppe, have determined their utopia and “Zheruyuk” (Utopia) by raising the blue flag of sovereignty.

Existentialist thinker K. Jaspers says, “Human history disappears from our memory. Only scientific discoveries bring us closer to it in a certain degree” [12, 28]. Or, M. Heidegger states, “The evidence of human existence and the acceptance of its exact fulfillment indicate the freedom of choice. It reveals the need to understand the necessary world and to connect oneself with it through higher demands. Giving the ability to speak to humans is necessary for possessing history” [13, 39]. Articles shed light on the mass exodus during the Holodomor era. Scientific works are being studied in historical and philosophical aspects. This is the true way of discerning the value of the Great Murata, who sought to save the nation, the millions of sacrifices made during the years of famine, the hopes that have perished for the sake of cruelty, the wealth that has been lost to the mercy of ancestors. The times are changing. Nevertheless, national statistics — they are the mainstay of historical statistics. The goal is to preserve the historical statistics, to remove its fragility, to protect the legacy of the current national statistics, and to move towards the future. The key to understanding the transition from slavery is the knowledge of the past. Reason: “Only the national soil grows national wealth”. “Introducing freedom into the order of the day means giving oneself the external pace and breadth, thereby creating a fabric of various states and peoples. Therefore, each nation is a unique seller of spirit rolls. Spirit is a specific stage reached by history and its knowledge” [14, 483].

Conclusion

No matter the issue on which you draw conclusions and make suggestions, it inevitably creates its own set of problems. The phenomenon of mass migration that occurred during the famine is a historical fact. At present, the descendants of Kazakhs who migrated to other countries are returning to their historical homeland. The Kazakhs have never moved beyond the wintering, which they formed within their framework. In his experience of mass migration, he managed to form a certain trajectory. Any move requires careful training, experience. Of course, the process of mass migration is changing the economy, destroying the old life, changing the old requirements. The transition from a certain degree to another quality affects the formation of existential thoughts, causing significant changes in the human worldview. Therefore, the process is based on the transformation of a person’s own life. This is what motivates a person to create his own being anew.

The Famine of the last century was not only a tragedy for one family, but also a tragedy for a whole nation. So many people left their homeland because of hunger, forced to move to another country. After the time was fixed, when the society began to stabilize, so many relatives returned to the country, burned the core, touched the ground on the forehead. During the last 30 years our native researchers call these historical experience “The Holodomor”. Also, one of the opinions that the Holodomor, as well as atheistic teachings, are human actions. This is the saddest thing.

The phenomenon of the mass migration, which took place as a result of significant changes that took place in the 20th century, is a general social problem. Despite the fact that many of our compatriots who longed for the breast of their native land did not achieve their dreams, the vast majority of their descendants realize the ideals of their ancestors.

Historical consciousness, shaped by the continuity of generations, reflects the worldview and traditions of the entire nation. It is the responsibility of each generation to recognize and preserve this consciousness in its essence, ensuring that its lessons are not lost.

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Ашаршылық жылдарындағы үдере көшу феномені: қазақ дүниетанымындағы экзистенциалық толғаныстар

1932-1933 жылдары КСРО-да ашаршылықтың салдарынан, қазақ жерінен еріксіз түрде алыс-жақын елдерге үдере көшу қайғылы оқиғасы орын алды. Седентаризацияның нәтижесінде Қазақ елінің сан ғасырлар бойы қалыптасқан ұлттық болмысы, дәстүрі, төл рухы трансформацияға түсіп қана қоймай, Ұлт ретінде адамзаттың тарихи сахнасынан жоғалудың аз алдында қалды. Алыс-жақын елдерге қоныс аударған Ұлы көш өзіндік қиындықтарымен ерекшеленеді. Өзге елдің салт-дәстүрімен санасу, тілі-діліне дағдылану, жат жерде қызмет табу айтарлықтай қайшылықтарды туғызды. Дегенмен, төзімділік пен табандылық танытудың арқасында, ұрпақтарының басым көпшілігі туған жердің топырағына оралды. Мақалада ашаршылық жылдарындағы Қазақ ұлтының шеккен зардаптары мен тіршілік үшін арпалысы нәтижесінде орын алған үдере көшу мәселесі баяндалған. Сондай-ақ, Ұлт ретінде бүтіндей жойылып кетудің аз-ақ алдында тұрған қазақ елінің, әсіресе ашаршылықтың зардабынан өзге елдерге үдере көшу мәселесі басты назарға алынды. Ашаршылық жылдары үдере көшу құбылысы тарихи салада зерттелгенімен, философиялық тұрғыда талқылау жоқтың қасы. Сондықтан, өз елі мен жерін еріксіз тастап, өзге елге қоныс тебудің себептері мен мақсатының экзистенциалық сипатын зерттеу пәнаралық талқылауды қажет етеді. Бұл бір жағы, тарихи Отанына оралған қандастарымыздың мүддесімен санасу, талап-тілектерін өз мәнінде ұғынуға жол ашады.

Кілт сөздер: ашаршылық, үдере көшу, тіршілік үшін арпалыс, экзистенциалық толғаныс, азап, адам болмысы.

Н.Ж. Сарсенбеков, А.С. Сағатова

Феномен массовой миграции в годы голодомора: экзистенциальные переживания в казахском мировоззрении

В 1932-1933 годах, в результате искусственного голода в СССР произошел трагический случай вынужденного переселения с казахской земли в страны ближнего и дальнего зарубежья. В результате седентаризации казахская земля не только претерпела многовековую трансформацию национальной идентичности, традиций, самобытного духа, но и оказалась на грани исчезновения с исторической сцены человечества как нации. Переселение в ближние и дальние страны, характеризуется своими трудностями: невольно считается с традициями и обычаями других стран, привитие к языкам и мен-

талитету, поиск путей на чужбине — все это порождало серьезные противоречия. Однако, благодаря выносливости и настойчивости, подавляющее большинство потомков вернулось в родные земли. В статье освещается проблема вынужденной миграции казахской нации в годы голода в результате его последствий и борьбы за существование. Также учитывалась проблема стремительного уменьшения численности казахского народа, находящегося на грани исчезновения как нации, в результате голода, в другие страны. Хотя феномен вынужденной миграции в годы голода изучается в исторической сфере, философского обоснования данной проблемы практически нет. Поэтому изучение экзистенциальной природы причин и целей вынужденной миграции из своей страны и переезд в чужую, требует междисциплинарного обсуждения. Это одна из сторон, которая позволяет учесть интересы соотечественников вернувшихся на историческую родину и понять их реальные пожелания и ожидания.

Ключевые слова: голодомор, вынужденная миграция, борьба за существование, экзистенциальные вопросы, страдание, человеческое бытие.

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