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Changing ethnic processes in Kazakhstan

Today in the world there is a complexity of ethnic and interethnic processes. Any political, economic, cultural, or religious events become ethnic.

The change in various components of ethnos individual elements of spiritual and material culture, language, social structures, and consciousness in the course of historical development has been called ethnic processes.

Changes in ethnic society or ethnic processes are closely related to each other along with the socio-economic and cultural development of mankind. The processes causing these changes differ in their impact on aspects of the ethnic community. In connection with the change of socio-historical formation from the first communal system to the modern period, it is necessary to distinguish among them the first socio-economic processes. After the collapse of the USSR, Kazakhstan, along with the former Soviet republics, underwent a complex process of socio-economic transformation, which had a significant impact on the demographic development of the population.[1]

The interaction of ethnic groups, leading to substantial changes, is called the ethnic process. It will have evolutionary and transformational directions. The evolutionary direction means a qualitative change in the basic elements of an ethnos, primarily language, and culture. The transformational ethnic process involves changes leading to the replacement of national identity, the main stage of which is the exchange of ethnic identity. Transformational unifying processes proceed in the form of consolidation, assimilation, and integration.

Consolidation is the unification of several independent peoples, close to each other in language and culture, into a single large ethnic group. For example, the merging of Turkic-speaking tribes into the Kazakh ethnic group in the 15th century.

Assimilation is the assimilation of a small population into another large ethnic group, leading to the destruction of its ethnic characteristics.[2] For example, the assimilation of the Mongol-speaking tribes with the Kipchaks during the Golden Horde.

Integration is the unification of several peoples with different languages and cultures due to the emergence of common features, but their stability and sustainability are small and do not last long. For example, Austria-Hungary, the Ottoman Empire, Yugoslavia, and others.

Due to the fact that modern states are multinational, interethnic relations that require great attention from the state are distinguished by their diversity. An important task of a multinational state is the optimization of interethnic relations. This is the search and implementation of the most appropriate options for the interaction of subjects of international relations. Kazakhstan is one of the multi-ethnic and multi-confessional countries not only in the post-Soviet space but also at the global level.

The period of the reformist-practical era of independent Kazakhstan is characterized by the transition of state policy towards interethnic cooperation and internal stability from the mid-1990s.

In 1996, the state cultural policy proposed the concept of forming the national identity of the Republic of Kazakhstan. In March 1995, the Assembly of Peoples of Kazakhstan was established by the Decree of the President of the Republic of Kazakhstan. In this regard, commissions were established on language and education, cultural heritage preservation, compatibility with the media, migration and international relations, preparation of national policy concepts, as well as issues and problems of national cultural centers and small gatherings. The creation of a single socio-cultural space in the country has put the issue of civic identity on the agenda. «The problem of identity in the modern world is not just about individual identity, but also about the identity of communities and nations in an increasingly globalized and interconnected world» by Arjun Appadurai on the problem of identity in the modern world. It emphasizes the idea that identity is not just an individual concern, but also a collective one that is shaped by global and transnational forces.[3]

The emergence of this problem was associated with the geopolitical and internal ethnocultural problems of our young state. The well-known American scientist S. Huntington refers to Turkey, Mexico, and Russia as the states that will disintegrate during the coming clash of civilizations. The reason for this collapse is the geopolitical situation, as well as internal cultural conflict. [4]

Based on this theory, Kazakhstan left out of American attention, is in the most dangerous zone of this conflict. If we consider the Kazakhs as an

official part of the Turkish civilization, then its territory is surrounded by the Islamic world from the south, Confucianism from the southeast, and Orthodox super-civilizations from the northwest.

The stability of interethnic relations depends primarily on considering the interests of different national groups. The main thing is to ensure the harmonious operation of these interests. The national composition of the population of Kazakhstan is very complex. This does not affect the political situation in any way.

One of the latest achievements of civilization is the idea of multiculturalism, which has become the slogan of modern populous multi-ethnic states, allowing many ethnic groups within one state to live in harmony and peace. This principle is also suitable for Kazakhstan, the slogan «unity in diversity» or «Kazakh pattern» is adopted as the main motto in the strategic policy of our state.

In the Address of N.A. Nazarbayev to the people, which was a mocking speech about the prospects for the development of Kazakhstan until 2030, special attention was paid to two things: firstly, “ensuring the development of our single citizenship based on equal opportunities for all citizens of our country», and secondly, “there will be eliminated causes of inter-ethnic conflicts so that all ethnic groups are equal». [5]

Thus, in the long-term development of Kazakhstan, it is supposed to solve two different tasks: firstly, to ensure the development of each individual ethnic group, and secondly, to create conditions for the unification of all the peoples of Kazakhstan into a single civil society.

However, it is not easy to achieve lasting stability, even cohesion, and unity, and we must not lose sight of the fact that we still have a lot of work to do to feel like a single family, know our goals and work towards them.

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Қазақстандағы корей диаспорасының өзіндік ерекшеліктері

Кең таралған деректерге сүйенсек, қазіргі таңда Қазақстанда 120-дан астам ұлт өкілдері тату-тәтті өмір сүріп жатыр. Бұған тіпті Рим Папасы Иоанн Павел II де елімізге жасаған тарихи сапары кезінде үлкен мән беріп, Қазақстанды «әр түрлі ұлт пен дін өкілдерінің ерлері мен әйелдері арасындағы келісімнің үлгісі» деп сипаттаған болатын [1].

Осы көп ұлтты мемлекет Қазақстандағы корейлер ең көп этностардың ондығына кіреді. Ел аумағында корейлер алғаш рет 1937 жылғы депортация нәтижесінде қоныстанды деп саналады. Алайда Ұлы дала мен Корей түбегі арасындағы байланыс ежелден бар екені ғылымға белгілі. Мұны ежелгі археологиялық мәдениеттердің ұқсастығы, түркі және корей тілдерінің протоалтайлық жақындығы, Қазақстан мен Кореядағы шамандық наным-сенімдердің өзіндік ерекшелігі, сондай-ақ антропологиялық туыстық байланыстары дәлелдейді [2].

Қазақстандағы корей диаспорасы бүгінгі таңда Орталық Азиядағы этникалық корейлердің ең көп қоныстанған екінші тобы болып табылады. Жергілікті корей диаспорасында Орталық Азиядағы басқа корей этникалық диаспораларының барлық ортақ белгілері бар екені даусыз. Дегенмен, Қазақстандағы корей диаспораның Орталық Азияның басқа мемлекеттеріндегі диаспоралармен салыстырғанда артықшылығы болмаса, кейбір айырмашылықтары бар.

Бұл диаспора демографиялық және әлеуметтік ұтқырлық тұрғысынан ең озық, оның өкілдері Қазақстанның саяси және академиялық ортасында жақсы насихатталған. Қазақстандағы корей диаспорасы білімінің жоғары деңгейімен, талғампаз мәдениетімен және кең дүниетанымымен ерекшеленеді, өйткені Қиыр Шығыстан келген корей студенттерінің ең көп бөлігі Өзбекстан емес, дәл осы