

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ
БІЛІМ ЖӘНЕ ҒЫЛЫМ МИНИСТРЛІГІ
ҒЫЛЫМ КОМИТЕТІ
Ш.Ш.УӘЛИХАНОВ АТЫНДАҒЫ ТАРИХ
ЖӘНЕ ЭТНОЛОГИЯ ИНСТИТУТЫ



«EDU.E-HISTORY.KZ»
ЭЛЕКТРОНДЫҚ ҒЫЛЫМИ ЖУРНАЛЫ



№ 3(11) шілде-қыркүйек 2017

ISSN 2710-3994



EDU.E-HISTORY.KZ
**ЭЛЕКТРОНДЫҚ ҒЫЛЫМИ
журнал**

2017, № 3(11)

EDU.E-HISTORY.KZ
электронный научный журнал

2017, № 3(11)

EDU.E-HISTORY.KZ
electronic scientific journal

2017, № 3(11)

Құрылтайшы:

Республикасы Ғылым және жоғары білім министрлігі Ғылым комитеті
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Электрондық мекен-жай: <https://edu.e-history.kz/>

Ғылыми журнал Қазақстан Республикасы Инвестициялар және даму министрлігінің
Байланыс, ақпараттандыру және ақпарат комитетінде 2014 ж. 29 қазанында тіркелген.
Тіркеу нөмірі № 14602-ИА. Жылына 4 рет жарияланады (электронды нұсқада).

Мақалаларды қайта бастырып жариялағанда, микрофильмге және басқа да көшірмелерге түсіргенде міндетті түрде журналға сілтеме жасау қажет.

Учредитель и издатель:

РГП на ПХВ «Институт истории и этнологии им.Ч.Ч. Валиханова»
Комитета науки Министерства науки и высшего образования Республики Казахстан

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«Edu.e-history.kz»

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Сайт журнала: <https://edu.e-history.kz/>

Научный журнал зарегистрирован в Комитете связи, информатизации и информации Министерства по инвестициям и развитию Республики Казахстан, свидетельство о регистрации:
№ 14602-ИА от 29.10.2014 г. Публикуется 4 раза в год (в электронном формате).

При повторной публикации статей, съемке на микрофильмах и других копиях необходимо обязательно ссылаться на журнал.

Founder and publisher:

RSE on REM "Ch.Ch. Valikhanov Institute of History and Ethnology"
of the Committee of Science of the Ministry of Science and Higher Education of the Republic of
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«Edu.e-history.kz»
Editorial electronic scientific journal
Phone: +7 (727) 261-67-19, +7 (727) 272-47-59
E-mail: edu.history@bk.ru
Journal website: <https://edu.e-history.kz/>

The scientific journal is registered at the Committee for Communications, Informatization and Information of the
Ministry for Investments and Development of the Republic of Kazakhstan, r
egistration certificate:

No. 14602-ИА dated October 29, 2014. The journal is published 4 times a year (in electronic format).

When re-publishing articles, shooting on microfilm and other copies, it is necessary to refer to the journal.

FTAXP / MPHTI / IRSTI 03.20.
 ӘОЖ / УДК / UDK 94(574).084+39

POST-SOVIET IDENTITY IN KAZAKHSTAN

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Abstract. The article provides a brief overview of issues in the ethnic identity study and its methods in domestic science, as well as the results of a pilot study of the post-Soviet identity in Kazakhstan. The pilot study was conducted in the form of an online survey in February-March 2017. The trajectory of the study was aimed at marking the signs of ethical identity between two groups “shala Kazakh” and “nagyz Kazakh” after a period of prolonged interaction with other ethnic groups of the Soviet Union. Here, there was an imbalance in the behavior of ethnic Kazakhs, which varies between hyperidentity and ethnic nihilism. This state of ethnic identity fully explains the fact of the division of Kazakhs into two groups of “shala” and “nazyz” with inherent characteristics for each group.

Keywords: Ethnos, identity, hyperidentity, ethnocentric identity, ethnic nihilism, ethnicity.

ҚАЗАҚСТАНДАҒЫ ПОСТКЕҢЕСТІК ЭТНИКАЛЫҚ БІРЕГЕЙЛІК

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Аңдатпа. Мақалада этникалық бірегейлік және оның отандық ғылымдағы зерттеу әдістерінің қысқа шолымы көрсетілген, одан әрі Қазақстандағы посткеңестік этникалық бірегейліктің пилотаждық зерттеуінің нәтижесі берілген. Пилотаждық зерттеу 2017 жылы ақпан-наурыз айралының аралығында онлайн-сауалнама пішімінде өткізілген. Зерттеу жолы Кеңес Одағының көптеген ұлттырдың ұзақ өзара әрекеттестігі кезеңінен кейін «шала қазақ» және «нағыз қазақ» топтарының арасындағы этникалық бірегейліктің белгілерін таңбалауына бағытталған. Бұл жерде этникалық қазақтардың тәлімінде гипербірегейлік пен этникалық нигилизм вариацияларының арасында үйлесімсіздік байқалған. Этникалық бірегейліктің осындай жағдайы қазақтардың әр қайсысының тән сипаты бар «шала қазақ» және «нағыз қазақ» топтарына бөліну фактын толықтай түсіндіреді.

Түйін сөздер: Этнос, бірегейлік, гипербірегейлік, этноцентристік бірегейлік, этникалық нигилизм, этностық.

ПОСТСОВЕТСКАЯ ЭТНИЧЕСКАЯ ИДЕНТИЧНОСТЬ В КАЗАХСТАНЕ

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Аннотация. В статье представлен краткий обзор изучения вопросов этнической идентичности и ее методов в отечественной науке, а также приведены результаты пилотного исследования постсоветской идентичности в Казахстане. Пилотное исследование проводилось в форме интернет-опроса в феврале-марте 2017 года. Траектория исследования была направлена на маркировку признаков этнической идентичности между группами «шала казак» и «нағыз казак» после периода длительного взаимодействия с другими этносами Советского Союза. Здесь был отмечен дисбаланс в поведении этнических казахов, который варьируется между гиперидентичностью и этническим нигилизмом. Это состояние этнической идентичности полностью объясняет факт разделения казахов на две группы «шала» и «нағыз» с присущими характеристиками для каждой группы.

Ключевые слова: Этнос, идентичность, гиперидентичность, этноцентричная идентичность, этнический нигилизм, этничность.

Introduction

In view of Kazakhstan's long stay in tsarist Russia and the Soviet Union, any kind of scientific activity in the country, including ethnographic science, developed largely thanks to the activities of Russian rulers and intellectuals. Therefore, the study of ethnic identity in Kazakhstan should start with researchers of the Soviet era.

In the Soviet period, in the domestic literature, along with the basic terms of the nation and ethnos, scientists widely used the term nationality, while implying ethnicity. The term “ethnicity” was rarely used in scientific works, and did not have an exact definition in the directories until the 1970s [1].

The concept of identity in Soviet philosophy is most often seen as a principle that explains a wide range of phenomena of assimilation and isolation. For example, it was often noted that the decisive role in the development of individuals identity played by its interaction with society [2, pp. 4-10].

In the studies of Kazakh scientists of the Soviet period, the problems of the Kazakh identity are quite old for the simple reason that such investigations were prohibited. For example, the works of the well-known specialist on nomadic culture of Kazakhs had an enduring significance for a fundamental understanding of the foundations of the Kazakh worldview. But they also had to give in their labors a tribute to the principle of partisanship and the class approach, otherwise their work would not be possible. Scientists cite the following socio-political and cultural-historical arguments due to the formation of the Kazakh identity at this stage of history. “First, the discontinuities in the continuity of culture associated with the destruction of its identity – in the years of active resettlement policy of the royalty, forced sedentarization, hunger and repression against the Kazakh Soviet “intelligentsia” of the pre-war period. Secondly, even in the years of relative calm, since the times of the “Ustav o Sibirskih kirgizah”, which introduced Russian laws of alien management into the legal field of the three Kazakh “zhuz”, there was a constant process of erosion of the Kazakh ethnic culture, connected not only with the transformation of individual socio-legal norms, but with the inexorable change of the foundations of an original sociality.

The basis of the foundations – the ethnosocial structure of the Kazakhs, in the person of the clan institutions, “the institute of the biys”, the ancient customs and postulates of the traditional national beliefs, has undergone a gradual destruction. Thirdly, the apotheosis of deformation of ethnocultural identity of Kazakhs has become a new culture – “national in form, socialist in content. And although in the depths of the people's consciousness in the peaceful Soviet period there was a constant process of unarticulated rejection of an ideologically unified identity, Kazakh culture and language suffered irreparable damage. With the attainment of independence, the transition from a Soviet, supra-ethnic identity to an ethnic and national identity began” [3, pp. 80-91]

According to the researches of the Russian social scientist A.P. Sadokhin, whose works also have a significant weight in the domestic Kazakh ethnological science, the identification process can be studied in three main versions:

- 1) ethnic identification can occur on the basis of imitation, when the individual consciously or unconsciously copies stereotypes of the ethnic group in which he lives;
- 2) it can occur on the basis of coercion, and as a tool of coercion, the value orientations of an ethnic group are most often used;
- 3) ethnic identification can be carried out on the basis of free and conscious choice. This case the individual can renounce his ethnicity and become a cosmopolitan [4, p. 28].

A.P. Sadochin identifies seven basic types of ethnic identity

And each of which is characterized by stable features and signs:

1. Normal identity – associated with the formation of a positive image of their people, a favorable attitude to their ethnic origin, but depending on the situation and personality characteristics in this type of identity, deviations from the “norm” are allowed both in the direction of “growth” and, conversely, in the direction of “damping”;
2. Ethnocentric identity – is the uncritical preference of an ethnic group and is accompanied by a desire for isolation, isolation. This type of identity is characteristic, for example, of representatives of ethnic or subethnic groups who are determined to secede from the main ethnos (with different ethical and religious motivations);
3. Ethno – dominating identity is a type of identity in which non-isolationism prevails, and recognition of ethnicity is the highest, priority for human values and, moreover, recognition of the superiority of its people. This type of identity is characterized by discriminatory attitudes towards other ethnic groups, as well as by the desire for “ethnic cleanness” (the inadmissibility of mixed marriages, etc.);
4. Ethnic fanaticism – is an extremely aggressive form of the previous type of identity, associated with the absolute and overwhelming dominance of the ethnic interests of its group (sometimes irrationally interpreted) and the readiness to make any sacrifices and actions. According to L.N. Gumilev, this is the maximum “passionarity”, passionate dedication and sacrifice [1];
5. Ethnic indifference – indifference to one's ethnicity, cultural values of their people and to interethnic communication, independence from traditions and norms of their ethnic group. On the formation of this type of personality, in particular, oriented commercial mass culture, leveling ethnic values, ethnic diversity and putting forward novelty and prestige in cultural communication to the first place in the system of preferences of the modern consumer;
6. “Ethnic nihilism” – is a type of identity that is an expression of a cosmopolitan position: the denial of the value of ethnicity as such, usually associated with a pejorative assessment of the status of the ethnic group with which the personality is related by origin;
7. Ambivalent ethnicity – is a type of identity that is widespread in an ethnically mixed environment and is not explicitly expressed. Of course, like this typology, any other to some extent abstracts from the real complexity and ambiguity of ethnic identity, usually built on a combination of its various types and

options. In the ethnic culture of any people there is an element reflecting some essential aspects of identity, the process of identification, the features of ethnic consciousness and self-consciousness that are formed in the process of interethnic communication [5].

With this approach to the consideration of the nature of ethnic identity, the grounds for ethnicity become important. In ethnological science, it is customary to distinguish three types of grounds for ethnic identity: 1) generative mechanisms (the social status of the respective people in the country and in the world); 2) signs of community (ethnic mores, forming a national character); 3) means (conditions) for the realization of identity (national language and territory of residence) [4, pp. 29-30].

As for the study of ethnic identity since independence, scientific research on the new Kazakh identity is quite fresh and is just beginning to gain momentum, which explains the small number of works written on this issue.

In the domestic literature, the problem of identity is highlighted in the works of such researchers as R. Abdulatipov, Zh.A. Altaev, A.P. Abuov, S.N. Akatay, N.K. Baygabatova, M.S. Burabayev, N.Ye. Elikbaev, A.G. Kabidenova, R.K. Kadyrzhanov, A.Kh. Kasymdzhanov, E.B. Toktarova, Zh.Zh. Moldabekov, A.N. Nysanbaev, G.Zh. Nuryshv, M.M. Nurgaliyev, M.S. Orynbekov, OA Segizbayev, A.Kh. Ramazanov, Sh.S. Rysbekov, G.K. Shalabaev, K.Sh. Shulembaev, M.Sh. Khasanov, TT Ospanov, M.S. Shaikemelev and others.

It is known that historical memory is one of the factors shaping the national identity, the history and also language, were an important sphere of maintaining and developing the national identity. The memory of history is drawn from books, multimedia materials, eyewitness account and others, while memory can have a great emotional color, which has a strong influence on the formation of a point of view for this or that event, personality, ethnicity. The direction of social and human sciences in the study of historical memory began to develop from the first third of the twentieth century. The founders of this direction were E. Durkheim, M. Halbwachs, L.S. Vygotskii, F. Bartletta, J.G. Mid, P. Riker, P. Hatgon, N. Kuposova and A. Varburg. Historical memory is the basis of cultural continuity of generations and national identity. In modern Kazakhstan science this idea was well described by T.T. Ospanov, having distinguished the following levels of national identity:

- National historical, implying the awareness of the unity of the nation, the attitude to the nation, the idea of history, the relation to continuity, etc., which largely determines its social and political consciousness;
- a formal and practical, the result of the practical implementation of national ideas, which is fixed and formed in the public and political consciousness of the nation, the relationship with the surrounding world.

National identity appears as a certain imperative in choosing the historical path of the nation's development, which is generally cultivated and encouraged in every way by the state. It acts as a result of the past and at the same time as an engagement with the future [6, pp. 91-94]

The formation of national identity refers to one of the most difficult and urgent issues of the political and cultural life of modern Kazakhstan society. According to N.A. Nazarbayev, the distinctive features of Kazakhstan, including the polyethnic composition of the population, multi-confessionality, traditions and history – “all this dictates the need for a two-level approach to the issue of identity - this alpha and omega of the national policy”. N.A. Nazarbayev connects the first level “with the formation of the people of Kazakhstan as a single civil and political community. Exactly the people, not the super-ethnic community. This is an important emphasis on the fact that the national identity should not be based on the formation of a single Kazakh ethnic community – ethnations. The second level of identity, N.A. Nazarbayev associates with the national identity of the Kazakhs themselves, their self-understanding and self-determination and emphasizes that there are sufficient grounds for national identification of

Kazakhs. Among such he includes the absolute majority of Kazakhs in the territory of the republic, mobility and representation of Kazakhs in all spheres of social structure, legal justification for such a fact that Kazakhstan is the historical, genetic, territorial integrity of the Kazakh nation” [7].

M.M. Nurgalieva in her article “Rol instituta predstavstva v processe konstruirovaniya natsionalnoi identichnosti Kazakhstana” notes that the coexistence of these identities – ethnic and national – reflects the existence of the two most significant forms of social grouping of people – ethnic and state, between them there are complex interrelations, inter-intersections, and sometimes And mutual exclusion, and each of these identities is a multidimensional phenomenon. What is the content of modern science in the concept of ethnic identity and how is it delimited from national identity? For example, it is believed that the population of a modern (national) state should have a single identity. It does not mean that all citizens of the state should belong to the same ethnic group. National identity can be and in many cases is political (civil), and not ethnolinguistic. Identity, in other words, satisfies one of the basic needs of a person - the need for belonging, involvement and attachment, as opposed to a sense of “loss of roots”, rejection, loneliness, abandonment, uselessness. After all, the satisfaction of the need is very important for human life, and its absence has a painful effect on the person [8, pp. 128-134].

R.K. Kadyrzhanov in the study of the problem of national identity for Kazakhstan chooses “ethnocultural symbolism and constructivism” as the main methods of research. He examines national identity through symbols that are selected, developed and offered to ethnic, linguistic and cultural groups of Kazakhstan by ethnic elites and the state. Speaking about the evolution of national identity as a social process, it is necessary to indicate its main and leading trend, determining the direction, pace and nature of evolution. The process of “Kazakhization” R.K. Kadyrzhanov defined as the main and leading trend in the evolution of Kazakhstan's national identity. The term “Kazakhization” has recently been increasingly used in journalism, primarily in the relationship between Kazakh and Russian. Kazakhization is interpreted as the introduction (or striving for introduction) of the Kazakh language in those areas where the Russian language dominates and, accordingly, the eradication or substantial reduction in the use of the Russian language in them. However, Kazakhs can not be interpreted as a linguistic process. In a general sense, Kazakhization is a broad, multifaceted process that finds its expression in almost all spheres of Kazakhstan society. Proceeding from this, the Kazakhization of R.K. Kadyrzhanov defined how the process of reaching the leading positions in this or that sphere of social life of the Kazakh ethnos and its language, culture and symbols [9].

Also, in the study of the concept of identity in Kazakhstan, it is worth mentioning a series of works by Zh.D. Kabidenova and Sh.S. Rysbekova concerning religion and religious identification in the light of the issues of the need to support the socio-cultural space in the country. They carried out research work on the role of religion in society, religious tolerance, the interest of adolescents to any particular religions, their knowledge of religious organizations, and the importance of citizenship. Also, researchers conducted a study in Pavlodar, where three secondary schools with the Russian language of instruction were chosen for the purpose of analyzing the ethno-confessional dimension of identity. The researchers interviewed 334 respondents, aged around 15-18. The ethnoconfessional section showed that the majority of respondents identify themselves on the basis of the national and cultural tradition. Thus, research summed up: a sociological survey on the republic notes the growth of religiosity among young people, which most often has a superficial character. It is important here that this surface of the younger generation to religion can lead to a weak religious awareness, where subsequently among them there may be a change of religious identity towards the creeds of new religious movements and destructive currents. Accordingly, the importance of strengthening and supporting the education of the younger generation in the social and humanitarian sphere has real grounds for supporting social stability and preventing religious terrorism [10].

Over the past decade, in connection with the rapid development of information and communication

technologies, which is gaining momentum in our country, E.B. Toktarov and Zh.A. Altayev conducted a study on the role of the Internet in the life of modern Kazakhstan society and its impact on national identity. The research was aimed at revealing the importance of network communities and bloggers as the main subjects of the virtual space, in the process of socialization of the Kazakhstan's youth. Scientists emphasize that in building a common citizenship identity, it is necessary to harmonize the efforts of official authorities and activists of the emerging civil society, which are bloggers and activists of online communities. It is important for the latter themselves to be the bearers of values and attitudes, the corresponding models of the new Kazakhstan patriotism, the national idea of "Mangilik El", the "Kazakhstan-2050" Strategy, otherwise it will be difficult to form the national identity of modern Kazakhstan citizens in accordance with the goals and objectives set by the state and the society and by the leader of the nation N.A. Nazarbayev [11, pp. 64-70].

This topic was also developed by T.T. Ospanov and A.Kh. Ramazanov from the perspective of globalization processes that affect national identity. As is known, with globalization takes place gradual leveling, forgetfulness, loss of national characteristics. On the other hand, globalization bears those fragments of challenges in which any national society tries to maintain its identity. Recognition of one's own ethnic identity is not something spontaneous, it is due to a high degree to specific public interests and group needs, including political, economic, cultural nature. For this, the functioning of ethnic identity becomes a main factor in the development of socio-cultural, political and economic processes. Components of ethnic identity are directly or indirectly influenced by global factors, a hidden threat. According to T.T. Ospanov and A.Kh. Ramazanov: "The national identity is today under threat, humanity is trying to impose some one model as the only true one, to bring all its diversity to one stencil. Hence the natural reaction of peoples - to protect themselves, their uniqueness. The growing anti-globalization tendencies are connected with the fact that people want to be not representatives of some kind of common faceless world, but bearers of a specific ethno-cultural, national community." [12, p. 73]

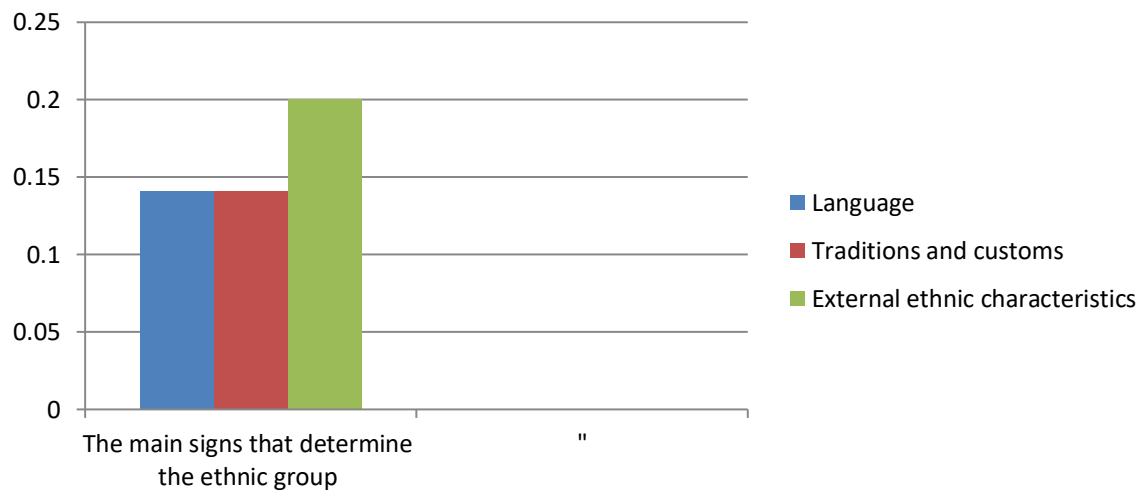
It is very important to note the contribution of N.K. Baygabatova, asserting that: "Globalization as an objective process, is largely determined by the contours of the future world order and its accompanying active integration and communication processes are very distinctly revealed the problem of subjects becoming world order can not be denied in this respect that the national states lose the status of not only "survival units", but also the dominant subjects of the world's political, economic and cultural processes, increasingly these functions take on the military-political blocks, economic alliances, network organizations, etc. Understanding the changes in the world accompanied by the appearance of a part of the humanitarian discourse about forecasts relating to the new world order. Modern researchers predict a return to the world politics of "global warriors", referring to religious communities and transnational corporations; position the emergence of new "monopoly" subjects of the global human community, foretelling a "clash of civilization" and "a clash of fundamentalisms"; note the tendency towards the return of a heterogeneous world system, similar to the one that existed in the pre-industrial era, to the reorganization of the world on the basis of the national-state principle, when the subjects of politics were not only states but also church communities, religious orders and trade unions. Active integration and communication processes in a number of cases give grounds to assert that the further development of mankind will go along the path of reducing the national and increasing socio-cultural (class, professional) diversity." It is quite obvious that this order of things leads to a slow decay in individuals of interest in the concept of state, nation, ethnicity, identity in general. Therefore, in recent years active measures have been taken in our country to restore the national culture, nation, and ethnic identity. The media are actively working to develop this topic, the government is adopting programs and strategies aimed at preserving cultural identity [13, p. 101].

In recent years, the study of the problem of ethnicity in Kazakhstan is becoming relevant for sociology, historical science, ethnology, as well as for psychology and in many other areas. For this

reason, in February-March 2017 we conducted an online survey on the social network Facebook. The purpose of the survey was to identify the markers of ethnic identity in the modern post-Soviet population of Kazakhstan as a whole, and in the groups of “shala” and “nagyz” Kazakh artificially formed within society due to socio-political and social processes. In our network survey 255 people took part, 30 of whom filled out a questionnaire in Kazakh and 225 people filled out a questionnaire in Russian. The questionnaire consisted of 13 questions, divided into two blocks: a socio-demographic block and a thematic cluster (see Appendix). In the survey, respondents aged 12 to 68 years old took part, among of them 39.4% men and 60.6% women. The majority of respondents and their parents have higher education (bachelor, master or PhD) - 93.3% and 84.3% respectively; 95.7% of respondents live in cities. Due to the network nature of the survey, most cities and districts of Kazakhstan were covered: Astana, Almaty, Atyrau, Aktobe, Aktau, Baikonur, Uralsk, Ust-Kamenogorsk, Karaganda, Kyzylorda, Kokshetau, Pavlodar, Semey, Taraz, Taldykorgan, Shymkent. Some respondents also noted that they live in Bishkek, Moscow, Toronto, the United States and Europe. About the nationality of parents respondents answered: “both Kazakhs” 77.3%; “Both Russians” 5%; “Both Uighurs” 0.78%; “Both Ukrainians” 0.4%; The remaining 16.52% of the respondents indicated a different mix of Kyrgyz, Tatar, Turkish, Greek, Russian, Ingush, Ukrainian, Uighur, Jewish, German, and Chinese nationalities. Within the limits of this article, it is possible to briefly analyze the main features that Kazakhs should have in their opinion and ways of forming the distinctive features of Kazakhs.

Thus, according to the analysis of the data, 48% of respondents consider the ethnos as a stable collective of people united by history, territory, external characteristics, traditions and rituals and the language of communication, i.e. primordialism remains the dominant characteristic in the formation of the national image (see Diagram1) [1].

Diagram1



The next marker that defines the image of the Kazakh is the universal characteristics and qualities (32, 15% of respondents), both negative and positive. For example, honor, charity and benevolence, hospitality and responsiveness, patience, were especially noted, respect for the elders, as well as bragging, not punctuality, irresponsibility and arrogance. Also one of the most important features is the citizenship indicated in the document (2.7% of respondents) and the conscious choice of the individual, his sense of belonging to the Kazakhs (3.14% of respondents).

How are these signs of the ethnic Kazakh formed, in the opinion of the respondents? Main ways

that make up the distinctive features of the Kazakh are: environment, family and upbringing in it (23.1%), mentality and positive human qualities (23.5%), socio-economic, political situation and public opinion (5.14%). The respondents assign a large role to the same primordialist characteristics as traditions and cuisine, the Kazakh language, external characteristics, genetics and pedigree, territory of residence and knowledge of the history of their people (36.7%).

The next questions that interested us were: who are the “shala kazakh” and “kazakh”, and how do the respondents understand these terms? In dictionaries of the Kazakh language the word “shala” means “half-hearted” or “somehow”, depending on the context, and the word “nagyz” means “true”, “real”, “most”. Shala-Kazakh, from the out-of-date Chala-kazakh, are an ethnic group of metis from mixed marriages of Kazakhs with other peoples (Tatars, Uighurs, Uzbeks, Russians, Ukrainians, etc.). The ethnonym “Chala-kazakh” was used in the 18-19 centuries. But at the present time “Shala Kazakh” are called Kazakhs who do not speak the Kazakh language and those who do not honor the Kazakh culture [1]. According to the survey data, the following distinctions are made to determine the image of the “shala” (see Diagram2) and “nagyz” (see Diagram3) Kazakh.

Diagram2

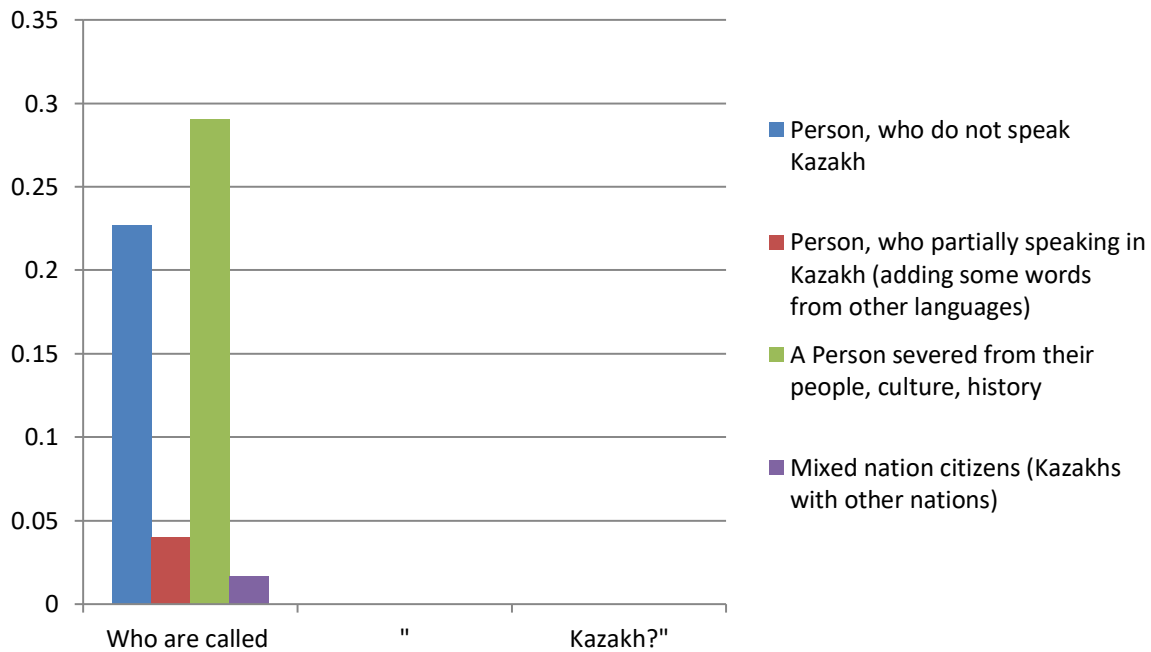
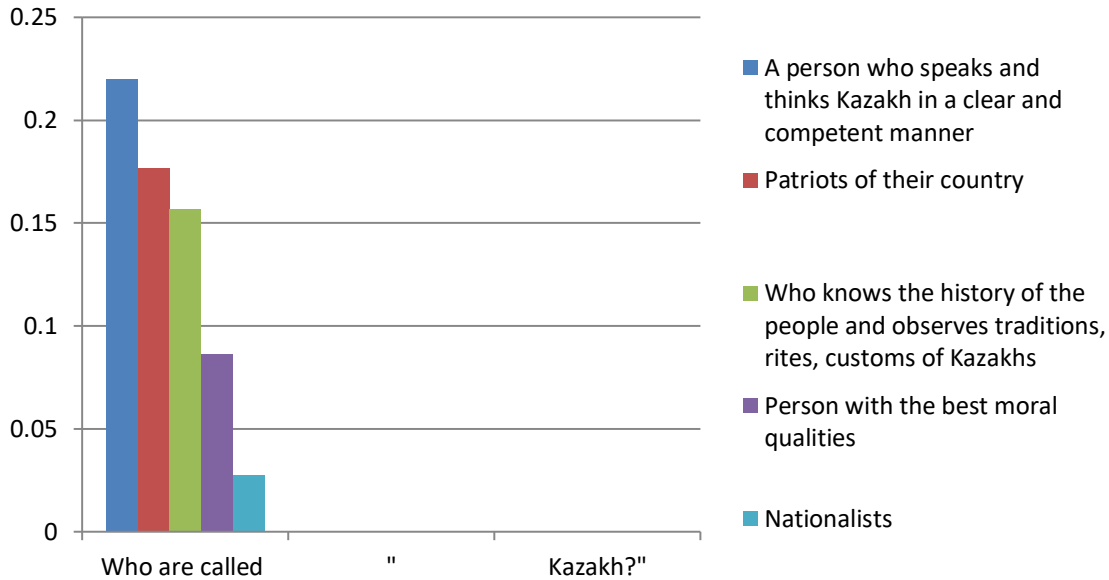


Diagram3



Apparently, one of the important components of the image of the “nagyz” Kazakh is the knowledge of the native language at the level of the carrier. The problem of the Kazakh language, which has become unclaimed even in the period of Soviet power, remains one of the dominant in the country. According to the research of M.S. Shaikemelev and A.N. Nysanbayev in the new post-Soviet society on the basis of language stratification, three groups of Kazakhs are distinguished: 1) “kazakhi-pochvenniki”, who know Kazakh in perfection, but who are experiencing difficulties with the Russian language; 2) bilingual Kazakhs, who freely speak and understand both languages; 3) “kazakhi-marginaly”, who do not speak Kazakh or only in common Kazakh [3, p. 89]. Nevertheless, according to the respondents, in addition to knowledge of the language, history and tradition, it is important to be loyal to your country, to serve for the good of the motherland and to be a good person with the highest moral qualities. This is the image of the “nagyz” Kazakh in society in the opinion of the majority. However, 2.75% of respondents out of 255 people recognize the “exclusiveness of the Kazakh nation” and display some features of nationalism. The relation to nationalism, its interpretation in modern Kazakhstan is a legacy of the Soviet past. In the Soviet Union, the attitude toward nationalism, as is well known, was sharply negative. Nationalism was seen as a terrible social and political evil, which must be ruthlessly combated until its complete eradication. This understanding of nationalism went deep into the mass consciousness. It also determined the attitude of scientists to the study of national processes in the USSR and Kazakhstan. Nationalism was opposed by internationalism as the ideal of interethnic relations. This understanding of nationalism in many respects remains to this day in the entire post-Soviet space. Until now, the definition of “nationalist” is used in the journalism and the relations of ethnic elites as a scarecrow and a label. Therefore, many writers on the national theme try to avoid this word [9].

Within the survey it was found that 29.4% of respondents consider themselves as “shala” Kazakhs because of not knowing the language or not observing the tradition, lack of patriotism. Then, 22% of respondents attributed themselves to the group of “nagyz” Kazakh, where 14.12% of respondents consider it is sufficient to be born in Kazakhstan and to have citizenship, to be useful to the country, to feel closeness with the people, regardless of the nation, in order to call themselves “nagyz” Kazakh. It is also important that 33% of respondents did not identify themselves with any of the groups, considering such a division as unacceptable, dissociative, inciting internal conflicts in the country.

Conclusion

The analysis of this pilot study gives a certain typology and reveals the mindset of the people of Kazakhstan regarding their identity. In turn, M.S. Shaikemelev and A.N. Nysanbayev in the above-mentioned study of the post-Soviet identity made a conclusion about the “clearly eroded hyperidentity of Kazakhs” on the basis of the conservatism of Kazakhs in the politics of mixed marriages and the orientation toward nationality in choosing a partner in marriage (44.4%) [3, p. 87]. In our study, the trajectory is directed toward marking the signs within the ethnos, after a period of prolonged interaction with other ethnoses of the Soviet Union. Here we noted an imbalance in the behavior of ethnic Kazakhs that varies between hyperidentity and ethnic nihilism. This state of ethnic identity fully explains the fact of the division of society into two groups of “shala” and “nagyz” Kazakhs, with inherent characteristics for each group.

In this chapter, consisting of three subparagraphs, we consider: first, the basic methods of ethnic identity described in foreign science for a given period; secondly, a description is given of a study on the topic of ethnic identity by Soviet and Kazakh scientists; thirdly, a pilot study of the new post-Soviet ethnic identity in Kazakhstan is being conducted. This study was conducted in February-March, 2017 in the order of an online survey in the social network Facebook. All data obtained during the survey were processed and presented in the thesis.

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APPENDIX

Questionnaire for online survey:

“Anonymous survey for the analysis of the criteria of ethnic identity of the individual. This survey is conducted by a student of the Faculty of History of KazNU named after al-Farabi with the purpose of finding out the criteria and attributes of the ethnic identity of the population of Kazakhstan at the present stage of history and reflecting them in the scholarly work of the student. The survey is anonymous, answers to questions are not subject to disclosure.”

1. Indicate, please, your gender:

Male

Female

2. Please indicate your age:

3. Please indicate the level of your education:

High school

Higher education (bachelor/specialist)

Higher education (Master or PhD/Ph.D and more)

4. Please indicate the level of education of your parents:

High school

Higher education (bachelor/specialist)

Higher education (Master or PhD / Ph.D and more)

5. What is your main language of communication?

Russian

Kazakh

6. Please indicate your place of residence:

City

Village

7. Indicate, please, the region of your main residence:

8. Are both your parents Kazakhs? If not, please indicate the nationality of your parents:

9. What signs, in your opinion, should have a person, who indicate himself as a Kazakh?

10. How do you think the main distinctive features of Kazakhs are formed?

11. Who would you call "shala" Kazakh?

12. Who would you call "nagyz" Kazakh?

13. To which group of Kazakhs do you belong, "shala" or "nagyz"? Explain why and on what signs.

Анкета для онлайн-опроса:

“Анонимный опрос для проведения анализа критериев этнической идентичности личности.

Данный опрос проводится студентом исторического факультета КазНУ им. аль-Фараби с целью выяснения критериев и признаков этнической идентичности населения Казахстана на современном этапе истории и отражения их в научной работе студента. Опрос анонимный, ответы на вопросы разглашению не подлежат.”

1. Укажите, пожалуйста, Ваш пол:

Мужской

Женский

2. Укажите, пожалуйста, Ваш возраст:

3. Укажите, пожалуйста, уровень Вашего образования:

Средняя школа

Высшее образование (бакалавр/специалист)

Высшее образование (магистр или PhD/кандидат наук и выше)

4. Укажите, пожалуйста, уровень образования Ваших родителей:

Средняя школа

Высшее образование (бакалавр/специалист)

Высшее образование (магистр или PhD/кандидат наук и выше)

5. Какой Ваш основной язык общения?

Русский

Казахский

6. Укажите, пожалуйста, место Вашего основного проживания:

Город

Село

7. Укажите, пожалуйста, регион Вашего основного проживания:

8. Оба ли Ваших родителя казахи? Если нет, то укажите, пожалуйста, национальность Ваших родителей:

9. Какими признаками, на Ваш взгляд, должен обладать человек, называющий себя казахом?

10. Каким образом, по Вашему мнению, формируются главные отличительные признаки казахов?

11. Кого бы Вы назвали "шала" казахом?

12. Кого бы Вы назвали "нағыз" казахом?

13. К какой группе казахов Вы себя относите, "шала" или "нағыз"? Объясните, почему и по каким признакам.

Онлайн-сауалнама сұрақтары:

“Тұлғаның этникалық бірегейліктің критерийлерін талдауына арналған анонимді сауалнама. Берілген сауалнама қазіргі кезеңдегі Қазақстан халықтарының бірегейлігі белгілерін анықтау мақсатында жүргізіліп, әл-Фараби атындағы ҚазҰУ-дың тарих факультеті студентінің ғылыми жұмысында көрініс табады. Сауалнамада мәлімет берушінің аты жөні көрсетілмейді, сұрақтарға жауаптар жарияланбайды.”

1. Сіздің жынысыңыз:

Ер

Әйел

2. Сіздің жасыңыз нешеде?

3. Сіздің білім деңгейіңіз:

Орта мектеп білімі

Жоғары білім (бакалавр немесе маман)

Жоғары білім (магистр немесе PhD, ғылым кандидаты, т.б.)

4. Ата-анаңыздың білім деңгейін таңдаңыз:

Орта мектеп білімі

Жоғары білім (бакалавр немесе маман)

Жоғары білім (магистр немесе PhD, ғылым кандидаты, т.б.)

5. Негізгі қарым-қатынас тіліңіз қандай?

Қазақ тілі

Орыс тілі

6. Негізгі тұрғылықты орныңызды таңдаңыз:

Қала

Ауыл

7. Негізгі тұрғылықты аймағыңызды жазыңыз:

8. Ата-анаңыздың екеуі де қазақ па? Егер ата-аналарыңыз өзге ұлтты болса, қандай ұлт екенін жазыңыз:

9. Сіздің ойыңызша, өзін қазақпын деп санайтын адамның бойында қандай қасиеттер болу керек?

10. Сіздің ойыңызша, қазақтардың негізгі ерекшеліктері қалай қалыптасады?

11. Сіз "шала" қазақ деп кімді атар едіңіз?

12. Сіз "нағыз" қазақ деп кімді атар едіңіз?

13. Сіз өзіңізді қай тиесілі топқа жатқызасыз, "шала" қазақ тобына ма әлде "нағыз" қазақ тобына ма? Не себепті және қай қасиеттер негізінде екендігін жазыңыз?

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EDU.E-HISTORY.KZ

электрондық ғылыми журналы

2017. 3(11)

Бас редактор: Қабылдинов З.Е.

Компьютерде беттеген: Зикирбаева В.С.

Жарияланған күні: 30.09.2017.

Пішімі 70x100/16. Баспа табағы 26,6.

Құрылтайшысы және баспагері:

Қазақстан Республикасы Ғылым және жоғары білім министрлігі Ғылым комитеті

Ш.Ш. Уәлиханов атындағы Тарих және этнология институты ШЖҚ РМК

Редакция мен баспаның мекен-жайы:

050010, Қазақстан Республикасы, Алматы қ., Шевченко көш., 28-үй

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