

Peculiarities of the Formation of National Identity of the Kazakh Diaspora

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Abstract: In this article, the some aspects of the meaning of the term diaspora and peculiarities of the national identity of the Kazakh diaspora have been considered. Kazakh diaspora is diverse and formed over a century with the various reasons for the formation and development during different historical periods. The formation of national identity is sufficiently long process influencing the large complex of socio-cultural, political and economic factors that should be taken into account. The study of national identity provides the possibility to reveal the worldview, values of Kazakhstan patriotism, national self-consciousness and mentality of people of Kazakhstan, intercultural, political communication and behavior of the social and ethnic groups of Kazakhstan.

Key words: Kazakhstan • Diaspora • Identity • National values

INTRODUCTION

In present, the Kazakh diaspora becomes an important part of the international activity of Kazakhstan, as it connects three different components: Kazakhstan, as a country, with extended historical roots of the diaspora, the modern diaspora and the States that have accepted the flow of migrants. Representatives of the Kazakh diaspora, as an integral part of the whole of the Kazakh people, due to various circumstances found themselves outside their homeland in the countries with different cultural and historical orientation, have adapted, learned the new culture, language and traditions of the countries where they lived and maintained their native language and culture.

Moreover, the diaspora possesses the specific mentality, in which the leading role is played by mental peculiarities of the domestic people. For example, speaking about the mentality of the Kazakhs, we mean the underlying features of consciousness and behavior both the Kazakh people and people from other ethnic groups, conducive to their cultural homogeneity.

Kazakh diaspora has some features of historical and theoretical interest. A specific feature of the Kazakh diaspora is successful functioning in the country of stay due to the excellent adaptability genetically laid by nomadism of Kazakhs and their ancestors for thousands of years that affected their socio-psychological,

physiological and attitudinal characteristics. Due to this fact, the Kazakh people can successfully live in the so-called imperial countries, i.e. in the countries with a multiethnic, multicultural and multireligious structure. Kazakh diaspora in different world countries is not homogenous in the social, economic, legal, cultural and educational relations. Most often it derives from the three countries Kazakhstan, Turkey and China and then further spread around the world. The diasporas have a profound impact on host countries therefore, they change their demographic structure, ethnic and confessional structure. The diaspora preserve their traditions, ceremonies and often impose alien values to the society. Diasporas influence on national and foreign policy of the host countries because the major transnational diaspora with significant financial resources, actively lobby the interests of those countries, which were recently their motherland and with whom they had a close relationship.

Considering the term “diaspora”, first of all, we should determine it as a type of relations consisting of three components: the actual ethnic groups in their various linguistic, religious and historical forms; the homeland, i.e. the geographical area to whose the ethnic groups are related; the host country, i.e. the country where diaspora live in present.

The foreign literature analysis revealed six sources using the term “diaspora”. The first, common use of the term “diaspora” is reduced to a certain part of the

population living abroad in “ethnic communities separated States” [1, p.108]. The second term refers to a specific social environment for example, in articles of Hagel and Peter who discuss the influence of the Jewish organizations “Nativ” “in the diaspora” [2]. The third use of the term “diaspora” is probably the most distributed in international relations as active member: “In this article we will focus on those diasporas, which are considered as independent entities and actively influencing the homeland of the forefathers of the foreign policy” [3]. The fourth meaning of the diaspora is considered for the designation of a social movement. For example, Adamson and others affirm that the “diaspora” as a “form of organization adopted by non-State political entrepreneurs and State elites... to use for the mobilization of transnational practices of the diaspora as a mean to obtain the material and political support” [4]. The fifth sense of the term is a form of consciousness in a broad sense, or according to Berns-McGown, is “the space of imagination” which exceeds the fact of being of an immigrant [5]. The sixth sense is one of the specific policy discussions aimed to the construction of a community: “likewise the nations, the diaspora are based on the political and cultural elite... as shown in the works on ethnical attribute and nationalism” [1, p.109,113].

Professor of the University of Leiden, Ragazzi F. has designated the six meanings of the diaspora by analyzes of the reports of the government, international and non-governmental organizations as:

- The population;
- The social environment;
- A subject of international policy;
- A social movement;
- A symbol;
- A process of social political process [6].

Robin Cohen suggested the summary of the characteristics of *the Global diasporas*, which can be represented as:

- Resettlement from the homeland for two or more foreign regions;
- Expansion in search of work, trade;
- The collective memory and the myth of the homeland, real or imagined;
- Idealization and collective commitment to its prosperous homeland;

- Active maintenance of ties with their homeland;
- A strong ethnic consciousness of group supported for a long time;
- Complicate relationship with the host society;
- The sense of empathy together with ethnic groups in other countries;
- The possibility of creative enrichment of life in the host country [7].

Despite of the wide range of opinions, we can allocate three basic approaches to the study of the phenomenon of diaspora: a sociological, political and ethnic.

The adherents of the “sociological” approach, becoming more popular in recent years, suggest the important condition, which gives the right to the ethnic and religious groups live outside of their homeland and be called the diaspora, is the presence of social institutions in them. The methodology of this approach can be clearly traced in article of Zh.T. Toshchenko and T.I. Chaptukova “Diaspora as an object of sociological research” [8]. Although, this article has appeared in 1996, almost all the modern authors discussing the problem of the diaspora in their studies still refer to this problem, what drew up our attention as well.

The adherents of the “political” approach consider the diaspora as a political phenomenon. They focus on such terms as “nation” and “the political border” because in their interpretation, the diaspora are considered only single ethnic scatterings, which are located outside of the homeland.

The adherents of the so-called “ethnic” approach notes that in present, the formation of diaspora becomes the prerogative of ethno-social entities, nations and people that belong to their States or not, either can strive to create them or may not.

Kazakh diaspora is diverse formed over a century with the various reasons for the formation and development over different historical periods. These reasons can be differentiated as political, religious and economic. The political reasons include the events that initiated and developed the Kazakh diaspora such as Dzungaria-Kazakhstan wars or the national liberation wars. Economic reasons for migration of the Kazakh people are as following: the destruction of the traditional nomadic farming systems in Kazakhstan after the accession to Russia and the Soviet period during collectivization, the Stolypin’s agrarian policy, etc.

Religious reasons are existed generally in the tsar's and Soviet periods, when the believers met obstacles leave country for the Hajj to Mecca and Medina, - the Holy places for all Muslims.

In present, there are two development processes specific for Kazakh diaspora: the maintenance of the national identity and repatriation in Kazakhstan.

The maintenance of the national identity in the Kazakh diaspora has several parameters: marriage and family, ethnic societies, school, language and culture. About 4.5 million Kazakh people live outside of the Kazakhstan, in 14 countries of the former USSR and in 25 world countries, where only 800 thousands live in the diaspora and the remained 1.7 millions are Kazakh's irredentists. Most of them live in the territories neighboring to Kazakhstan such as Russia, Uzbekistan and China. These lands have been separated from Kazakhstan during adventurer "games" and ambitions of politicians of those times.

The second process, specific for the modern Kazakh diaspora is the repatriation to Kazakhstan. The "repatriation" or "return the ethnic migration" is the return of immigrants to their ethnic homeland for permanent residence. Repatriation of ethnic Kazakhs to Kazakhstan is multi-faceted and complicated process that has historical roots and the modern consequences that require intensive study. Repatriation, held at a public or private (personal) level, may have a mass or individual character. The problem of repatriation to Kazakhstan became imperative from 1991 after the formation of the independent State. In the past, Kazakhstan required to take independent decision of the urgent repatriation problems that consisted of three moral, material and important global blocks: 1) organization of the transportation of Kazakh oralmans to their historic homeland, 2) arrangement of facilities and adaptation, providing them housing, work places and education possibilities, 3) granting or restoration of citizenship's rights. Since, the Kazakhstan has no practice in organization of these activities, the experience of International community was applied to solve these problems. Repatriation of ethnic Kazakhs from different countries is specific, possessing the problems and prospects. Over first years, repatriation process of ethnic Kazakhs to their historical homeland numbered 73 thousands people per a year and now the number has reduced until 5 thousands per year, i.e. only 1 Kazakh of 2 thousands living abroad return to the Kazakhstan [9].

Ethnic groups may reduce or extend; socio-economic, cultural and psychological changes within them can occur fast or slow, however, self-determination or national identity are the most important questions. National identity is usually acquired at the birth and linguistic and religious identities are instilled to a man due to different reasons and at different stages of his life. However, it is necessary to draw attention to the changes or lack of identities not only in individuals and also in ethnic groups and in particular, their efforts to maintain their ethnic identity, or the reasons of their acculturation and assimilation. The maintenance of ethnic identity is clear revealing in Kazakh communities as marriage and the family, ethnic society, school and language.

The maintenance of the national identity in foreign environment is labor- and time-consuming processes. It intensifies in the modern urban conditions and erratic rhythm of life and separates the members of the human community. Moreover, the members of the Kazakh diaspora live in the cities, industrial centers and never in rural areas of any country of the world, what also separate them.

The political history of the countries of the global community shows that the formation of national identity has common and specific features, especially for a multi-ethnic society. The formation of national identity is long process and related to the whole complex of socio-cultural, political and economic factors, which influence the dynamics of development.

In the present, the political scientists highlight the three approaches to explain the term "identity". The first approach determines the identity is a group of political principles serves as the normative basis for awareness of citizens of their political community and the basis for an answer to the question "Who we are?". The second approach defines the identity as a group of concepts determining a unique nature of a particular country through its correlation with relevant others in the logic of the opposition "we-they" and through the marking of the boundaries of the State (mostly symbolic). The third approach considers the identity as a group of concepts about the past of a political community, the historical events, significant for the citizens and their consciousness of political community [10].

The study of national identity provides the possibility to reveal worldview, values for formation of Kazakhstan's patriotism, national self-consciousness and mentality of Kazakh people, intercultural, political

communication and behavior of the social and ethnic groups of Kazakhstan. Study and development of this problem is important for investigation of the ethnic and national reconciliation, democratization of Kazakh's society, identification of the significance of national identity for formation and development of legal State, strengthening of national security and independence of Kazakhstan.

In Kazakh's political dictionary, "identity" (from lat. *Identificare* - to identify) is defined as the identity of the object to itself. Further, the identity is considered as the specific cultural, linguistic and other features, which are recognized by various specific groups and distinguished from other groups and related to each other to ensure the solidarity.

The most important are civil, ethnic or national, State and civilization identity. Civil identity means a sense of themselves as citizens of a particular State. Ethnic or national identity (close to the term of national spirit) is the sense of belonging to a particular ethnic group, some quality, or identification of oneself with certain languages, religion, traditions, history, Motherland and cultural characteristics [11].

The notions of "identity" and "identification" became the leading subjects of political science and practice. This is result of actively humanitarian studies and the political and socio-cultural transformations in the beginning of the XXI century that require the system analysis for investigation of the problem of identity in politics.

The problem of identity has become one of the central in the world politics, because the interaction of the cultural, religious, national, civilization and social identities became more significant. From the second half of the last century, numerous social subjects have joined to the public and legal activities. There was an increase of individual growth, the role of certain person regardless of the skin, hair or eyes color, due to significant distribution of education and legal awareness. Therefore, the personality, regardless of social identity, became the center of political space. In present, the politicians turn to each individual besides the people or the nation as the bearer of ethnic, civil, cultural and social identity.

Ultimately, people besides the economy and policy are sufficiently interesting in the origin, religion, language, history, values, traditions and institutions. Faith, family, blood and legends and then and civilization at the broadest sense are the important values what they will

fight and die. The civilization paradigm provides the initial point for understanding of the world changes, including political.

Definitely, the discourse of identity of significance exists in the world politics. National State identity with primary focus on the study of the policies of States attracts the higher attention. An American professor A. Wendt in his work "Social theory of international politics" considers the key consequences of the functions of the identity and challenges to the rational understanding of human nature and of the social action, because he assumes those social actors and their interests are the products of social construction [12].

The subjects of politics are individual and social group, the State and various associations of people with the same interests. The first act of political identity is a personal identification. The individual, being a citizen of any State, perceives himself as a citizen (civil identity), but at the same time, he can be a member of the public movement, or employee and etc.

The politics of identity is a response to the specific challenge of globalization - the growth of the contradictions and conflicts between people and societies, domestic and external, global and local, universal and individual. If, for example, consider the environmental consequences of the global policy, then the problem of anthropologically and humanistic dimension policy of human society becomes more important. It has been recognized, that environmental problems are exclusively a global and the consequences of an environmental disaster occurred at the oil or fuel spill can spread throughout the Earth and destroy the fauna of the ocean.

In addition, the processes to simplify the communication between people, the exchange of ideas, cultures between members of different ethnic groups and the exchange of goods are involved, while the whole planet remind a living stream of individuals involved in to migration, emigration, immigration, assimilation, acculturation and other processes. The national identities in these conditions are smoothing. The individual "feels" the existence of a global society, but does not perceive himself as part of a global community. This society is alien environment for him and determined by the common categories of "They", "Other", or "Different". Instead of feeling a part of "another" world, an individual or a social group feel as a "stranger" and sharply survive the alienation. Some researchers have documented the reality of this phenomenon, defining it as "not-identification".

The formation of national identity within the world policy is important to overcome “non-identification”. The national identification of the policy subject, such as a social group, ethnic group, social group, is identification of yourself with a particular language, cultural peculiarities, including religion, traditions, history and a concept of the homeland. These five features allow a person to answer the questions “Who you are?”, “Who I am?” and “Who are we?”.

In this system, language is an important factor of national identity. This proves that the educated and foreign-language speaking persons are the greatest members of the Nation in the broaden sense. The language represents the type of thinking, history, the ideas of freedom and potential of the Nation.

Since language is one of the essential features of the ethnos, we, studying this question, have concluded that the Kazakhs, living in different countries of the world, are trilingual. Thus, for the representatives from the Kazakhstan these languages are Russian, Kazakh and language of the host country, for people from Xinjiang are Chinese, Kazakh and language of the host country and for representatives of the Kazakh community in Turkey, - Turkish, Kazakh and language of the host country. We assume that the use of the Kazakh language by the second and third generations of Kazakh diaspora is quite infrequent. The Kazakh language remains untapped since the emigrants first, speak the languages of the original or host country. The Kazakh language is rarely used among the younger generation. Therefore, the older generation became aware and initiated the organization of schools for the learning of the Kazakh language and Kazakh culture for the younger people. The study of the Kazakh language was initiated by Kazakh communities in Turkey and the United Kingdom however there is the lack of these studies in France, United States and other countries. In addition, the language problem is related to three different alphabets used by Kazakhs from different countries. Kazakhs, living in Kazakhstan, use the Cyrillic alphabet, Turkish Kazakhs - Latin alphabet and the Kazakhs in China uses Arabic for writing and reading. This results to difficulty in understanding of the literature and printed materials, which are sent to Kazakh communities in Western Europe from Kazakhstan. Therefore, it is important to maintain the ethnic and traditions of Kazakh people and accustom the children to Kazakh language in the Kazakh diaspora.

The identity of a people or nation is a historical phenomenon. The problem of the historical formation of Kazakh identity is sufficiently studied in the scientific and

educational works in the context of the formation of the national historical self-identification of the Kazakh people. There are two general trends in the formation of national consciousness of identity formed in the Kazakh society at the turn of XIX-XX centuries: educational focused on rapprochement with the Russian culture, revival of national culture without Islam and nationalistic, focused on the search for own national identity, interested in the tribal history and genealogy of the Kazakhs, to the Turkic roots and determined the new role of Islam in search for identity (Alash), which avoided European style of life and way of thinking.

The Soviet period characterized by a number of changes in the development of Kazakhstan and the process of national self-identification. In the early 1980s, the Kazakhs could already be found everywhere in Western Europe, Australia and the United States. This was caused by the military coup in Turkey and a general deterioration of the employment market. Thus, the descendants of Osman-Batyr, who fought for the preservation of the Kazakh nomadic identity until his death, gradually turned into the peaceful peasants, honest craftsmen and clever traders, what became a symbol of the epoch [13].

Maintenance of the national identity is clearly traced in the family relationships between the representatives of the Kazakh diaspora. The family as a social institution performs different and important functions. This is a cell of the organization of way of life and consumption, regulation of relationships, behavior of adults and education of children. Through the study of the family and the way of life, we can determine the numerous aspects of the ethno-cultural processes in the modern epoch, such as the way of the transformation of the traditional cultural elements and way of life, the occurrence, the level of development of the new features of the life in the different areas - family and social life, in the material and spiritual culture, etc.

The attempt to maintain the ethnic identity clearly evidences in the family relationships between the representatives of the Kazakh diaspora. The Kazakhs, residing in the West-European countries and North America characterize by simple (nuclear) and small family consisting of a married couple and their children, what is a consequence of the immigration reasons of the Kazakhs to these countries. In Turkey and the Eastern countries, the Kazakhs prefer to live in complex (undivided) families where the parents are living with unmarried children or married sons, daughters-in-law and grandchildren [9].

The main subject of the national identity is the State - the most important political institution, its subsystems and authorities, because the State has the legal power and abilities for political, social and cultural changes in society to achieve the objectives and strategies. We assume that the State symbols perform a major role in identity formation. Determination of the people and a personality of own national identity requires the formal cultural-historical and institutional symbols such as citizenship, place of residence, language and others. In this regard, the self-identification of the individual as part of a new nation or a new State requires the changing of the symbols of the State and the nation.

The President of Kazakhstan N.A. Nazarbaev, in his book "In the stream of history" notes that the growth of national self-consciousness of the Kazakh ethnops stipulates the search for unique model of the national identity of the residents of Kazakhstan. In this regard, he distinguishes two levels of identity of the society.

The first level is related with the formation of the people of Kazakhstan as the civil and political community. Kazakhstan as the Sovereign State gradually transformed into democratic unity - united Kazakhstan nation with common values. Thus, the essence of the identity of the first level is the civic and political unity of the entire diversity of the residents of the country, based on common political values and identification of their civil and political future with an independent State.

The second level is linked with the national identity of the Kazakhs. The solution of the problem of national identity of the Kazakh nation is closely related to the creation of a unified civil identity of all of the Kazakh people. In this regard, the State plays a special role in the formation of a united nation. In particular, the government and state authorities develop the short-term and medium-term programs of their actions based on a long-term strategy "Kazakhstan-2030", including the national consolidation of society as priority [14].

The unity of values, which are close to the majority of people of Kazakhstan and consolidate the society to the whole, is basis of the national values of the Kazakh diaspora. The common history unites the people and is the subject of a pride of all the generations of Kazakh diaspora. The Kazakh people characterize by the high tolerance to the way of life, traditions, feelings, opinions, ideas, religions of all ethnic groups, concessions and social groups.

Moral values, honoring of elders, respect to the family institution and traditions of hospitality are deeply rooted in the Kazakh society. This contributes to the

strengthening of mutual understanding and friendship between the citizens of different ethnic and religious affiliation. To achieve this goal, it is necessary to focus on the formation of the national identity of the Kazakh diaspora and put the joint efforts to:

- The promotion of ethnic identity, the support of the basic values of the Kazakhstani society;
- Form of an effective system of national values of the Kazakh diaspora;
- Teaching the Kazakh language which is a factor of formation of the national identity of diaspora;
- Promotion of the maintenance and development of ethnic and linguistic identity of the Kazakh diaspora;
- Identify the basic directions of implementation of ethnic policy for formation of the national identity of the Kazakh diaspora;
- Determine the prospective implementation of national policy and development of national identity of the Kazakh diaspora.

These tasks requires the specific measures to create conditions for the strengthening of the Kazakhstan family institution and its educational role, including maintenance and development of national traditions, development of tolerance and respect for cultural traditions, language and national values to the youth of the Kazakh diaspora; support of the development and activities of national theatres, creative collectives and cultural-educational institutions, aimed to the maintenance of historical and cultural heritage of the Kazakh people; develop the intercultural dialogue and humanitarian cooperation with the host countries of the Kazakh diaspora. Implementation of these measures will ensure the maintenance and development of national identity of the Kazakh diaspora and further implementation of the formula "national value of ethnic groups realized through unity in diversity".

The national identity is integrative feature of the Kazakhstan society, formation of appropriate level of national and State identity of the citizens, the basis to increase the spirituality and culture that is the basis of socio-economic development of Kazakhstan in globalization conditions. National identity is the identity of the State to itself and the spiritual interest of the nation, which are subject of the independence and the mankind principles of democracy, human rights and freedoms, the economy, etc.

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