

Ministry of Education and Science of Republic of Kazakhstan

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HISTORY OF ETHICITIES IN KAZAKHSTAN (1991-2016)

Textbook

Almaty, 2018

UDC

BBC

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ISBN

“History of ethnicities in Kazakhstan (1991-2016)”

The textbook examines the history of the development of the main ethnic groups of the Republic from the modern conceptual approaches. Separate ethnicities' size, national composition in the whole country and by region as well as the characteristic of the most numerous ethnic groups are analyzed in detail.

The textbook is intended for teachers, undergraduates and students of all specialties of higher educational institutions wishing to study the history of Kazakhstan in more depth and detail.

INTRODUCTION

Since the end of the XIX century Kazakhstan has formed as a multiethnic state. The main factor of the transformation of the once mono-national region into multinational one was the active migration processes. For nearly a century, Kazakhstan has become the largest migration recipient with a significant predominance of the resettled population. Several large-scale migratory waves that occurred in the pre-revolutionary, and especially in the Soviet period, significantly expanded the ethnic composition of the population, which was actively involved in socio-economic and cultural processes.

In fact today one can say that the demographic history of Kazakhstan has established and developed as a history of the ethnic groups.

The collapse of the Soviet Union and the formation of an independent Republic of Kazakhstan caused a powerful emigration outflow of the Russian and European population. The country was predicted the deployment of interethnic contradictions and even conflicts but despite all the pessimistic forecasts, it was possible not only to maintain stability but also to turn poly-nationality into a factor of successful development. Modern achievements of the country in political and socio-economic development are primarily related to interethnic peace and stability. Currently, in Kazakhstan all 140 ethnic groups have equal rights and opportunities.

From the first years of independence, the national policy in the Republic of Kazakhstan was built in accordance with the principles of equality of citizens regardless of national, racial and religious affiliation.

Today a new stage has come, when a new Kazakhstani civil identity has being formed, based on a national patriotic idea “Mangilik El” launched by the President of the country N.A Nazarbayev.

Consolidation of Kazakhstan society, the formation of a single system of basic values while preserving the diversity of the interests of different segments of the society is a vital task, especially in the context of globalization.

Today Kazakhstan has developed and implemented the “Concept of Strengthening and Developing Kazakhstani Identity and Unity” due to the objectives of the “Kazakhstan-2050” Strategy: the new political course of the established state”, as well as the fourth direction “Identity and Unity” according to the Plan of the Nation of the President of the Republic of Kazakhstan N. A. Nazarbayev “100 concrete steps: a modern state for all” to form the nation of a common future.

The concept is based on the Constitution of the Republic of Kazakhstan, the laws of the Republic of Kazakhstan “On the Assembly of the People of Kazakhstan”, “On Education”, “On Languages”, “On Culture”, the Concept of Formation of the State Identity of the Republic of Kazakhstan, the Doctrine of National Unity of Kazakhstan, the Concept of Development of the APK.

The key principles of the Concept are:

1. The basic vector is a national patriotic idea "Mangilik El" launched by the President of the country N. A. Nazarbayev;

2. Unifying values of the national patriotic idea "Mangilik El" - civil equality, diligence, honesty, cult of education, a secular country;

3. The foundation of Kazakhstan identity and unity - national values based on cultural, ethnic, linguistic and religious diversity;

4. Kazakhstani identity and unity is a continuous generation process. It is based on the fact that every citizen regardless of ethnic origin connects his fate and future with Kazakhstan. A single past, a joint present and shared responsibility for the future bind society together: "We have one Fatherland, one Homeland - Independent Kazakhstan." Awareness of this choice is the main unifying principle"[1].

Thus, at the present stage the relevance of the given issue has double importance due to the tasks of the formation a new civil identity.

Meanwhile, for Kazakhstan the end of the XX century was marked by the deterioration of the ethno-demographic situation because of a significant reduction of the total number of population as well as a number of the largest ethnic groups as a result of migration outflow.

Therefore, the preservation of the polyethnic composition of the country's population, the unification of the efforts of all ethnic groups to create a civic identity that will ensure the equality of all citizens and the opportunities for the development of national cultures and languages becomes the main task of the state policy.

The importance of ethnic history of modern Kazakhstan has increased for historians- researchers.

In this regard, this manual will help get acquainted with the history of the ethnic group of Kazakhstan, trace changes in the national structure and reveal the quantitative characteristics of the country's largest peoples in the period of independence.

This textbook does not intend to cover all problems of the history of ethnic groups in the RK. It is just an attempt to give a general idea of the issue.

The practical value of the manual is that the generalized material, theoretical aspects, conclusions and recommendations can be used both in the educational process and for the independent work of BA and MA students. It will also serve as the basic for faculty in the organizing and delivering lectures and practical classes.

The manual includes 5 chapters designed for 3 credits. These chapters define the terms "ethnos", "nation", "ethnicity", "ethnic policy", the changes in the number, ethnic structure of the population of the Republic of Kazakhstan in 1991-2016, the number, location of the largest ethnic groups, features of their arrival, their cultural and social development.

It is supplemented by tabular and graphical material, combined in 27 tables and 18 figures.

The textbook is addressed to students - historians, BA and MA students, as well as for wide public who are interested in the ethnic history of Kazakhstan.

1. The Concepts of “ethnos”, “nation” and “ethnic policy”

Firstly, the term “ethnos” should be defined since this concept is the starting point in the textbook. Therefore, it is necessary to specify it for scientific use. The complexity of the phenomenon “ethnos” leads to the fact that historical science lacks of unanimity on its content and the opinions vary on this issue. For example, according to the authors of the “Ethno-Political Dictionary” which was published in the Republic of Kazakhstan, there is no unambiguous understanding of the term “ethnos” in both domestic and world ethnology. The dictionary outlines “ethnos is historically formed in a certain territory a community of people with common features, cultural patterns, language, identity and history” [2].

According to L. Gumilev’s definition ethnos (from the Greek. ethnos-tribe, group, people) — a historically developed quite stable community of people with a common language, culture and consciousness. “History is created within the framework of ethnos who are in contact with each other because every historical fact is the property of the specific peoples’ life” [3].

Y. V. Bromley gave the most common definition “the ethnos can be defined as historically developed in a certain territory a stable intergenerational group of people who have not only common features but also relatively established features of culture (including language) and spirit as well as the consciousness of their unity and difference from all other entities which is known as ethnonym” [4]. Therefore, in his opinion, only that ethnos represents a cultural community of people who distinguishes itself from similar communities. It is the awareness of the members of the ethnic group unity usually called ethnic identity, an outward manifestation of the common consciousness.

Meanwhile, currently, the terms “ethnos” and “nation” are under the hot debate due to the ambiguous ongoing processes in different countries of the world. Today the problems of multiculturalism and the influence of the ethnic factor on the modern political process are one of the key and urgent ones for any state in the conditions of developing multiethnic societies.

Very often conceptual confusion of “ethnicity”, “nation”, “ethnicity” occurs which have nothing to do with scientific definitions.

Scientific rigor in the structure of categories of “ethnicity,” “nation” “national state” of ethnic is primary. In other words, ethnicity is not always directly related to the need to form one’s own national-state system. These considerations are acceptable in the literature in dealing with the disclosure of the meaning of “ethnic”.

However, there is a reasonable question: how to consider the concept of “nation”? Is it connected with the concept of “statehood” in every case? Is it a type of ethnic community, an ethno social organism, which serves as a basis for legitimization of the statehood as well as creating socio-cultural institutions? Analyses of scientific literature on this issue show different starting positions of the researchers.

In accordance with the first position, primarily, the nation is “citizenship, the social community of citizens who make up the state.” These nation-States form a

global community of Nations, including the United Nations. In this context, according to V. A. Tishkov, in the world political language, international legal practice and in theory the concepts of “nation-state”, “national interests”, “national army”, “national security”, “national economy” are used [5].

This understanding of the nation was predominant in the world from the era of the French revolution of the XVIII century until the national liberation movements of the XX century in Asia and Africa. As the creators of national states in Europe in the XVIII, XIX centuries and the leaders of anti-colonial movements (Gandhi, Nehru, Mandela, Mugabe, the Bhutto) never intended to create a state on ethnic or racial grounds and to implement the principles of “one nation (in an ethno-cultural sense) — one state”, moreover, they were firm opponents of tribalism and ethnic separatism. The strength of this concept is that it is based on the democratic and humanitarian principles of the civilizational process, where ethnicity is seen not as a subject of politics, but as a carrier of a certain culture.

This is how representatives of modern European states look at ethnos, where the idea of a “common European home” is very popular. On this basis, the policy of inter-state and inter-regional relations in the European Union is built.

In contrast to this concept, supporters of another direction question - how to be with those peoples who are characterized by the growth of ethnic identity in the search for ethnic identity today? We cannot ignore the fact that there is a very deep, difficult and contradictory process of revival or new formation of nations, which gives rise to a new content of ethnonational issue. This is especially true of the new post-Soviet states as well as of the former Yugoslavia and some other post-socialist states. That is why the weakness of the concept presented above is the excessive emphasis in the definition of “nation” only on “social citizenship”. This approach virtually excludes the ethnic origin, does not reveal the specific features of the nation as an ethnosocial community and public education. It is obvious that the old definitions of the nation (in particular, Stalin's, focusing on the territorial, linguistic, economic and cultural features) are poorly correlated with modern nations, for which the conscious historical and cultural unity and formed national consciousness is not only a priority criterion of national self-dissipation but also a powerful subjective factor of ethnic consolidation.

In this light, it seems scientifically more balanced, and in practice constructively justified, a different position, according to which the definition of the nation should be approached in the unity of objective and subjective features. Namely, the nation is an ethnic community formed on the basis of unity of language, culture, territory and national identity, with the right to self-determination, statehood, national-territorial and cultural autonomy. Of course, it does not follow that all ethnic communities in the world will exercise the right to self-determination by establishing their own statehood. In fact, all states of the world have a complex population, and ethnically peoples have not passed and are not going to pass the stage of self-determination and the creation of their national statehood. In today's world, there are 193 sovereign states. At the same time peoples (ethnic groups), according to various estimates, there are from 3 to 5 thousand.

Most Western textbooks of political science proceed from the following definition of “nation “and the genesis of this concept”. Nations (from lats. nasci-to be born) is a complex phenomenon formed by a set of cultural, political and psychological factors. In the cultural dimension, the nation is a community of people bound together by common customs, language, religion and history. In the political dimension the nation — a community of people who recognize themselves as naturally developed a political community that often finds expression in the pursuit or keep statehood but also in the nation's civic awareness. Finally, in the psychological aspect of the nation appear to be a community of people connected by relations of internal loyalty and patriotism. The latter, however, is not an objective prerequisite of belonging to the nation — a person belongs to it and in the absence of these installations” [6].

The idea that a nation is firstly an ethnic and cultural community is rightly considered the “primary” concept of the nation. The roots of this idea goes to Germany of the XVIII century to the works of Herder and Fichte.

Those who believe that a nation is a purely political body, rely on civil communication with inherent political specificity rather than on the common culture as a distinctive feature . The nation in this tradition appears to be a community of people connected by citizenship regardless of any dependence on cultural or ethnic origin. It is believed that this view of the nation goes back to Jean-Jacques Rousseau, many researchers regarded as the “ancestor” of modern nationalism. However, by putting in parentheses the question of whether nations arise out of the pursuit of freedom and democracy or are nothing more than cunning inventions of political elites and the ruling class, it should be understood that some of them are uniquely political in nature.

In the spirit of Meineke such nations may well be attributed to the category of “political” — for them the issue of citizenship has much greater political significance than ethnicity; often, such nations are composed of several ethnic groups and therefore a culturally heterogeneous. Classic examples of political nations are the United Kingdom, the United States and France. UK, in essence it is a Union of four “cultural”nations: the English, Scots, Welsh and Northern Irish (though the latter can be divided into two Nations — Protestant-unionists and Catholic-Republicans). The national feeling of the British, as far as it is possible to speak, has its basis political factors — loyalty to the crown, respect for Parliament and commitment to the idea of historically won rights and freedoms of the British.

The United States - a country of immigrants has a pronounced multiethnic and multicultural character but their national identity could not develop from any common cultural and historical roots, the idea of the American nation was deliberately designed through the education system and the cultivation of respect for such common values as the ideals of the Declaration of Independence and the Constitution of the United States.

Similarly, the national identity of the French people owes much to the traditions and principles of the French Revolution of 1789. All these nations have one common feature at least theoretically: they were formed by voluntary adherence to some general principles and objectives, sometimes even in

contradiction with the pre-existing cultural tradition. Such societies have peculiar style with tendency towards tolerance and democracy. The idea is the same: as long as the nation is primarily a political organism, access is open and not limited by any language requirements.

For the first time, the theoretical concept of ethnos was presented by the French historian E. Renan as a lecture at the University of Paris, who identified the main characteristics peculiar to the ethnic group. According to him the formation of an ethnic group is not a common language, religion, race, but the emergence of a common spiritual aspiration to live together and realize an important common goal [7].

This concept was widespread in the the XIX century but in the the XX century O. Bauer and K. Renner's theory gained the popularity. They believed that a nation, ethnic group should be defined not as a union of people living on the same territory, and their personal union, which must be legally registered as "extraterritorial collective units" [8].

It should be noted that in Russian literature the term "ethnic group" is used in the meaning of "people", "national community". In the English-language literature the word "ethnos" is rare. The basis of the "ethno" "is used most often in the meaning of" folk", but in a different sense, similar to "folk medicine "folk music", that is something accepted by the people. It is supposed that the basis "ethno" (ethno) has connection with words ethnic (ethnic), ethnicity [9].

The discussion around the understanding of ethnicity began to unfold from the beginning of the 1970s of the The XX century. The interest in this problem is usually associated with the situation in the world — the collapse of the colonial system, the formation of new states and the aggravation of interethnic relations in the industrialized countries. The main theories of understanding the ethnic phenomenon can be reduced to three approaches — primordial, constructivist and instrumentalist.

From the point of view primordialists (from lat. primordial, primary, native) approach to ethnicity is an organic education. It is a human being's nature to belong to a particular ethnic group and a carrier of a particular culture [10].

Thus, primordialism, to which belongs Y. V. Bromley an ethnic groups and nations are ongoing process of socio-historical organisms[11]. However, primordialism more adequately explains the genesis of the development of ethnic groups in the pre-state and early state stages, rather than the peculiarities of the development of ethnos at the stage of industrialism.

Representatives of the constructivism believe that ethnicity and nationality and ethnicity and nation are equated and thereby they reduce the nature of the nation exclusively to a subjective moment — self-consciousness and a sense of solidarity of individuals belonging to a particular ethnic group. From the constructivist point of view, ethnicity is a new social construct and has no cultural roots. It is an artificial politicized education [10, p.7-8].

V. A. Tishkov as a representative of constructivism views ethnos and nation as an artificial political and ideological construct created and transformed by the elites during a state-building and political struggle [12].

Supporters of the instrumentalist approach as well as constructivists consider ethnic groups (nations) artificial entities (the existence of objective attributes of the ethnic group is denied).

Ethnic group is treated as a community united by interests, and ethnicity as a means to achieve group interests, mobilization in political struggle [13].

Some scholars believe the super-ethnos and subethnos are intermediates from ethnicity to the nation. Superethnos is a socio-ethnic system that arises due to natural and socio-historical reasons from several ethnic groups. The unification of ethnic groups into super-ethnos takes place on the basis of a certain ethnic dominant. Thus, Arab super-ethnos was formed from separate tribes on the basis of Islam, Byzantine — on the basis of Orthodoxy, Russian — on the basis of Russian statehood. Sub-ethnos-the ethnic system which arose in ethnos and differing in the economic, household, cultural and other features. Thus, the sub-ethnoses in the history of the Russian people are Pomors, Old Believers, Cossacks.

Returning to the disclosure of the concept of “nation”, it should be noted that, first of all, a nation is understood as a people. In contrast to the ethnic group the nation is united not only by a blood relationship but in addition to economic and political factors, by its national character and national psychology, national ideals and national consciousness. The problem of the transformation of many ethnic communities into a nation is to save the cultural legacy of all previous generations, to pass into new normative and value systems and to adapt them to a new life without destroying or losing.

The world community has both ethnically more or less homogeneous (Japan, China) “nation-states” and multi-ethnic which is more pattern for the modern world. Therefore, we can debate about different trends, both in the past and in the present. Thus, it is logical to approach the construction of national policy differently in each of these types of statehood.

L. Gumilev’s theory is close to primordialism, with its ecological determinism, which considers ethnos as a stable socio-biological subject passing through socio-economic formations. [14].

It should be attributed to a kind of primordialism a civilizational approach which captures and emphasizes but does not explain the sustainable preservation of ethno-cultural characteristics in the process of changing economic formations and political institutions.

A peculiar “zero”, trivial variant of the theory of the ethnos genesis and nation is the neoliberal doctrine which considers ethnic and national secondary and transient local features that disappear as global markets and global elites are formed and do not affect the result of world development.

According to the theory of ethnos which is based on the stage (formal) approach, the national as the late historical stage of development of the ethnic. Therefore, a ethnos is considered as a potential nation, which is at the early state stage of development, which did not make or could not develop but a nation – as a former state-building ethnos, transformed and adapted during the formation of a more developed socio-economic formation. Cultural continuity is ensured through

the mechanism of transformation of ethnicity in civil nation, in which ethnicity dies, leaving historical memory, integrated into the national culture [4,p. 109].

The formation of nations is seen as a genetic continuation of the historical evolution of the primary ethnic group in the conditions of the feudal state, and then – bourgeois national state resulted in the gradual death of an ethnic group degenerating into a nation genetically connected not with patriarchal, but with state social institutions.

Accordingly, ethnic identity is considered either as a “relic” of patriarchy, cultural atavism, entrenched in the cultural” superstructure”, or as” underdeveloped “ national-state consciousness of cultures-outsiders. This belief was the basis for the concept of “nation-building” in the USSR which united the pre-state and early state ethnic groups as well as the concept of” national liberation “ of former colonies before colonization with the pre-state or early state stage of development.

Thus, according to the economic determinism, the logic of primordial-stage approach involves not only the “extinction” of the ethnic group as a “transformation” in the nation, but the “extinction” of the nation as the formation of the global market and global information space. It is concluded that global and total ethnocultural convergence is inevitable due to the trend of economic globalization. The thesis about the death of the ethnos and the nation is also characteristic of modern Russian constructivism [15].

However, the social practice of the last two decades has proved that the simplified logic of linking ethnic and national consciousness to the economic system does not agree with the fact that as economic globalization develops “remnants” and “atavisms” of the early bourgeois, feudal and even pre-state eras have an increasing impact on mass consciousness and world development.

Successive globalists and neoliberals (J. Attali - “poor nomads” and “rich nomads”) along with their opponents of the leftwing Marxist-anti-globalists and alterglobalists offer an alternative to the neo-liberal social model unipolar global “Empire”, the total power which is not limited to spatial, social and even time frames. They both believe that due to advancing of economics and technology (informatization) ethnic and national identity will die out (M. Hardt, A. Negri) [16].

The Republic of Kazakhstan has been developing as a multi - ethnic state for more than a century. Today Kazakhstan embodies the idea of “Mangilik El” - a new civil identity and the theme of “ethnos” and “nation” is extremely relevant for it. The concept of “nation” was clearly expressed in the general direction of the leader of the nation N. A. Nazarbayev’s policy, who emphasizes the need for civil and political unity[17,18].

Let us define the terms “national policy” and “ethnic policy”. These concepts should be distinguished. Thus, the national policy is a fully justified system of measures implemented by the state in the sphere of national relations, aimed at the realization of national interests and the resolution of national contradictions. Consequently, this term should be interpreted as an integral part of the state policy towards all ethnic groups, enshrined in legislation and special national programs.

“Ethno-politics” should be regarded as the internal policy of the state towards national

In Western historiography, there is another interpretation of the concept of “ethno-politics”, for example, the American scientist P. van den Berg comes from the prevalence of the interests of power in ethno-politics. According to the researcher, “ethnic policy is the application of power, especially state power to groups which differ ethnically or anthropologically (on racial grounds)” [19]. In our opinion, this is artificially borrowed and politically incorrect. In addition, it is undemocratic and could be applied only in mono-ethnic states, and even at earlier stages of development.

We believe that ethno-politics in a modern multi-ethnic state should be almost identical to socio-demographic policy and its main vector should be directed towards ensuring equal opportunities for the development of all ethnic groups in the country.

Today the world science is in search of ways to implement democratic principles in multi-ethnic states. These searches are primarily associated with the name of Leiphart. In his work “Democracy in Multi-Component Societies. Comparative Studies “ and other works [20] he substantiates the idea of “consent or participation democracy” or “participation in power.” It provides mechanisms that allow even small groups to occupy a place in the system of governance with rights of veto over cultural autonomy and a “temporary veto” over other issues affecting their interests as well as realize that right in practice. A. Labhart also proposed ways to enable minorities to participate in the executive authorities. This method helps the disparity of participation in government is perceived less painful.

A. Leiphart's model is intended for the so called divided society, “deeply divided society” or softer-pluralistic. It means that the segments of such a society actively involves in the sphere of education, advocacy of labor interests, cultural activity, consumption of information, politics. The elites play a crucial role in the A. Leiphart's model: they are responsible for the search of agreements and their implementation. The model A. Lijphart also has a kind of “bombs”. It focuses on the consolidation of ethnic segmentation and can return people to the emphasis of ethnic identity at the expense of other identities. Therefore, the search for ways to build democracy in multi-ethnic societies does not stop. In particular, the ideas of the so-called integral democracy have been discussed recently which does not provide support for the segmentation of society but political elite led the ethnic communities to participate in power. In this case, B. Clinton’s policy is usually cited as a good example. He provides the presence of minority representatives in power.

It should be borne in mind, both in theory and in practice, that national policies, regional policies, demographic policies and other political and managerial activities are closely interrelated. In different communication systems they are correlated as a general and special, whole and part. The social, economic, linguistic, regional, migration, demographic aspects of the national policy as an integral system represent a concentrated expression of social, economic, linguistic, regional, migration and demographic policy.

The important task of the multinational state is to optimize interethnic relations, i.e. search and realization of the most favorable options of interaction of subjects of interethnic relations. The main content of the national policy is attitude to their national interests based on: a) commonality; b) differences; c) clashes. The commonality of the fundamental interests of certain subjects of interethnic relations and national interests on the scale of the state has objective grounds. The divergence of interests is due to the objectively available specific conditions and needs of the development of national and ethnic communities. When national and political interests are intertwined, their divergence can turn into a clash, a conflict. In this context, it is necessary to coordinate national interests as a prerequisite for their implementation, which is the meaning of national policy. Its main purpose is to manage interests and through the interests of nationalities.

In a multinational country all the activities of state institutions of power and governance, ensuring the development of socio-economic and spiritual and political processes should be based on clearly defined scientific principles of national policy. This policy is a policy of careful and timely consideration and development of mechanisms of coordinated national-specific interests of peoples and territories in the tactics and strategy of the whole country.

National politics like every other can and should be examined from the point of view of the definition in those or other parts, phases, and priorities. It is not easy to highlight them. The real practice of inter-ethnic relations often gives the impression that it is a matter of priority and requires immediate attention and resolution. It seems to every nation, national and state building, the region, that their problems are the most urgent and require immediate intervention and action. In fact, from the point of view of national interests, this is not always the case. This issue should be approached from the perspective of the dialectics of the whole and part, general and special.

In national politics it is necessary to distinguish the strategic, long, short term goals and objectives that require a conceptual approach, programme design. Thus, in multi-ethnic Kazakhstan, the strategic, programmatic goal is to strengthen the unity and cohesion of all peoples on the basis of national revival and inter-ethnic cooperation.

As for the short-term policy, it is part of a long-term policy, but it regulates the specific inter-ethnic problems in the course of current events. In this case, it is very important to react in a timely manner to national and ethnic problems arising in critical periods as a result of changes in the socio-economic conditions of the country or geopolitical situation. Thus, the urgent tasks of the national policy of the nearest period are the settlement of interethnic conflicts, reduction of tension in interethnic relations (where it exists) , support of returnees, solution of refugees' problems and internally displaced people and etc.

National policies need to take into account certain principles and policies. The most important of them are the following.

The national policy should be developed on the basis of the characteristics of the country and the level of its socio-economic development. Policy towards nationalities should be associated with economic, social, cultural, demographic,

and other types of public policy in conjunction with which may be implemented as a national policy. However, in a multi-ethnic society, these types of political governance must take into account the national dimension.

A necessary condition for an effective national policy is its scientific character which implies strict accounting of laws and trends in the development of nations and national relations, scientific and expert study of issues related to the regulation of interethnic relations. The definition of national policy goals, the choice of ways, forms and methods of their achievement need to be based on a truly scientific analysis of the ongoing processes, qualified forecasts, evaluation of existing policy alternatives. Where national policy issues are dealt with subjectively rather than scientifically, mistakes and excesses are inevitable. It is necessary to avoid both absolutization and ignoring these principles of correlation, interdependence of factors of objective and subjective order in the management of national relations.

The practical implementation of national policies in the regions and republics requires a differentiated approach. At the same time, it is necessary to take into account natural and climatic conditions, socio-historical features of the formation of an ethnic group, its statehood, demographic and migration processes, ethnic composition of the population, the ratio of titular and non-titular nationalities, confessional characteristics, features of national psychology, the level of ethnic consciousness, national traditions, customs, ethnic relations with other socio-ethnic communities, etc.

National policies should cover all levels and forms of national relations, including interpersonal relations. It should be aimed at every person, every ethnic community, group, regardless of whether it has its own national and state education, whether a person lives in “his” republic or in a foreign environment.

Finally, it is necessary to take into account international experience in regulating interethnic relations and solving national problems in the realization of national policy. And we need to keep in mind both positive and negative experiences. However, the principles of national policy should be consistent with international legal norms and instruments.

The management of national processes – the main means of implementation of the national policy. It is a specific type of activity of the state, socio-political organizations, systematic, conscious, purposeful impact on the development of national relations in order to achieve certain goals.

The formation and functioning of the mechanism of management of social processes and their manifestations in the sphere of national relations is determined by the laws of social development. The social purpose of the management mechanism is the implementation of the requirements of these laws. The latter determine the structure of the mechanism of scientific management, the set and use of its components.

Social reality, the essence of objective laws, their requirements are deeper and richer than the management mechanism created in accordance with them. Therefore, its “construction” should correspond as much as possible to the laws of the development of the managed system – national relations. The national process

management framework has a complex structure consisting of the following components:

- managed system - object of management (national processes);
- management system - the subject of management (state, political parties, socio-political organizations);
- principles, set of levers, methods, tools, methods of management, the system of standards of operation of the control system necessary for the interaction between the control and controlled systems;
- management process, its stages, functions, efficiency assessment, etc.

The structure of the mechanism of management of national processes largely depends on the specific sphere of their manifestation, on the specific object of management. For example, in addition to traditional structural components, linguistic institutions are included in the mechanism of managing linguistic life, creative unions are included in the mechanism of managing the spiritual culture of peoples, mass media, public organizations and scientific institutions are included in the mechanism of resolving interethnic conflicts.

It should be noted that under any type of state and political system, the policy of the state towards non-titular ethnic groups, as well as in general, ethnic policy, concerns the titular ethnic group. Despite the diversity of policies pursued by the government, it can be divided into two main areas, which relate to ethnic groups: integrating policy (sometimes called streamlines) and the politics of cultural pluralism. Today for example integration policy is demonstrated by Estonia: people who do not know Estonian language and culture are not citizens of the state. But it is this Republic that is being harshly criticized both internally and externally.

The most striking example of pluralistic policy is Kazakhstan, which adopted the zero principle of citizenship (i.e. all people living in the territory of the state regardless of nationality and residence time received citizenship), the Assembly of peoples of Kazakhstan is actively working along the building of civil identity is being formed.

Questions for independent work:

1. Give a definition to the ethnos according to the authors of the “Ethno-Political Dictionary”, published in the Republic of Kazakhstan?
2. What is the crucial point in the ethnic group by L. Gumilev’s definition?
3. What features of the ethnos are in Y. V. Bromley’s definition?
4. What is the main claim in primordialists approach in understanding ethnic group?
5. What is the key element of belonging to ethnic group according to V. A. Tishkov key?
6. How does the term” ethnos “differ from the term”nation”?
7. What are the difference between “national policy”and “ethnic policy”? Give the definition of both concepts.
8. Please, describe A. Lijphart’s model?
9. What principles are central to the content of national policies?

10. What are the components included in the mechanism of management of the national processes?
11. What are the main areas of state national policy? Describe them.

2. State National Policy in the Republic of Kazakhstan

Since its first years of independence the formation and development of the state national policy of the Republic of Kazakhstan was carried out upon several primary levels.

The first level is legislative and doctrinal. The main principles of the national policy are reflected in the Constitution of the Republic of Kazakhstan, legislative acts, national strategic programs, doctrines and concepts.

The second level is institutional. The purpose of implementing the key directions of the state national policy is a specially created institutional framework with functioning of the Assembly of the People of Kazakhstan (APK) within.

In October 1990, the Declaration on State Sovereignty of the Kazakh SSR was adopted. This document fixed for the Kazakhs the role of the state-building ethnos and the ethno-cultural core of the Kazakhstan. Adoption of the Constitutional Law “On State Independence of the Republic of Kazakhstan” on December 16, 1991, recorded “the right of the Kazakh nation to self-determination”. From that moment the period of modern Kazakhstani statehood has began.

This legislative act did not abolish, but only blocked the operation of the Constitution of the Kazakh SSR of 1978. Therefore at the dawn of independence the Republic of Kazakhstan faced the necessity of forming the basic principles and provisions of the country’s economic, political, social development.

According to the Constitution of the Republic of Kazakhstan, adopted on January 28, 1993, Kazakhstan was proclaimed a democratic, secular, unitary state, ensuring equal rights for all its citizens [21].

Thus, the leadership of Kazakhstan paid much attention to the formation of legal frameworks aimed at ensuring the rights and freedoms of all citizens regardless of their ethnic or religious affiliation.

The creation of a national legislative framework in the field of ethnic integration and confessional relations in Kazakhstan took place in several stages.

I Stage: 1991 -1995 - Formation of basic principles of interethnic and inter-confessional interaction (Adoption of the 1993 Constitution and the first legislative acts in the religious, linguistic, national and cultural spheres).

II Stage: 1995 -1997 - Definition of key functioning of the Kazakhstan model of interethnic and interfaith tolerance (creation of the Assembly of the Peoples of Kazakhstan and adoption of the Constitution of the Republic of Kazakhstan in 1995).

III Stage: 1997 -2007 - Development of legal norms laid in the national legislation of the Republic of Kazakhstan in the field of inter-ethnic and inter-confessional relations. The formation of long-term principles for the development

of the interethnic sphere (adoption of the “Kazakhstan-2030” Strategy and a number of laws in the sphere of language policy, education, etc.)

IV Stage: 2007 - 2010 - Increasing the role of the Assembly of the Peoples of Kazakhstan in the political life of the country expanding the APK’s authority with a view to more effectively ensuring the rights and freedoms of representatives of various ethnic groups and peoples of Kazakhstan. (adoption of the Law “On the Assembly of the People of Kazakhstan”, Doctrines of National Unity of Kazakhstan).

V Stage: 2010- up to the present - Creation of a regulatory and legal framework for the formation of a unified Kazakhstan nation as a civil community on the basis of the patriotic idea of ”Mangilik El”. (Adoption of the Strategy “Kazakhstan – 2050”: the new political course of the state”, the fourth direction “Identity and Unity” of the Plan of the Nation of the President of the Republic of Kazakhstan Nazarbayev N.A “100 concrete steps: a modern state for all “to form a nation of a unified future, the Concept strengthening and development of Kazakhstan’s identity and unity).

From 1991 to 1995, the first years of the state independence played a fundamental role in the process of formation and development of the Kazakh model of interethnic interaction.

It was the period that the most process of forming a civil nation took place in Kazakhstan. In 1992 in the “Strategy of Formation and Development of Kazakhstan as a Sovereign State” the main dimensions of public consent are presented, and then in 1993 the ideological consolidation of the society is proclaimed as a condition for Kazakhstan’s progress as a multi-ethnic and multi-confessional state. In 1996 according to the new model of the social structure the people of Kazakhstan are viewed as a community of citizens of different nationalities [22].

In the early 1990s, in Kazakhstan with the acquisition of state sovereignty, a number of laws were adopted that significantly changed the 1978 Constitution. During this period, the reforms were mainly aimed at the introduction of new democratic principles in the system of state power and government of the Republic of Kazakhstan.

Thus, one of the first documents after the publication of the Law “On State Independence of the Republic of Kazakhstan” of December 16, 1991 was Law № 1017-XII “On Citizenship of the Republic of Kazakhstan” of December 20, 1991. In this document all Kazakhstani citizens’ obligations “to respect the customs, traditions, the state language and the languages of all nationalities living on its territory” [23].

In Article 5 of the Law “On Citizenship of the Republic of Kazakhstan” emphasizes: “Citizens of the Republic of Kazakhstan are equal before the law, regardless of origin, social and property status, race and nationality, sex, education, language, attitude to religion, political and other convictions, gender and nature of occupation, place of residence or any other circumstances”[23].

In 1992, the official strategic line in domestic and foreign policy was formulated, which aims to build democracy, a rule of law and a market economy.

The key objectives of this course were set out in the May 16, 1992 “Strategy for the Formation and Development of Kazakhstan as a Sovereign State” and fixed in legislation in the Decree of the President of the Republic of Kazakhstan of July 15, 1992, № 853 “On Measures to Implement the Strategy for the Formation and Development of Kazakhstan as a Sovereign State”.

The main provisions of this document in the field of achieving interethnic and inter-religious harmony and ensuring equal rights of citizens, regardless of their ethnic and religious affiliation, assumed:

- the creation of a society with guarantee of the well-being of all people;
- provision the entrepreneurial freedom and the possibility of to be engaged in any other field of activity.
- development of ethnic identity and preservation of the national cultural diversity of Kazakhstan for the sake of its prestige in the world as a country with a stable socio-political climate [24].

Thus, the conceptual model of Kazakhstan’s development envisaged the creation of an open society, a democratic, peace-loving state that guarantees human rights and freedoms, ensuring a stable civil peace and inter-ethnic accord, creating for everyone without exception equal conditions and opportunities for the use of their abilities and materially prosperous existence. The “Strategy for the Formation and Development of Kazakhstan as a Sovereign State” emphasized the importance of preserving and maintaining the national identity of each people, pursuing the policy of national consensus as the basis for stable development.

In his speech in December 1992 at the Forum of Peoples of Kazakhstan, dedicated to the first anniversary of the Independence of the Republic of Kazakhstan N.A. Nazarbayev noted: “More than one generation of Kazakhstanis has created our main virtue - the friendship of peoples. And today, many reinterpreting in our history, we do not have the right to squander this wealth and, cross out the good traditions. We must hear every day the voice of a man, the voice of every nation, every nationality. That is why it is necessary the forum should be taken on a permanent basis, to create a new public institution” [25].

These institutions have determined the long-term vector of Kazakhstan’s development, connected with the transition to practical measures in solving problems of interethnic and inter-confessional relations in the country.

An important part of social transformations was the formation of a civilized legislative base in the religious sphere. A great importance in this context was the Law of RK “On Freedom of Religion and Religious Associations” of January 15, 1992 N 1128-XII.

Article 3 of this law stresses: “Citizens of the Republic of Kazakhstan, foreigners and stateless people have the right to freely profess both individually and together any religion. They may participate or non-participate in divine services, religious ceremonies and ceremonies, teach a religion without coercion” [26].

New principles of language policy are reflected in the Law “On Languages in the Republic of Kazakhstan” № 151 of July 11, 1997. In accordance with the

Constitution, Article 6 of this law every citizen has the right “to freely choose the language of communication, upbringing, education and creativity” [26,C.8].

The most important step in this direction was the adoption of the Constitution on January 28, 1993. With the adoption of the Basic law, Kazakhstan has cemented its status as a sovereign democratic state. The Constitution clearly defined the basic civil, political, economic and social rights and freedoms, the basic duties of citizens, guarantees of rights and freedoms, the foundations of society, the system of state bodies.

The basic Law determined the national character of Kazakhstan's statehood with the formula “statehood of the self-determined Kazakh nation”. At the same time, equal rights for all citizens of Kazakhstan were fixed in the text of the Constitution. The legal provisions of the Constitution regulated relations in the national and religious spheres as well as guaranteed the free development of all Nations and confession [21].

According to the Constitution, the Kazakh language was declared the state language, Russian – the language of interethnic communication. The Constitution of the Republic of Kazakhstan of 1993 among other things, enshrined the emergence of a new cultural community – the Kazakhstani people as a set of representatives of numerous ethnic groups living in the Republic.

This approach implies the unity and equality of all ethnic groups of Kazakhstan and reflected in the nature of the activities of political parties and social movements that emerged in 1993 and 1994. Thus, in the Supreme Council of the 13th convocation, the elections which were held in 1994, deputy fractions of the Union “People's unity of Kazakhstan”, the party “people's Congress of Kazakhstan” and the Republican public Slavic movement “Lad” were launched.

Thus, the consolidation in the main political and legal acts of the Republic of Kazakhstan in the first years of independence of the state-forming role of the Kazakh ethnic group was caused by objective tasks of the state construction and occurred simultaneously with measures for consolidation of all peoples of Kazakhstan in uniform community. Despite the attempts of some political forces to speculate on the problem of interethnic relations as well as the difficult socio-economic background, the Kazakh authorities from the first years of the sovereign existence of the state rejected the idea of creating a national state, Kazakhstan for the Kazakhs.

The further evolution of national legislation in the inter-ethnic and inter-confessional spheres was largely determined by the provisions of the new Constitution of the Republic of Kazakhstan of August 30, 1995. In addition, the new institutional foundations were introduced for regulating the processes of inter-ethnic integration and interreligious relations.

The second important stage in the formation of the national legislative framework of the Republic of Kazakhstan in interethnic and interreligious spheres covers the period from 1995 to 1997. This period was marked by the key decisions which determined the further vector of development of independent Kazakhstan in many respects. The important steps were taken towards the formation of a common

Kazakh identity, the principle of unity in diversity was introduced into the state national policy.

Thus, in 1995 the consultative body under the President of the country-the Assembly of the peoples of Kazakhstan (APK) was designed to promote the formation of working mechanisms and legislative acts for the regulation of interethnic relations in the Republic of Kazakhstan.

The chairmanship of the First President of Kazakhstan N. A. Nazarbayev in this structure indicates the importance of the role that was assigned to the APK in the political and social system of Kazakhstan.

From the first days of the creation, the Assembly of the people of Kazakhstan received wide powers to solve a whole range of tasks: assistance in the development and implementation of the state national policy; promotion of Kazakhstan patriotism; development of the state language and other languages of the people of Kazakhstan; improvement of regional policy in the interethnic sphere; participation in the development and implementation of plans and measures in the field of demography and migration; promotion of the Kazakhstan model of interethnic and interdenominational harmony; implementation of educational and publishing activities aimed at achieving interethnic harmony; monitoring the state of interethnic relations, including the use of the state language and other languages of the people of Kazakhstan; participation in the socio-political examination of draft laws on state national policy; support of the Kazakh Diaspora in foreign countries in the preservation and development of the native language, culture and national traditions, strengthening its ties with the historical Homeland[27].

These tasks have become the main factor in the participation of the APK in the construction of the model of “interethnic harmony” including through the formation of an effective regulatory framework governing intercultural interaction in the country.

At the time of the APK creation the President of Kazakhstan defined the purpose of the new structure much wider than the solution of current tactical tasks. N.A. Nazarbayev has repeatedly underlined that the Assembly of people of Kazakhstan is called upon to contribute to the formation of a single Kazakhstani nation to be able to adequately respond to the internal and external challenges and threats.

Therefore, in 1996 at the III Session of the Assembly of the people of Kazakhstan a new model of social structure was presented which supposed that the people of Kazakhstan are a community of citizens of different nationalities.

This approach formed the basis of the new Constitution of the Republic of Kazakhstan under the direct participation of the Assembly of people of Kazakhstan. It is significant that the first line of the Basic Law of Independent Kazakhstan were: “We are the people of Kazakhstan, united by a common historical destiny” [28].

The adoption of the new Constitution of Kazakhstan on August 30, 1995 at the Republican referendum became the central link of political system reforms of Kazakhstan on the basis of the democratic principles. The Constitution of the

Republic of Kazakhstan establishes the principle of equality irrespective of nationality as the respect to an individual of any nationality and the desire to eradicate national prejudices.

In close connection with the right for everyone to determine his or her nationality without coercion, the right of every citizen to use his or her native language and to freely choose the language of communication is enshrined in the Constitution. According to the Article 19 of the Constitution, citizens of Kazakhstan “have the right to use their native language and culture, to freely choose the language of communication, education, training and creativity” [28].

The Russian language has acquired the status of an official language which means that it has the right to be used on an equal basis with the state language. At the same time, Article 7 defines that “the state shall take care of creating conditions for the study and development of the languages of the people of Kazakhstan” [28].

The language policy in educational institutions is also governed by the constitutional norms. All educational institutions, regardless of the form of ownership, provide knowledge and development of the Kazakh language as a state language as well as the study of the Russian language in accordance with the state obligatory standard for each level of education.

In 1996 the President of the Republic of Kazakhstan instructed the admission of representatives of national minorities to each specialty of public higher education institutions at a 10% of quota. In 1999 quotas were abolished in connection with the introduction of new rules of the enrollment to the Universities based on the test system but for four years of the quota the Universities received about 7.8 thousand young people of different nationalities, which was a serious deterrent to migration from the country as well as contributed to the creation of a multinational intellectual potential.

Article 14 of the Constitution also establishes the equality of all before the law and the courts. The equality of all before the law and the court is clarified through constitutional provisions that no one may be subjected to any discrimination on the grounds of origin, social, official or property status, sex, race, nationality, language, attitude to religion, beliefs, place of residence or any other circumstance [28].

This provision of the Constitution of the Republic of Kazakhstan is in full conformity with the principles enshrined in international legal instruments, according to which everyone is entitled to all rights and freedoms irrespective, inter alia, of race, colour, national or social origin. This requirement is contained in the Article 2 of the Universal Declaration of Human Rights, Article 2 of the international Covenant on civil and political rights, and Article 5 of the International Convention on the Elimination of all Dorns of Racial Discrimination.

The paragraph 2 of the Article 39 of the Constitution States that” any action that may violate interethnic harmony shall be declared unconstitutional” [28]. In this regard, in particular, the creation of political parties are allowed based on racial, ethnic and religious affiliation.

Statistical data showed some results of the measures taken during this period in the political, legal and legislative spheres. Thus, in 1996 the number of

Russians leaving Kazakhstan decreased by 3.2 times compared to the most negative in this respect in 1994. An important influence on the gradual overcoming of the negative dynamics in the migration sphere was made by the favorable trends of socio-economic development of Kazakhstan in the mid-1990s as well as the preservation of relative political stability in the country.

Thus, during 1995-1997 the bases of legislative and normative regulation of interethnic and interfaith relations in the Republic of Kazakhstan were formed. It should be borne in mind that the ongoing reforms have been included in the overall context of the process of democratization of the socio-political life of the state. At the same time, the new political model due to various internal and external factors could not be sufficiently stable and effective at that time.

The transformations of the early 1990s were largely preparatory and intended to form the basis for the further institutional and legislative development of Kazakhstan's state national policy.

The third stage of creation of the national legislative base of the Republic of Kazakhstan in the sphere of interethnic and interfaith relations covers the period from 1997 to 2007. During this period long-term and short-term priorities were formulated for the evolution of the socio-political system of the country, including the tasks of harmonization of the sphere of interethnic relations, preservation of socio-political stability and consolidation of Kazakhstan society on the principles of the civil patriotism.

The strategy of long-term development of Kazakhstan was outlined by the President of Kazakhstan N.A. Nazarbayev in the Message to the people of Kazakhstan “Kazakhstan-2030 on October 10, 1997. Prosperity, Security and Improving the Well-Being of all Kazakhstanis” This document, which was included in the history of independent Kazakhstan under the title “Strategy” Kazakhstan-2030” identified a number of priority areas for the long-term development of the republic, including:

1. National security, designed to ensure the development of Kazakhstan as an independent sovereign state while maintaining full territorial integrity.

2. Internal political stability and consolidation of the society orients to preserving and strengthening domestic political stability and national unity, which will allow Kazakhstan to implement the national strategy during the current and subsequent decades.

3. A professional state that assumes the creation of an efficient and modern corps of civil servants in Kazakhstan, dedicated staff and capable of serving as representatives of the people in achieving the country's priority goals [29].

Noting the importance of achieving the consolidation of Kazakhstan's society, N.A. Nazarbayev stressed in particular: “Our task is to destroy the old ones and prevent the emergence of new barriers that create difficulties on the way to unity, regardless of what these barriers are based on the habits, attachments, special interests, biased attitude, religion, age community or other factors. Through the promotion of various forms of dialogue as well as the strengthening of mutual

relations and relations between people, we will step by step deepen our national solidarity and increase our national potential” [29].

In this regard, the development of a single citizenship based on equality of opportunity for all citizens of the republic, elimination of the reasons for interethnic differences, provision of equal rights to all ethnic groups, strengthening of mutual respect, tolerance and trust between different faiths, etc., were identified as key objectives in the area under consideration.

One of the key directions of the “Kazakhstan-2030” Strategy was the spiritual development of the people of Kazakhstan and the implementation of the trinity of the language policy. To this end, the leadership of Kazakhstan in 2007 initiated the cultural program “Trinity of Languages”. In his message to the people of Kazakhstan “New Kazakhstan in the New World”, on February 28, 2007, N.A. Nazarbayev formulated his position on this issue: “First, keep on the work within the framework of the program “Cultural Heritage”, we should study the creation of the “Foundation for Spiritual Development of the Peoples of Kazakhstan”. The Fund should regularly monitor and support the development of cultural values and traditions of our peoples through public-private partnerships and the involvement of relevant public organizations. The management of the Fund should be based on the principles of corporate governance. Secondly, I propose to start a phased implementation of the cultural project “The Trinity of Languages. Kazakhstan should be perceived all over the world as a highly educated country, whose population uses three languages. It is the Kazakh language which is the state language. The Russian language is a language of interethnic communication and English language is a language of successful integration into the global economy” [30].

The new principles of the language policy are reflected in the Law “On Languages in the Republic of Kazakhstan” № 151 of July 11, 1997. In accordance with the Constitution, the Article 6 of this law every citizen has the right “to freely choose the language of communication, upbringing, education and creativity”.

The state cares about creating conditions for studying and developing the languages of the peoples of Kazakhstan [31]. According to the law, it is the duty of every citizen of the Republic to master the Kazakh language, which is an important factor in the consolidation of the people of Kazakhstan. At the same time, Russian language is officially used in state organizations and local self-government bodies along with Kazakh.

As a result of these measures, by the middle of the 2000s, there were significant positive developments in the language sphere. The President of Kazakhstan described the results of the work as follows: “We have achieved a balanced language policy. Kazakhstan is one of the few in the post-Soviet space to solve these problems without acute conflicts and social upheavals in compare with some other former republics in the post-Soviet space. There is a natural process of mastering the state language by citizens of the country, especially young people. This does not happen forcibly but on the voluntary aspiration of people who feel the need for knowledge of the state language. I am sure that such an aspiration will increase every year”[32].

Kazakhstan can only be competitive if the new generation is trilingual-just like the great Abai linked the future of Kazakhs in the 19th century with bilingualism through which Kazakhs can join Russian science, Russian culture, and through them to world science and culture. And in the era of globalization, when Kazakhstan has started to integrate into the world economy through the same banking arteries and so on, it is extremely important for us to know also the English language.

The declaration of the principle of the linguistic trinity has become a manifestation of a balanced and rational approach of the leadership of Kazakhstan to the regulation of national policy. The least painful and conflict-free stage-by-stage way of expanding the presence of the state language in everyday life and official record keeping was selected through the development of the methodological and educational base for the language learning. The role of the Russian language was not limited to large-scale prohibitive measures as was the case in a number of other former Soviet republics.

On the contrary, the Kazakhstan authorities in their legislative activity proceeded from objective realities - the widespread prevalence of the Russian language as the main communication tool in the Kazakhstani multi-ethnic society. The second objective which could not be ignored was the preferred use of the Russian language in everyday life by representatives of the Kazakh ethnos.

The leadership of Kazakhstan understood that the forced narrowing of the Russian-language space threatens not only the loss of interethnic stability but also the loss of many opportunities for Kazakhstani citizens related to business interests and scientific activity, access to the numerous educational programs.

The gradual introduction of English language was a reflection of the global trends in the dominance of English as an instrument of global communication and Kazakhstan's desire to increase its own competitiveness, expand the range of opportunities for the young generation of Kazakhstanis.

The indicated principles of the language policy were also reflected in the Law of the Republic of Kazakhstan "On Education" of July 27, 2007, according to which all educational organizations, regardless of the form of ownership, should ensure the knowledge of the Kazakh language as a state language, as well as the study of the Russian language and one of the foreign languages.

In accordance with the Articles 4 and 36 of this law, the state guarantees all citizens of the Republic of Kazakhstan, including representatives of all national minorities, the acquisition of free secondary general education within the bounds of state compulsory education standards. In practice, children of foreign citizens, oralmans, stateless persons, refugees permanently living in Kazakhstan receive free secondary general education in state educational institutions.

The principle of citizens' equality of Kazakhstan regardless of national or religious affiliation extends to the sphere of employment. In accordance with the Constitution and the Law of the Republic of Kazakhstan "On State Service" of July 23, 1999, citizens of the Republic, including representatives of all national minorities have the right to equal access to public service. Requirements for the

candidate for the post of civil servant are determined only by the nature of the official duties and are established by law.

All these successive steps were a reflection of the systematic approach to the transformation in the interethnic and inter-confessional spheres.

On June 28, 2006, the Government of the Republic of Kazakhstan approved a program to improve the Kazakhstani model of interethnic and interfaith consent for 2006-2008.

The program was aimed at a comprehensive system of measures to harmonize ethnic and confessional relations, the introduction of principles and norms for tolerant behavior, the prevention of extremism and the strengthening of cooperation between state bodies, national cultural, religious and non-governmental associations in promoting spiritual values and a culture of dialogue with the aim of ensuring civil peace and public consent.

In general, from the middle of the 2000s, the gradual process of the evolution of the Assembly of the Peoples of Kazakhstan from the consultative and advisory body under the President of the Republic of Kazakhstan turns into the body with a wide range of powers and duties, enshrined in the Constitution of the Republic of Kazakhstan.

The fourth stage of the creation of a regulatory and legal framework in the field of interethnic integration and confessional relations refers to 2008-2010.

In May 2007, in the Republic of Kazakhstan the Constitutional reform was implemented resulting that the Assembly of the People of Kazakhstan received the right to elect 9 deputies of the Majilis of the Parliament of the Republic of Kazakhstan. Then on October 20, 2008, the Law of the Republic of Kazakhstan "On the Assembly of the People of Kazakhstan" was adopted, which defined the status, order and organization of the work of the APK aimed at implementing the state national policy, ensuring social and political stability in the republic and enhancing the effectiveness of interaction between state and civil society institutions in sphere of interethnic relations [33].

Thanks to the taken steps in this direction, the Assembly of the People of Kazakhstan has become a full-fledged subject of the country's political system.

Since 2007 the interests of ethnic groups are ensured through the parliamentary guaranteed representation of the Assembly in the Parliament of the Republic of Kazakhstan. This measure enabled Kazakhstan to implement the main principle of paragraph 31 of the Document of the Copenhagen Meeting of the Conference on the Human Dimension of the CSCE, signed in June 1990, as well as the Lund Recommendations of September 1999 on special measures to ensure ethnic representation in government bodies [34].

By the end of the first decade of the 2000 in the discourse around national politics, a clear trend emerged in the formulation of the foundations of the national ideology. A peculiar reflection of the authorities on this request was a discussion during 2009-2010 leading to the adoption of the Doctrine of National Unity of Kazakhstan in April 2010. As follows from this document: "... based on the desire to create equal opportunities and decent living conditions for all citizens of Kazakhstan, to recognize the Universal Declaration of Human Rights, to realize

responsibility for the destiny of the nation, to build and strengthen national statehood on the ancient Kazakh land and other fundamental principles, stated in the Declaration on State Sovereignty, the Constitutional Law on State Independence and the Constitution of the Republic of Kazakhstan” [35].

The Doctrine proclaimed the task of creating the conditions in which representatives of all ethnic groups and nationalities living in Kazakhstan can overcome in their minds the dominant idea of national identity and feel themselves as representatives of a single whole that can be defined as a Kazakhstan nation. At the same time, according to the text of the Doctrine, the formation of a common Kazakhstani identity should not diminish the significance of the national self-awareness and socio-cultural values of the Kazakhs as a titular nation and other peoples living in Kazakhstan.

These provisions determined the structure of the Doctrine based on the following three key principles:

1. “One country - one destiny”. This principle is based on the awareness of the common destiny of each citizen and his homeland - the Republic of Kazakhstan. Thus, national unity is based on a high degree of correlation of citizens, regardless of their ethnic and other affiliation, with Kazakhstan and its future. As follows from the doctrine, “Our great goal regardless of our ethnic origin, to unite and become a Great Nation, carefully saving and passing to our descendants the most precious thing that we have is a sovereign and independent Kazakhstan. In the sake of its we must overcome all prejudices and contrived barriers that still hinder our unity” [35].

2. “Different origins-equal opportunities”. This principle of national unity implies equality of opportunity for all citizens of the republic, regardless of their ethnicity, religion, social status or other characteristics. In this regard, it excludes the existence of Kazakhstan’s original advantages to each other. At the same time, the implementation of this principle, in particular, assumes further improvement of the mechanisms for the realization of civil equality; accelerated formation of the middle class as a social base for strengthening national unity; ensuring equal living standards and culture of rural residents and townspeople as well as indigenous citizens of the republic and newly arrived compatriots from abroad (oralmans).

3. “Development of the national spirit”. This principle is based on the strengthening and development of the “Spirit of the Nation” as a unifying and strengthening principle. Its implementation, in particular, included such points as: the priority of the development and dissemination of the state language as the most important factor in the strengthening national unity; preservation and strengthening of traditions, spiritual and moral values and ideological principles aimed at the cohesion of the nation, the state, society and the family; concern for the national values and achievements; the education of the younger generation in the spirit of mutual respect, patriotism, honest service to the Motherland and its people; constant improvement of each citizen’s knowledge, skills, abilities, professionalism and competitiveness; joint consistent work of citizens on further modernization of all spheres of society; creation of an intellectual nation as a pledge of Kazakhstan’s successful competitiveness.

On the way to the creation of the Kazakhstan nation, the document outlines several main tasks: strengthening the common-Kazakhstan identity, forming an effective system of interaction between state bodies and civil institutions in the field of interethnic relations, developing the state language, preserving and developing the ethno-cultural, human rights [35].

At the same time, along with the main provisions of the Doctrine of National Unity of Kazakhstan, it was supposed to rely on the Kazakh culture and language as a consolidating core, while preserving the conditions for the harmonious development of the languages and traditions of all ethnic groups living in Kazakhstan. Defining the key guidelines for the content of the Doctrine of National Unity, in his speech at the APK's XIV session, the President of Kazakhstan noted: "In the different periods of the history including the tragic years of the political repression, Kazakhs accepted representatives of many nations on their land, provided fraternal support for them. The Kazakh people have always been an integrator. They should remain the core which consolidates our society in the future too"[32].

The doctrine of the national unity became the first document in the history of the state national policy of the RK in which an attempt was made to substantiate the principles of the development of the Kazakhstan nation based not on ethnic but on civil identity. However, the fact that the elaboration of the text of the Doctrine was initially carried out by state bodies without wide involvement of civil institutions led to a rather critical perception of the document by the majority of public groups after its publication in the mass media.

Nevertheless, the Doctrine of National Unity of Kazakhstan marked a milestone project in the development of the regulatory and legal regulation of interethnic relations in Kazakhstan, the key provisions of this document subsequently formed the basis for a number of strategic concepts and programs.

The fifth stage was marked by the creation of the regulatory and legal framework for the formation of a unified Kazakhstan nation as a civil community on the basis of the patriotic idea of "Mangilik El". During this period, the adoption of the Strategy "Kazakhstan – 2050": the New Political Course of the Established State", the Plan of the Nation of the President of the Republic of Kazakhstan N.A. Nazarbayev "100 Concrete Steps: the Modern State for All" to form a nation of a single future, the Concept of strengthening and developing Kazakhstan's identity and unity.

At the new stage, in the Republic of Kazakhstan the main objectives of socio-demographic and national policy are the political consolidation of all ethnic groups, the development in their political consciousness of identity with the citizenship of the country. For Kazakhstan, as a country with a pronounced multiethnic and multicultural composition of the population, the problem of achieving and strengthening social stability, harmonizing the interests of the individual, social groups and the state is inevitably linked with the task of finding the optimal forms of political management of the processes of interaction of the ethnic communities.

At the foot of the sacred mountain Alatau, in an interview with “Khabar” agency, the Head of the State N.A. Nazarbayev expressed his secret thoughts on Kazakhstan and its future. The President of Kazakhstan expressed his most secret dream: “I wish Kazakhstan will exist forever. For this reason I proposed the idea of ”Mangilik El” (Eternal Country), we are doing everything to become united, I believe that the current young generation are patriots who can help Kazakhstan develop, I hope that our children and grandchildren will live even better” .

In his article about the new Kazakhstan dream, Nursultan Nazarbayev called the nationwide approval of the Nation Plan a historic act of the birth of our nation of the one future. The President stressed: “We created a new Kazakhstan - Eli Dala Eli, the Land of the Transfigured Great Steppe”.

“100 Concrete Steps are a response to global and internal challenges. At the same time, the nation’s plan to enter the thirty developed countries under the new historical conditions, 100 Concrete Steps will give Kazakhstan such a safety margin that will confidently go through a difficult period of testing, “Strategy-2050 “ and to strengthen Kazakhstan’s statehood. The plan lays the fundamental transformations in society and the state, the main goal of which is the treatment of systemic diseases and not the smoothing of their external symptoms”.

The plan is based on five institutional reforms:

- formation of a professional state apparatus;
- ensuring the rule of law;
- industrialization and economic growth;
- identity and unity;
- formation of a reporting state [36].

Introducing five reforms, the President noted the strengthening of Kazakhstan’s identity, the “driving force” should be the middle class. In this regard, a number of programs will be developed: the patriotic act “Mangilik El”, the large-scale project of the APK “The Big Country - Big Family”“ and others.

In 2015, the Concept of Strengthening and Developing Kazakhstan's Identity and Unity was adopted.

“The anchor principles of unity and harmony are formulated as “Unity is in diversity”, “One country is one destiny”.

The foundation of the new Kazakhstan patriotism is the equality of all citizens and their shared responsibility for the successful development of Kazakhstan.

The nationwide patriotic idea of ”Mangilik El” is a system of values that form Kazakhstan’s identity and unity, public accord.

The first. Independence of Kazakhstan and Astana.

The second. National unity, peace and harmony in our society. Civil equality is the foundation of a successful and sustainable state.

The third. Secular society and high spirituality.

The fourth. Economic growth based on industrialization and innovation.

The fifth. Society of Universal Labor, where the values of diligence, honesty, cult of education are the basis of well-being.

The sixth. The generality of history, culture and language.

The seventh. National security and active participation of our country in solving global and regional problems.

“Today Kazakhstan has reached a qualitatively new stage of development and strengthening of Kazakhstan's identity and unity” [1].

The transition to a new stage of the state building is determined by the five institutional reforms put forward by President N.A.Nazarbayev.

The goal of the new stage is the formation of a united future nation.

The modern trends in the development of the global economy and world politics give rise to the new challenges and risks.

In these conditions one of the key directions of the state policy is the consolidation of the nation which can be most effectively implemented on a civilian basis.

President of the Republic of Kazakhstan N.A. Nazarbayev laid the main directions for the formation of a nation of a single future:

- 1) The basic core is the Kazakhstani identity based on the principle of citizenship and the national patriotic idea of “Mangilik El”;
- 2) Approval of national values of the rule of law;
- 3) Strengthening interfaith harmony;
- 4) The middle class is the basis for the formation of Kazakhstan’s identity and unity;
- 5) Formation of effective social lifts for all citizens of Kazakhstan without any distinctions and limitations;
- 6) Development of the trinity of languages: Kazakh, Russian and English [1].

Kazakhstan’s identity is built on a system of equal opportunities for personal and professional growth, security guarantees for them and their children, the quality of life and stability.

The questions to the topic:

1. What is the main principle of the national policy, reflected in the “Kazakhstan-2050” Strategy?
2. What event did President RK call the historic act of the birth of our nation of the one future?
3. What reforms are in the “100 Concrete Steps” based on the Nation Plan?
4. Who is the author of the unique Kazakhstan model of public consent and national unity?
5. What are the anchor principles of the unity and harmony in the RK?
6. Which document fixes the development of the trilingual education enshrined in Kazakh, Russian and English languages?
7. What is the foundation of the new Kazakhstan patriotism?
8. What is the value system of “Mangilik El”?
9. What is the purpose of the new stage of development and strengthening of Kazakhstan's identity and unity?
10. What are the main directions for the formation of a united nation, formulated by the President of the Republic of Kazakhstan?

3. The Number and Ethnic Composition of People in RK in 1991-2016

3.1 Dynamics of the Number of Population in Kazakhstan

For Kazakhstan as a country with a vast territory and few people the population growth is the issue of serious concern. It is not possible to solve the tasks of modernization and industrial innovative development effectively without enough amount of human resources. Meanwhile, in the end of 1980s of the XX century the emigration flow of German people to the historical land took place. This process was going on in 1990s when the country witnessed a large scale of emigration mainly of Slavic people. According to All Union census in 1989 Kazakhstan had 16 464464 people but the First National census showed only 14 953126 people which decreased to 1 511338 people.

The reasons of this decline was mass migration and rapid reduction of the population growth.

Table 1 -Changes of number of population of Kazakhstan in 1991-2017 (thousand of people)

	Number of people	Overall growth
1991	16793	170,5
1992	16964	171,0
1993	16986	22,0
1994	16942	-44,0
1995	16679	-263,0
1999	14953	-1 726,0
2000	14889	-64,0
2001	14842	-47,0
2005	15074	232,0
2008	15571	497,0
2009	15 982	411,0
2010	16 203	221,0
2011	16 440	237,0
2012	16 673	233,0
2013	16 910	237,0
2014	17 208	298,0
2015	17 418	210,0
2016	17 671	253,0
2017	17 918	247,0

The population trends 1991-2017 can be divided into several periods, characterized by divergent vectors. Thus, until 1994 Kazakhstan saw the growth

population that tended to slow down every year. The rise was 171 000 people in 1992 in comparison with 1991, in 1993 the growth of population was 22 000 as opposed to 1992. The highest rate of population growth 16 986 000 people was in 1993. Then until 2005 there was the fall in the population. In 1999 the population decline was 1 726 000 people in compared to 1995. In 2000 and 2001, the population loss slowed down and reduced. This is the second period, marked by a high population decline that occurred in the mid-1990s.

The third period of population growth has been from 2005 to the present. At the same time, the population growth experienced upward and downward trends towards approximately equal rates. For example, in 2008 the growth was 497 000 people in compare with 2005, then only for one year – from 2008 to 2009 it showed almost the same result – 411000 people. Then from 2010 to 2017 the population growth was in the range of 221 000 -298 000 people. The highest figure for this period was 2014.

It should be taken into account that in 2002-2004 the population growth in Kazakhstan was mainly due to natural growth, which partially covered the negative balance of external migration. However, since 2004, the situation has changed and growth has been ensured by the inclusion of both factors – natural growth and the growing positive migration balance.

In 2005-2009 there was a final consolidation of this trend reflected in higher growth rates. Thus, the average annual growth rate in 2005-2010 was almost 10 times higher than in 1999-2005. However, the main factor in the growth of the population was natural growth. For example, in 2008-2009 it provided up to 98% growth.

According to the results of the second national census of 2009, the number of permanent residents in Kazakhstan amounted to 16 009 597 people. For the period between the censuses of 1999 and 2009, the population of the Republic increased by 1 028 316 people. The population growth in comparison with 1999 was 6,9%.

Subsequently, according to data for 2015 the trend of the population rise amounted to 17,418 000 people that exceeded the maximum number recorded in 1993. In 2016, the population of the country reached 17,671 000 people, increasing by 253 000 for a year, and in 2017 it exceeded 17918 000 people, closely approaching the record number of 18 million people.

Overall, the current situation is characterized by an increase in the multinational population of the Republic of Kazakhstan, mainly due to natural growth. Therefore, in 2009-2016 annual rise in this index was 213378 to 267647 people. In this regard, the migration balance, which was positive until 2011, then changed to negative one. For example, in 2010 the highest index of positive migration balance was 15516 people, in 2016 the highest index of negative migration balance was 21145 people. The reasons for negative migration balance was the consequences of the global financial and economic crisis, which had an adverse impact on the economy of Kazakhstan.

The graphic change in the population of Kazakhstan in 1999-2017 is given below.

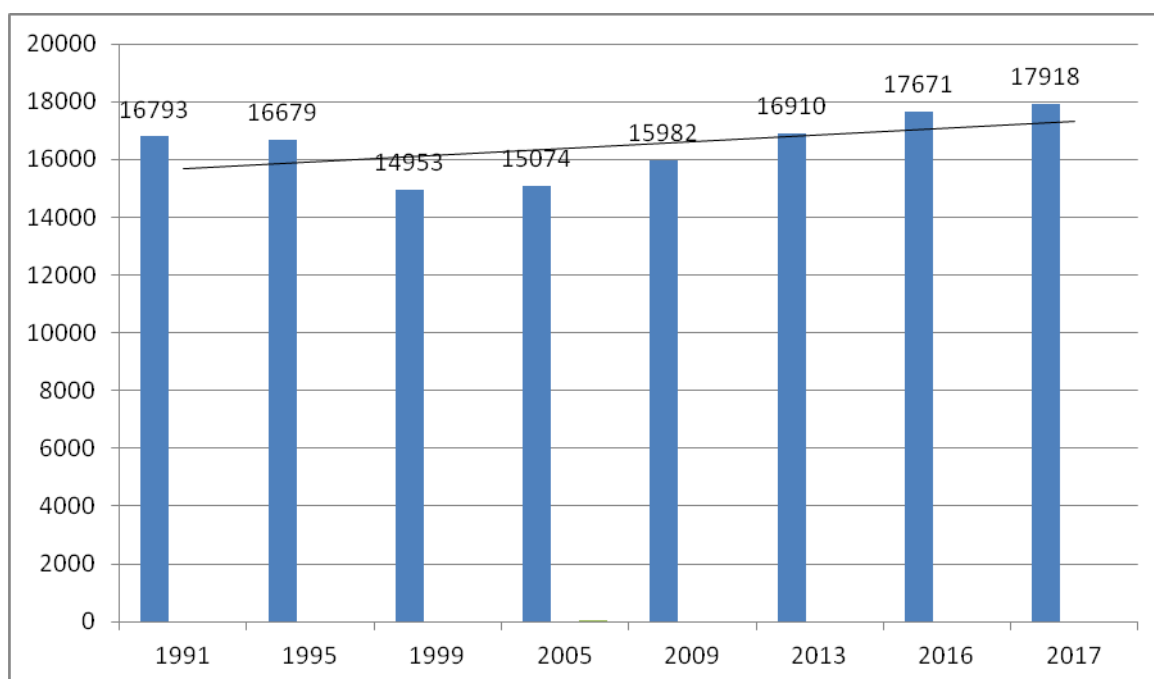


Figure 1 – Dynamics of changing of number of population in RK in 1991-2017

The drawing illustrates that the collapse of population decline occurred between 1995 and 1999. From 2005 the downward trend was replaced by gradual upward tendency. Today, in general despite of positive trend, the number of population in different regions varies.

Table 2 - Population of Kazakhstan and its regions in 1989-2017 (thousands of people).

	1989	1999	2003	2009	2012	2015	2016	2017
Kazakhstan	1646,4	14953,1	14862,5	15 982,4	16 673,1	17 417,7	17 670,6	17918,2
Akmolinsk	1664,9	836,3	748,2	738,8	731,3	736,605	744,386	734,369
Aktyubinsk	732,7	682,6	668,3	756,7	786,3	822,522	834,768	845,679
Almaty	1693,4	1558,5	1560,5	1 804,0	1 908,7	1 922,107	1947,481	1983,465
Atyrau	424,7	440,3	452,0	509,1	542,9	581,473	594,562	607,528
Eastern Kazakhstan	1765,7	1531,0	1466	1396,871	1395,060	1395,466	1396,019	1389,568
Zhambyl	1038,7	988,8	979,5	1 020,8	1 055,8	1 098,740	1110,907	1115,307
Western Kazakhstan	629,5	616,8	601,9	598,342	612,581	630,056	636,98	641,513

							0	
Karaganda	1841,2	1410,2	1333,6	1341,207	1357,969	1378,121	1384,889	1382,734
Kostanay	1222,7	1017,7	919,1	677,7	712,9	753,148	883,640	879,134
Kyzyl orda	644,9	596,2	603,8	482,6	545,8	606,892	765,171	773,143
Mangystau	324,2	314,6	338,5	482,631	545,789	606,843	626,774	642,824
Pavlodar	942,3	807	748,7	742,3	747,0	755,778	758,594	757,014
Northern Kazakhstan	599,7	726	682,1	597,5	583,6	571,759	569,594	563,300
Southern Kazakhstan	1818,3	1978,3	2110,8	2511,600	2621,488	2 788,404	2841,307	2878,636
Almaty city	1121,4	1129,4	1147,5	1 361,9	1449,8	1 642, 334	1703,482	1751,308
Astana city	218,2	319,3	502	605,3	742,9	852 882	872,619	972,692

The dynamics of changes in the population of Kazakhstan can be divided into several periods – the first from 1989 to 1999, the second from 1999 to 2003 and the third from 2003 to the present. The first period was characterized by the population decline in almost all regions except Atyrau, South Kazakhstan and Almaty. The greatest decrease was in Akmola (-828,6) almost twice in Karaganda (-431,0) and East Kazakhstan (-234,7).

The data for the period 1999-2017 shows that all areas can be divided into two groups with upward and downward trends. The first group includes all areas South and West of Kazakhstan as well as Astana and Almaty. The second group consists of the regions of Eastern, Central and Northern Kazakhstan. Central Kazakhstan (Karaganda region) since 2003 has been seen a slight increase from 1333,6 people to 1384,889 in 2016 (1410 000 people in 1999) shifted to a decrease (- 2155). The same is true for the Eastern Kazakhstan region. However, the situation in Northern Kazakhstan varies. In the Northern Kazakhstan region, the entire period is characterized by a reduction in the population – from 726 000 people in 1999 to 563,300 000 people in 2017. Akmola as well as Kostanay and Pavlodar regions saw a slight increase in 2016 towards a decrease in 2017.

The period 1999-2017 can be divided into several stages. Thus, in 2005 according to the 1999 census, the largest drop in the population (by 6-11%) was in Akmola, Kostanay, Pavlodar, Northern Kazakhstan, Karaganda and Eastern Kazakhstan regions. According to the 1999 census the share of Russian people was the largest and exceeded the national average by 9-20% in all these regions.

The largest population growth (5-15%) was in Atyrau, South Kazakhstan and Mangistau regions, where in 1999 the share of Russians was 15-22% lower than average in the national wide. The population of the former capital - Almaty city grew by 7% and Astana by 66%. This growth was almost exclusively due to the Kazakhs (whose share in the population of Astana was below the national average by 11% in 1999 and now exceeded the national average). In 2009 there was upward trend in 6 regions, the biggest rise was in Mangistau, West Kazakhstan and Atyrau regions. The population decline was still on in East Kazakhstan, North Kazakhstan, Karaganda, Kostanay and Pavlodar regions. Population growth in the West was due to labor migration in the rapidly developing oil-producing regions, and in the East, North and Center Kazakhstan the decrease was mainly due to the outflow of the Russian-speaking population.

By 2015, population growth was in all the regions except the Northern Kazakhstan. In the southern regions, the population growth rate is not so high, just about 40 000 people.

The population of the Southern Kazakhstan region increased from 1978.3 000 in 1999 to 2878.636 000 in 2017 (almost one and a half times). Today the population of this area is the most numerous.

Currently, in the regional context, the population of the regions of the Western Kazakhstan has been on rise. It has grown from 2111.1 000 people to 2737.544 000 people since 1989. Thus, for 1999-2017 the population of Mangystau region have more than doubled to 642,824 314,6 000 people, there is a significant increase in the population in Astana and Almaty. This is especially true for the capital, whose number increased from 319.3 000 in 1999 to 972.692 000 in 2017 – more than for three times. At the same time, the authorities of Astana announced that the number was more than 1 million people.

The population growth of Almaty is not so high but the city continues to be the largest metropolis of the country, according to official statistics, there was 1751,308 people. However, other sources say that it exceeds two million.

Overall, we can say that Kazakhstan could overcome the demographic crisis. Now the country experiences the stable population rise. The main role belongs to the natural growth. In addition, some time there was a positive migration balance due to the fall of emigration and the influx of immigrants-repatriates.

In 2014 the number of population reached 17 million people which not only restored the number of the 1989 census but also surpassed it. It is expected that the number of Kazakhstani to grow to 20 million people in 2020, which will provide national and demographic security of the RK and successfully solve problems of industrial-innovative development of the country. The graphic change in the population of the Northern, Western, Central and Southern regions in is given below.

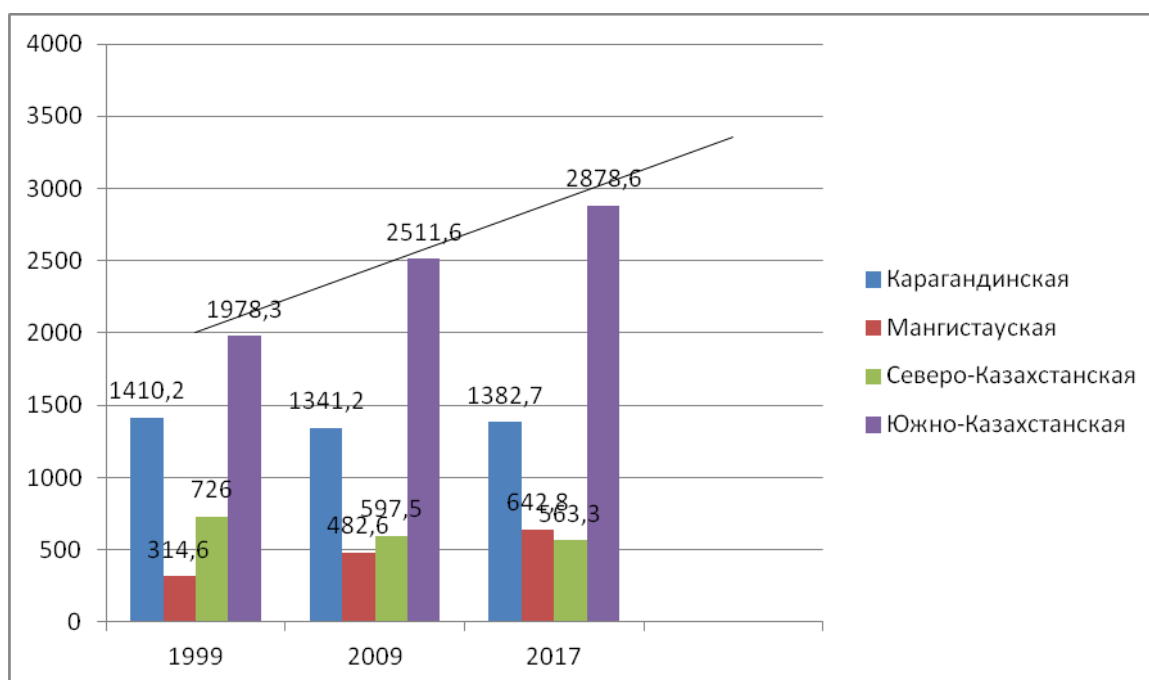


Figure 2 –Dynamics of the number of population in Karaganda, Mangistau, North Kazakhstan and South Kazakhstan oblasts in 1999, 2009 and 2017.

The figure shows that the most numerous is the Southern Kazakhstan region in 1999-2017 the number of the population grew significantly 900,3000 people. At the same period, there was a population growth in Mangistau region-by 328,2000. In Karaganda region in 2017 there was a slight decrease compared to 1999 but vice verse compared to 2009.

The population decline of the Northern Kazakhstan region was still on. The population decreased by 162.7000 people in 2017 compared with 1999. The only positive aspect for this area can be a volume and rate reduction. However, in 2017, emigration from the region, primarily the Russian-speaking population was on rise again. This issue is the government's concern which takes a number of measures to resettle the population from the labor-surplus regions to the Northern Kazakhstan.

What does the total share of regions in population look like today? This ratio is shown in figure 3.

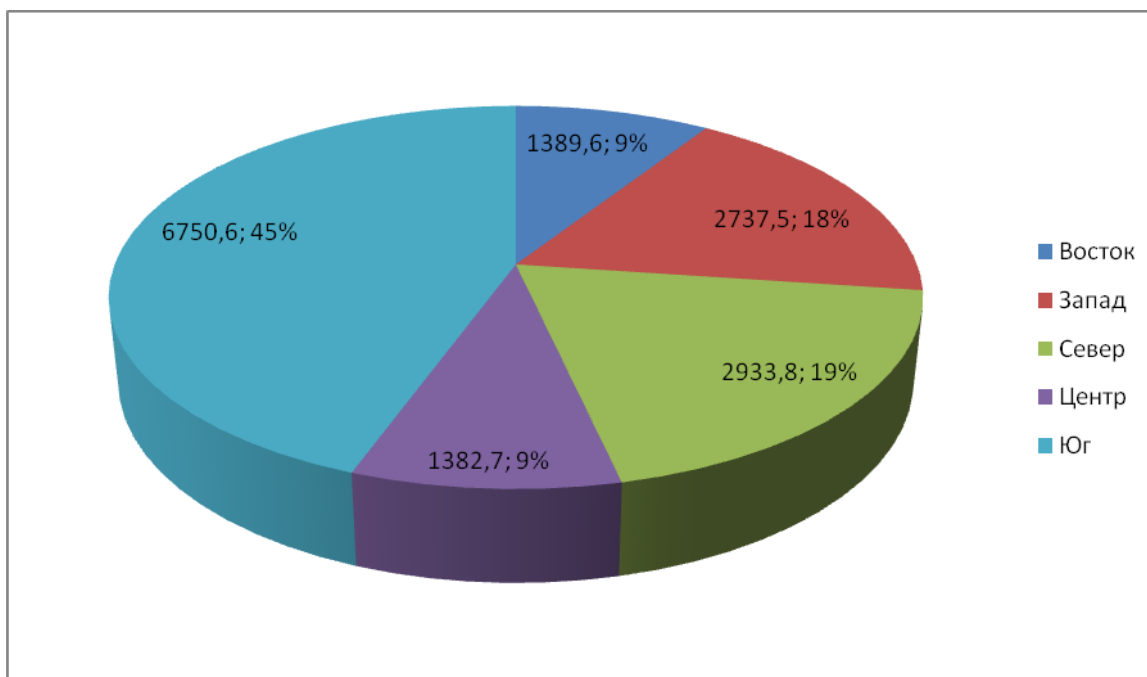


Figure 3 – Proportion of regions in total population of the RK on 01.01.2017

Therefore, on 01.01.2017 45% of the population of Kazakhstan is South Kazakhstan, almost equal shares are represented by the Northern and Western regions – 19% and 18%, and in equal proportions by 9 % - East and Central Kazakhstan. There is a large territorial imbalance, with almost half of the population concentrated in the southern regions. If we add the population of the largest megacities of the South – Almaty and Shymkent, the southern region will exceed 60 %.

Since the middle of 1970s of the the XX century, Kazakhstan has been a country with a fairly high level of the urbanization. During the period of independence, the urbanization trends began to grow at a higher pace. At the same time, there is a serious differentiation in the level of the urbanization in the different regions.

The dynamics of the urbanization process in the regions is given below.

Table 3 – Dynamics of urban population by regions of RK in 2009-2016

	2009	2010	2011	2012	2013	2014	2015	2016
Republic of Kazakhstan	8741269	8819472	8973771	9127112	927757	9433482	986841	10142840

Akmolinsk	342264	342326	342426	341742	344237	346391	347382	349960
Aktobe	462810	465350	478155	484940	490590	498794	510568	526482
Almaty	428166	431635	438470	444547	451914	457716	465804	472868
Atyrau	243158	247286	254164	260668	268192	265229	274368	287610
West Kazakhstan	280366	283663	289995	297073	303017	307001	312305	320900
Zhambyl	417662	420282	422760	422194	427879	436466	442787	449090
Karaganda	1043536	1048058	1055727	1063185	106885	1077482	1088300	1097620
Kostanay	440411	441237	443223	446363	450890	454634	460239	468050
Kyzylorda	287230	290482	295737	302077	309950	316740	325060	337261
Mangistau	265840	269436	275829	281885	287741	293098	298734	272555
South-Kazakhstan	979442	988734	1007809	1025541	104805	106935	124754	1289908
Pavlodar	506391	508727	511808	514371	518191	524879	529911	534599
North Kazakhstan	237737	237993	238777	238369	239137	241176	243112	249115
East Kazakhstan	802809	804416	808209	811472	815502	822197	827401	837147
Astana city	627203	649146	697156	742884	778198	814435	852882	922638
Almaty city	1376244	1390701	1413526	1449801	1475429	1507509	1642334	1727037

In 2016, compared to 2009, the urban population grew both in the country as well as in the regions. Thus, the number of citizens in Kazakhstan increased during this period from 8741269 to 10142840 people which is more for 1401571 people.

In southern Kazakhstan, the highest increase was observed in the South Kazakhstan region, where from 2009 to 2016 the number of citizens increased from 979,442 to 128,9908 people (+310,466). A fairly high growth

rate of urban population showed Kyzylorda oblast, where between 2009-2016 it increased from 290 to 325 060 482 people in the result of industrial processes. Urbanization in Zhambyl region was less dynamic.

Karaganda region is in the second place in the urban population growth with 1097620 citizens in 2016. East-Kazakhstan oblast has 837147 citizens which is on third place.

The largest urban population growth was observed in Western Kazakhstan due to the rapid development of the oil and gas industry in the region.

Thus, today, in addition to the Central and Eastern Kazakhstan urbanized regions, there is the population growth in the former agricultural regions.

In the context of economic areas urban population prevails in the Center, West and East of Kazakhstan. The southern and Northern regions are still the least urbanized in the country.

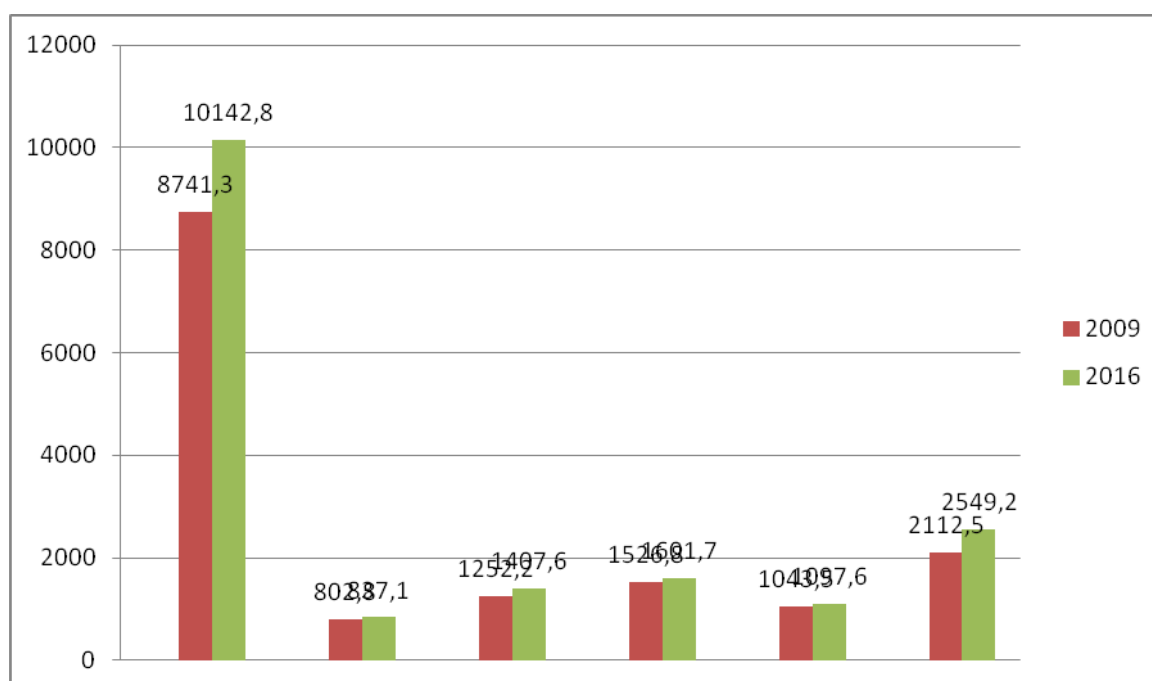


Figure 4 – Dynamics of urban population by regions between 2009 и 2016

As it is seen in 2009-2016 the growth of the urban population was observed in all regions of the country. Thus, while the total population of Kazakhstan in 2009 was 15 982, 4 000, in 2016 increased to 17 670.6 000, the number of citizens increased from 8741.3 to 10142.8 000 people, respectively. Overall, the country's urbanization rate in 2016 amounted to 57%.

Thus, while in the Eastern, Western, Northern and Central Kazakhstan the population growth was low, in southern Kazakhstan during this period the

population increased by 436,7 000 people. In Northern Kazakhstan, the number of citizens from 2009 to 2016 increased from 1526,8 to 1601,7 000 people. In the Western region, the urban population increased from 1252,2 to 1407,6 000 people in the Central – 1043,5 to 1097,6 000, in East – 802,8 to 837,1 000.

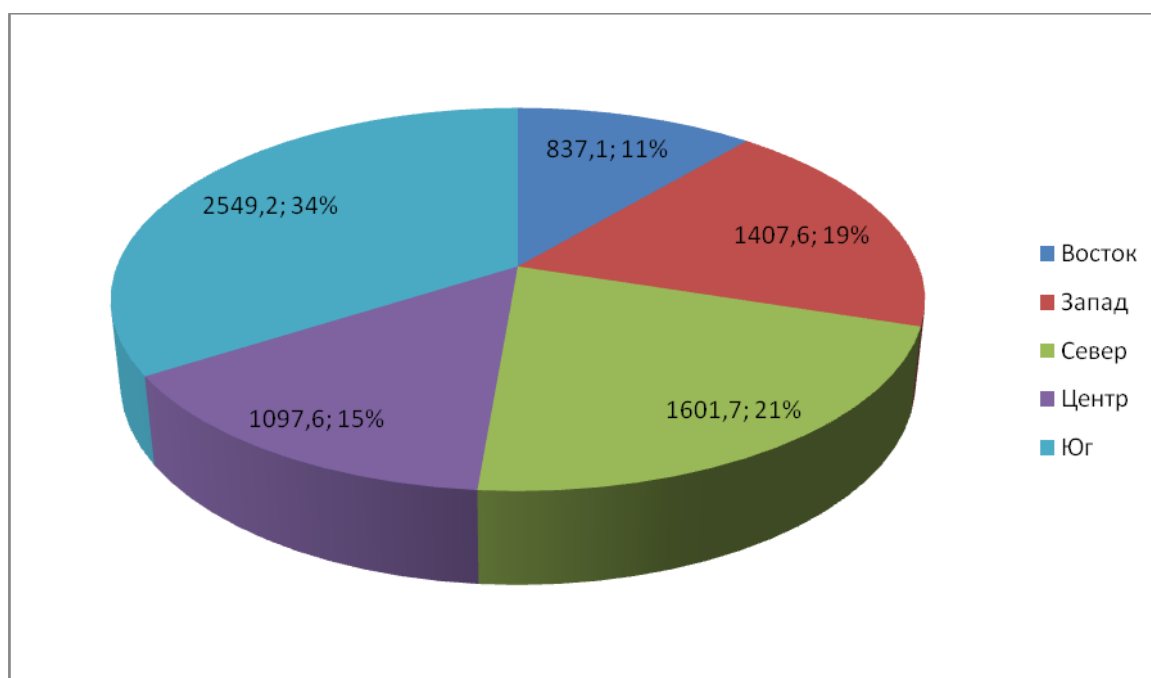


Figure 5 – Number and proportion of urban residents of the regions in the total number of citizens of Kazakhstan in 2016

Although the number of urban population in absolute and proportionate terms, South Kazakhstan is ahead of all other regions – 34% of all citizens live in this region. But in terms of urbanization, the region is still an outsider. For example, in 2016, this figure was only 38 %.

The second place in the number of citizens among all urban residents of Kazakhstan is the Northern region which is also far behind the Central and Eastern.

And the leader in terms of urbanization is Central Kazakhstan, its rate was 79 % in 2016. In second place is the Eastern region with 60% and the third with a significant lag - the Western region with 51 %.

Currently, there are 87 cities in the country, 27 of them have the status of single-industry towns, or every third (32%). 56% of the population lives in cities. 3 cities on the first, 38 cities on the second, 46 cities on the third level of administrative division. Most cities are situated in Karaganda region-11. In 2017, there were 21 cities with a population of more than 100 000 people or 45.4% of the population of Kazakhstan.

Table 4 – Population of largest cities of Kazakhstan on 01.07.2017

Name	Number	Location
Almaty	1 772 779	Almaty region
Astana	1 006 570	Akmolinsk
Shymkent	932 415	South-Kazakhstan
Karaganda	501 129	Karaganda
Aktobe	414 511	Aktyubinsk
Taraz	359 972	Zhambyl
Pavlodar	335 989	Pavlodar
Ust-Kamenogorsk	327 039	East Kazakhstan
Semei	320 725	East Kazakhstan
Kostanai	237 962	Kostonai
Uralsk	233 932	West Kazakhstan
Atyrau	235 171	Atyrau
Kyzylorda	234 719	Kyzylorda
Petropavlovsk	216 608	North Kazakhstan
Aktau	183 348	Mangistau
Temirtau	178 553	Karaganda
Turkestan	159 914	South Kazakhstan
Kokshetau	145 763	Akmolinsk
Taldykorgan	145 474	Almaty
Ekibastuz	133 786	Pavlodar
Rudnyi	115 443	Kostanai

Two cities have the status of republican significance: Astana and Almaty. It should be noted that two of the three most populated cities of Kazakhstan – Almaty and Shymkent are located in southern Kazakhstan. At the same time, the population of the southern capital is approaching 2 million people, Shymkent, the third largest metropolis is soon estimated to reach one million people. Since 1999 the population of Astana has tripled.

14 large cities with a population of over 100 000 people have the status of regional centers. This Aktau, Aktobe, Atyrau, Karaganda, Kokshetau, Kostanay, Kyzylorda, Pavlodar, Petropavlovsk, Taldykorgan, Taraz, Uralsk, Ust-Kamenogorsk and Shymkent. The majority of other large cities are oblast-level towns: Semey in East Kazakhstan region; Turkestan, Kentau in South Kazakhstan region; Ekibastuz in Pavlodar region; Rudny and Arkalyk in Kostanay region; Zhanaozen in Mangistau region; Temirtau, Zhezkazgan, Balkhash, Satpayev, Shakhtinsk in the Karaganda region. The cities of Kaskelen in Almaty region and Kulsary in Atyrau region are oblast-level towns.

Nowadays, there are 59 cities in Kazakhstan, the population of which does not exceed 50 000 people. These cities are officially called small towns. 41 of the towns are the administrative centres of their regions, which are 68% of the small towns and 25% of the rural areas.

19 small towns are not the centers of districts: Stepnogorsk, Temir, Emba, Zhem, Kapshagay, Tekeli, Charsk, Serebryansk, Kurchatov, Shu, Shakhtinsk, Saran, Priozersk, Karazhal, Lisakovsk, Arkalyk, Aksu, Kazalinsk. Some of them are oblast-level towns, some have lost the status of district centers as a result of merging areas. The number of small towns declined sharply in the 1990s due to a number of socio-economic reasons. The state programme for the development of small towns helped some of them to improve the situations there.

But, today 13 small cities in terms of population do not correspond to urban status - Derzhavinsk, Yereimentau, Stepnyak, Zhem, Temir, Kurchatov, Charsk, Karkaralinsk, Kazalinsk, a Fort-Shevchenko, Bulaevo, Mamlyutka, Sergeyevka.

Thus, in the period between 1991-2017 the total population of Kazakhstan increased by 1 125,000 people. The population growth reached more than 60% in the period between 2005-2016. At this time, the demographic rise was in all regions, except North Kazakhstan. The dynamics of population growth was determined by the southern regions.

On the 1 December, 2017 the population of the country reached 18 137,3 000 people, including urban – 10 413,2 000 people (57,4%), rural – 7 724,1 000 people (42,6%). In comparison with December 1, 2016 the population increased by 231,3 000 people or 1,3%.

The growth of the urban population took place in all regions without exception, but the leadership still belongs to industrial Central and Eastern Kazakhstan and agricultural southern and Northern regions.

Questions for independent work:

1. What was the dynamics of population change in Kazakhstan in 1991-2017?
2. What stages in the dynamics of population change can be divided in the period 1991-2017?
3. What was the reasons of the population growth in 2005-2016?
4. What was the reasons of the population growth in 2008-2009?
5. What is the significance of the migration balance in 2011-2017?
6. What are the differences between the population change in the regions of Kazakhstan?
7. When was recorded the maximum population growth recorded after 1989 census?
8. Which region is the most populous?
9. What region has the smallest population?
10. Describe the regional differentiation of the urban population of the country today?
11. Which region is the leader in terms of urbanization?

12. Which region is the least urbanized?
13. How many cities are in Kazakhstan?
14. How many cities have a population over 100 000 people?

3.2 Ethnic structure of the population in RK

Most modern states are polyethnic. Kazakhstan is also among them, according to the latest census of Kazakhstan there are about 130 ethnic groups. The ethnic composition of the country is the most multi-ethnic. The formation of the multi-ethnic structure of the population originated in the end of the XIX century as a result of the resettlement policy of the Russian Empire in the Kazakh which led to arrival of hundreds of thousands of Russians, Ukrainians, Belarusians, Germans and other ethnic groups. In the period of Stolypin reform, this process intensified, a large mass of migrants from the central provinces of the Russian Empire went to colonize the lands of Kazakhstan. Kazakh indigenous population lost its dominance as a result of the shifting the mono-ethnic composition to polyethnic.

During the Soviet period, the multi-ethnic character of the population structure significantly increased as a result of several waves of organized and forced migrations. At the end of the XX century. It was fully formed as a multinational with a significant presence of the Russian-Slavic component which even exceeded the number and proportion of Kazakhs in some periods.

The Declaration of independence and subsequent migration radically changed the ratio of ethnic groups in the Republic of Kazakhstan. The country has preserved and even expanded its multi-ethnicity, at the same time Kazakhs have returned their numerical advantage.

Today, the ethnic picture of Kazakhstan differs from 1989. Thus, there is an increase in the number of some ethnic groups and the reduction of other numerous ones. If in 1989 the number of Kazakhs and Russians was almost equal, now Kazakhs are almost three times more.

Table 5 – Number of ethnicities in RK in 1989-2016

Nationality	1989	1999	2009	2016
Kazakh	6 534 616	7 985 039	10 096 763	11 748 179
Russian	6 227 549	4 479 620	3 793 764	3 644 529
Uzbek	332 017	370 663	456 997	548 841
Ukrainian	896 240	547 052	333 031	289 724
Uyghur	185 301	210 365	224 713	256 295
Tatar	327 982	248 954	204 229	202 934
German	957 518	353 441	178 409	181 754
Korean	103 315	99 665	100 385	107 169
Turkish	49 567	75 900	97 015	107 944
Azerbaijani	90 083	78 295	85 292	103 514

Belarus	182 601	111 927	66 476	58 062
Dungan	30 165	36 945	51 944	66 209
Kurd	25 425	32 764	38 325	43 974
Tajik	25 514	25 657	36 277	44 738
Polish	59 956	47 297	34 057	31 938
Chechen	49 507	31 799	31 431	32 695
Kyrgyz	13 718	10 925	23 274	н.д.
Bashkir	41 847	23 224	17 263	16 885
Ingush	19 914	16 893	15 120	н.д.
Moldavian	33 098	19 458	14 245	н.д.
Greek	46 746	12 703	8 846	н.д.
Mordva	30 036	16 147	8 013	н.д.
Chuvash	22 305	11 851	7 301	н.д.
Jewish	18 492	6 743	3 485	н.д.
Others	174 670	н.д.	н.д.	185 195
Total	16464 464	14 953 126	16 009 597	17 670 579

During the period there was upward and downward trend in the population growth of the ethnic groups. Kazakhs whose number increased from 1989 to 2016 from 6 534 616 to 11 748 179 people, almost 1.8 times belong to the primary growing ethnic group. The greatest growth occurred between the censuses of 1999 and 2009, when the number of the indigenous ethnic group increased by 2 111724 people.

The next growing ethnic group is Uzbeks, whose numbers increased from 332 017 to 548 841 persons, 1.7%. And in this case too, the greatest increase was between the inter-census period, when the number of Uzbeks increased by 86334 people.

The third growing ethnic group is represented by Uyghurs, whose number in 1989-2016 grew 1.4 times from 185 301 to 256 295 people.

Also rapid population growth was among the Turks (+58377), Azerbaijanis (+ 13431), Dungan (+36044), Kurds (+18549), Tajiks (+19224). At the same time, some of these ethnic groups have increased their number even more than the Kazakhs, for example, more than doubled the number of Turks, Dungan. The number of Tajiks increased 1.75 times, and the number of Kurds increased 1.7 times.

Mainly, the population growth is among Turkic ethnic groups, as well as some Asian and Caucasian. The growth of the number of ethnic groups of the first group was ensured primarily due to the high natural growth. The increase in Kazakhs was due to two factors – natural growth and immigration of oralmans.

The second group with decreasing population consists mainly of European and Slavic ethnic groups-Germans, Poles, Russians, Ukrainians, Belarusians. The greatest population reduction was among Germans who mass migrated to their historical homeland in the 1990s and early 2000s. For 1989-2016 their number

decreased in 5,3 times – from 957 518 to 181 754 people it. However, after 2009 the number of Germans began to rise gradually which added more 3345 people between 2009-2016.

In 1989 Ukrainians were on the fourth place after Kazakhs, Russians and Germans but then their number decreased more than three times and constituted 606515 people. The number of Belarusians also has fallen by two thirds from 182601 to 58062 people.

The largest ethnic group – Russian were more than Kazakh from 1939 to 1989 then their number fell by 1.7 times. In absolute numbers, it is more than 2.5 million people.

The reasons for the decline in the number of ethnic groups are two-migration outflow and a low level of natural growth. The first factor is primary caused the significant reduction of the Russian, other Slavic and European ethnic groups.

It should be noted that the mass emigration, especially in 1990s did not have any reasons of discrimination based on ethnicity or religion. This is confirmed by the fact that emigration affected not only Slavic and European ethnic groups, but also related to Kazakhs – Turkic. For example, during this period there was a decrease of Tatars and Bashkirs. The number of Tatars decreased from 327 982 to 202 934 people, Bashkirs – 41 847 up to 16 885 people.

The Chechens who practice Islam also showed a decrease from 49 507 to 32 695 people but Koreans, who are mostly followers of Buddhism, showed only a small decline after 2009 followed by the rise.

In 2016, the ethnic structure of the population of Kazakhstan is represented by more than 130 ethnic groups, 10 of them have a population of over 100,000 and more.

Table 6 – Trends in the numbers of the largest ethnic groups in Kazakhstan between 1989-2016.

Nationality	1989	2016	Growth rate
Kazakhs	6 534 616	11 748 179	5 213623
Russian	6 227 549	3 644 529	-2 583020
Uzbeks	332 017	548 841	216824
Ukrainians	896 240	289 724	-606516
Uyghur	185 301	256 295	70994
Tatars	327 982	202 934	- 125048
Germans	957 518	181 754	- 775764
Koreans	103 315	107 169	3854
Turkish	49 567	107 944	58377
Azerbaijanis	90 083	103 514	13431
Belarusians	182 601	58062	124539

In 1989 in Kazakhstan besides Kazakhs and Russians there were 7 ethnos which number exceeded 100 000 people. The Germans (957518 people) and the Ukrainians (896240 people) were almost million-strong Diasporas. Uzbeks had more than 332 000 people, Tatars' population was 327 000 and the number of Belarusians exceeded 180 000 people. In 2016 the ethnic structure of the population of Kazakhstan had 8 ethnic groups with a population of over 100 000.

In 1989, the first place was occupied by Kazakhs, the second – Russian, the third – Germans, the fourth – Ukrainians, followed by Uzbeks, Tatars, Uyghur, Belarusians, Koreans. The number of Azerbaijanis was about 90 000, while the Turks were only 49000 and did not belong to the largest ethnic groups of the country. In 2016 the ethnic composition of the population of Kazakhstan remained the same but their representation in the structure changed. Thus, the Uzbeks moved to the third place in number, the fourth was occupied by Ukrainians, the fifth-Uighurs, the sixth-Tatars, the seventh – Germans, the eighth – Turks, the ninth – Koreans, the tenth – Azerbaijanis. Thus, at the moment the representation of ethnic groups in the structure of the population of Kazakhstan has expanded in comparison with 1989. At the same time, the population includes both Slavic and European ethnic groups, as well as Turkic and Asian. To talk about returning to mono-ethnicity is not only incorrect, but also not justified.

Let us review the changes in the proportion of the share of ethnic groups in the structure of the country's population . The lowest share of Kazakhs was recorded in 1959 - only 30.02%, followed by gradual rise which reached 39.69% at the time of the last Soviet census in 1989. The first national census of 1999 marked increase of the share of the Kazakh population to 53,4 %, in 2009 census, it increased to 63,07%. On 01.01.2016, the proportion of Kazakhs was 66,48 %.

The highest proportion of Russians in the total population was 42.69 % in 1959. Then there is a gradual decline in the share of Russians. So, in 1989 it decreased to 37.82%, in 1999 -29.96, in 2009 – 23.7 and in 2016 – 20.61%. As you can see, the reduction in the share of Russians began in the Soviet era but not only in the period of independence.

Interestingly, in Kazakhstan 1926 was the highest proportion of Ukrainians (13.88%) and Uzbeks (2.09%). Since 1939 Ukrainian population has been a constant decrease in the proportion. In 1989 it decreased to 5.44 % and in 2016 it was 1.64 %.

The proportion of Uzbeks started in 1970 and today is 3.11 % - the third rate after the Kazakhs and Russians.

The proportion of Germans rose until 1959 which recorded a maximum result of 7.09 %, then the low decline moved to accelerating downwards in specific gravity. In 1989, the share of Germans was 5.82, and in 2016 - only 1.03 %.

Let us present graphically the share of the most numerous ethnic groups in the total population of Kazakhstan in comparison the data for 1989 and 2016.

Table 7 - Proportion of ethnic groups in the total population of Kazakhstan in 1989-2016

Ethnos	1989		1999		2009		2016	
	%	№	%	№	%	№	%	№
Kazakhs	39,69	1	53,40	1	63,07	1	66,48	1
Russian	37,82	2	29,96	2	23,70	2	20,61	2
Uzbeks	2,02	5	2,48	4	2,85	3	3,11	3
Ukrainians	5,44	4	3,66	3	2,08	4	1,64	4
Uyghur	1,13	7	1,41	7	1,40	5	1,45	5
Tatars	1,99	6	1,66	6	1,28	6	1,15	6
Germans	5,82	3	2,36	5	1,11	7	1,03	7
Koreans	0,63	9	0,67	8	0,63	8	0,61	8
Turkish	0,30	11	0,51	11	0,61	9	0,61	9
Azerbaijan	0,55	10	0,52	10	0,53	10	0,59	10
Dungan	0,18	12	0,25	12	0,32	12	0,37	11
Belarusians	1,11	8	0,75	9	0,42	11	0,33	12

Kazakhs and Russians retained their first and second places in 2016. In 2016 the Uzbeks who were in the fifth place in 1989 moved to the 3rd place bypassed the Germans and Ukrainians. Ukrainians remained on the 4th place. The Uyghurs from 7th place in 1989 moved to 5th in 2016. Tatars have retained 6th place, and the Azerbaijanis 10. Germans with 3rd place dipped on 7th. Koreans climbed one step the 8th place in 2016. The Turks with 11 positions moved to the 9th position. Belarusians took the 12th place, down compared to 1989 on 4 lines, meanwhile Dungan moved from 12th to 11th place.

There were some changes in the proportion of ethnic groups in the total population of Kazakhstan from 1989 to 2016. In 1989 the share of Kazakhs was 39.69%, in 2016 - 66.48 %. The share of Russians decreased from 37.82 to 20.61%, Germans – from 5.82 to 1.03 %, Ukrainians – from 5.44 to 1.64%, Belarusians – from 1.11 to 0.33 %, Tatars – from 1.99 to 1.15 %. The proportion of Uzbeks rose from 2.02 to 3.11 %, Uyghur increased from 1.13 to 1.45 %.

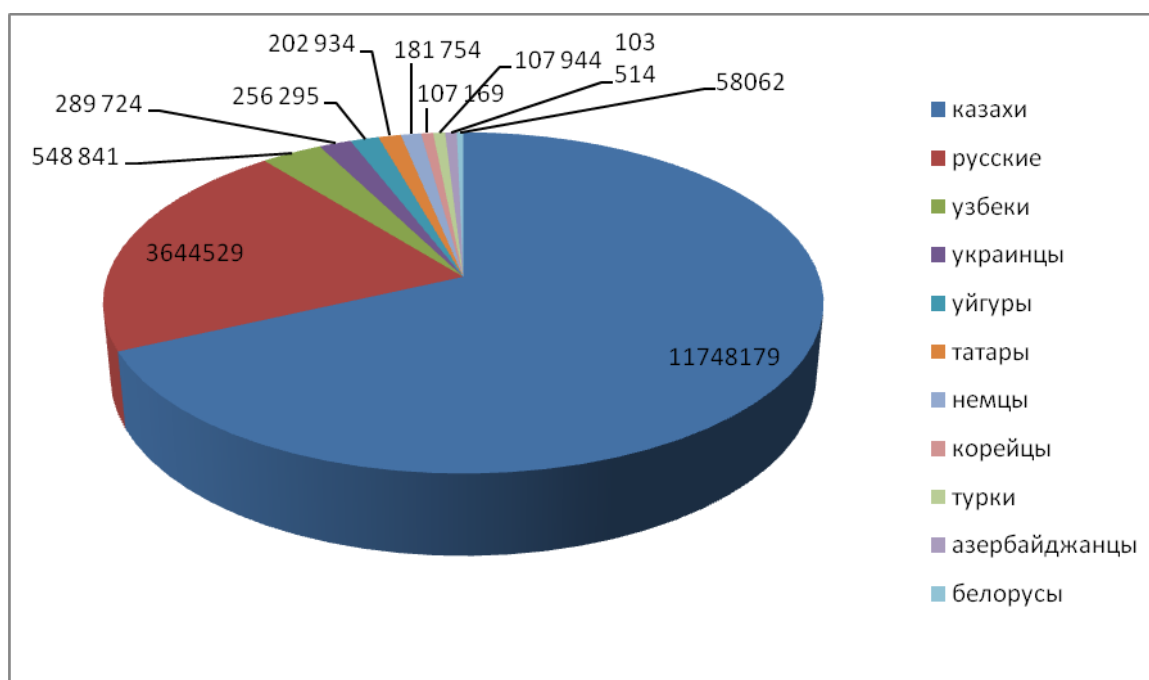


Figure 6 - Share of ethnic groups in the total population of Kazakhstan in 2016

On 01.01.2016 five ethnic groups have a share of more than 1% in the total population of Kazakhstan for the except of Kazakhs and Russians. Thus, the highest proportion of representation are Uzbek-3.11 %, Ukrainians – 1.64 %, Uighurs – 1.45%, Tatars – 1.15 and Germans – 1.03%.

The share of Kazakhs exceeded 66%, and the share of Russians is just over 20%. That is, today the Kazakhs not only regained their numerical advantage, but also turned into a dominant group. Overall, the country retains its multi-ethnic composition, with the two largest ethnic groups – Kazakhs and Russians.

In this period, there have been significant changes in the territorial distribution of ethnic groups. According to the all-Union census of 1989, the Kazakh population prevailed in number and specific gravity only in two of the 19 regions that existed at that time: in Kzyl – Orda (now Kyzylorda)-82.7 %) and Chimkent (now South Kazakhstan) - 76.5 %. In seven regions - Kokchetav, Pavlodar, East Kazakhstan, Tselinograd (Akmola), Kustanay (Kostanay), Karaganda and North Kazakhstan the share of non-Kazakh population was from 2/3 to 4/5 of the total population. In other regions, this share ranged from 27.5% in Guryev (now Atyrau) to 47.1% in Semipalatinsk.

The first national census of 1999 showed an increase in the share of Kazakhs in the entire population of the Republic to 53.4%. At the same time, both in absolute numbers and in the proportion of the Kazakh population showed growth in all areas including the Northern and Eastern. The data of the second census in 2009, and statistics of 2016 showed that this trend has been still on.

Nevertheless, a compact residences of the main ethnic groups that have been formed for a long period are still preserved. However, it should be noted that the ethno-structure of the population which was formed in the result of large migration

has not been constant . During the the XX century, the formation of the population of Kazakhstan was largely dependent on external migration, represented mainly by Russians. The regions of concentration of the main ethnic groups were formed: Kazakhs mostly lived in the South (modern Almaty, Zhambyl, Kyzylorda, South Kazakhstan regions) and in the West of the Republic (Aktobe, Atyrau, West Kazakhstan, Mangistau regions); Russian-in the North (Akmola, Kostanai, Pavlodar, North Kazakhstan regions), East (East Kazakhstan region) and in the center (Karaganda region).

The bulk of Russians in the late 1980s of the XX century settled in the cities (77% of the 1989 census). As a result, in the first sovereign decade the dynamics of the population was determined by regionally expressed ethnic factor.

Migration outflow of population in the last decade of the last century, as well as ethnic differences in fertility have led to significant changes in the ethnic composition of the population of Kazakhstan. The largest reductions were observed in areas with a predominant Russian (most European) population. In 1999 in comparison with 1989 the population decline was 17.3% in these regions. In other regions (excluding the “Northern” and “southern” capitals of Kazakhstan — Astana and Almaty) the population decreased by 1.1%. Thus, the population decreased almost exclusively at the expense of Russian-speaking regions. At the same time, in these regions the losses of the Russian population is much lower than in the regions where the Kazakh ethnic group prevails. This difference was most noticeable in the first half of the 1990s, then the outflow of Russians intensified in northeastern Kazakhstan. But the trend in the first half of the 1990s had a decisive impact on the outcome of the 1999 census.

In turn, the intensity of the growth of the titular population in the southern and Western regions was almost twice higher than in the Northern, Eastern, and Central regions. Thus, there is a conditional ethnic polarization of the population: Kazakhs are concentrated in the West and South, Russian — in the North-East of Kazakhstan.

The increase in the proportion of the rural population and the decrease in the urban population in 1989-1999 are also due primarily to ethnic factors. During the crisis of the 1990s, the rural population, represented mainly by the Kazakh ethnic group, rushed to the cities, the inhabitants of which were mostly Russians, and failed to compensate the emigration of citizens. By 2005, the European migration was on rise with low impact on demographic processes. The ongoing migration from the village has led to an increase in the urban population. The rural sector has been shrinking.

We will analyze the ethnic composition of the population between 1989-2016 in the context of areas and regions.

Table 8 – Ethnic groups by region in 1989

Region	Kazakhs	Russian	Germans	Ukrainians	Uzbeks	Tatars	Uyghur	Belarusian	Korean	Polish
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								s	s	
Kazakhstan	6535616	6227549	957518	896240	332017	327982	185301	182601	103315	59956
Aktyubinsk	407222	173281	31628	74547	754	46924	-	4763	1350	548
Almaty	406823	294236	61277	18496	-	9993	103704	2747	4902	1864
Eastern Kazakhstan	253706	613846	22768	16186		8908		5037	518	415
Gurev	338998	63673	1401	3749		4913		1066	3000	88
Zhambyl	507302	275424	70150	33903	21512	16618		3986	13360	819
Djeskazgan	227402	172272	24179	29467		10322		6795	4430	965
Karaganda	231782	703588	143529	107098		45811		30971	11541	6742
Kokchetav	191275	261797	81985	55575		11509		17228	993	25400
Kustanai	279459	534715	110397	177986		27767		35356	4085	2845
Kyzylorda	511976	86042	2108	11497	3797	5934		2173	12182	175
Pavlodar	268512	427658	95342	86651		20152		12293	924	1608
Mangyshlak	165043	106801	1136	10159	937	5193		1697	816	165
North Kazakhstan	111631	372263	39293	38059		15019		7704	659	2812
Semipalatinsk	432763	300533	44113	19503		19063		4048	1035	436
Taldy Korgan	360453	235329	35329	12186		10032	30469	1980	13581	781
Uralsk	351123	216514	4550	28092	353	12703		5112	631	338
Tselinograd(Akmolinks)	224809	447844	123699	94455		24318		28683	1805	11504
Chimkent	1012265	278473	44526	33033	285042	34615		3488	11430	576

In 1989 Kazakhs had the largest number in Chimkent – 1012265, Kzyl-Orda – 511976, Semipalatinsk - 432763, Aktobe-407222 and Alma – Ata-406823 people. Russian had a higher number in Karaganda – 703588, East Kazakhstan – 613846, Kustanai – 534715, Tselinograd – 447844 and Semipalatinsk – 300533 regions. Germans concentrated in Karaganda-143529, Tselinograd-123699, Kustanay-110397, Pavlodar-95342 and Kokchetav areas-81985 people. The main area of settlement of Ukrainians were the following areas: Kustanay – 177986, Karaganda – 107098, Tselinograd – 94455, Pavlodar - 86651 and Aktobe – 74547 people. Uzbeks quite compact was mainly settled in two regions : Chimkent – 285042 and Dzhambul – 21512 people. Tatars lived in all regions, the main centers of their concentration were Aktobe – 46924, Karaganda – 45811 and Chimkent region – 34615 people. In 1989 Uyghurs localized in two areas: in Alma-Ata-103704 and Taldy-Kurgan-30469 people. The largest number of Belarusians was present in Kustanay -35356, Karaganda - 30971 and Tselinograd regions – 28683people. Koreans settled down mainly in four areas – Dzhambul – 13360, Kzyl-Orda -12182, Karaganda – 11541 and Chimkent – 11430 people. The greatest number of Poles located in the Kokchetav region– 25400 people, in the Tselinograd region – 11504 which fewer for 2.2 times.

In 2010 there was a change in the ratio and number of main ethnic groups and in the regional context. Firstly, it should be noted the increase in the number of Kazakhs in all regions of the country.

Table 9 – Number of main ethnic groups in the regions of Kazakhstan in 2010

Region	Kazakhs	Russian	Uzbeks	Ukrainians	Uyghurs	Tatars	Germans	Koreans	Azerbaijanis	Turkish
Republic of Kazakhstan	9801501	3905890	475354	420539	246449	226514	221833	105235	96391	90597
Akmolinsk	330835	263052	872	45935	269	14645	30124	1298	1801	123
Aktyubinsk	562716	90569	709	33976	120	9652	6693	1328	1061	51
Almaty	1094934	293445	3441	8942	155158	14620	12835	16331	19237	32221
Atyrau	469719	32602	416	1231	62	2529	544	2781	327	91
Eastern Kazakhstan	773233	574704	1175	10420	1450	21780	19933	1441	1544	150
Zhambyl	7226	1418	2498	3888	2783	1065	669	124	1218	293

	27	29	6			1	5	52	5	54
Western Kazakhstan	445937	140096	314	14900	79	9039	1496	801	1200	36
Karaganda	604063	529555	2699	61606	749	34215	39582	13544	4288	279
Kostanai	317762	360976	881	102070	165	16706	33421	3998	3718	102
Kyzylorda	659906	13952	1074	564	124	1873	203	8100	245	1145
Mangistaу	386069	38160	612	3290	131	2191	436	802	4456	25
Pavlodar	346554	287247	788	48007	273	15532	24134	1044	1927	101
North Kazakhstan	218039	310371	1080	35673	143	14433	23826	503	1942	181
South Kazakhstan	1706334	144889	425110	7948	3784	21429	3713	9717	30689	21055

In 2010 the largest number of Kazakhs lived in South Kazakhstan and Almaty regions-1706334 and 1094934 people. In comparison with 1989 they tripled their number in the East Kazakhstan region from 253706 to 773233 people. In Akmola – 1.5 times from 224809 to 330835 people, In Karaganda – 1.4 times from 231782 to 317762 people and Pavlodar – 1.3 times from 2648512 to 34655 people. At the beginning of 2016, only in Kostanay and North Kazakhstan regions the number of Kazakhs is less than the number of Russians. If in 1989 the Russian and non-Kazakh population accounted for the majority in almost all regions except the two southern ones, now the Kazakhs make up the majority of the population in 12 regions among 14 ones in Kazakhstan.

Currently, the Russian population is the highest in East Kazakhstan (574704), Karaganda (529555) and Kostanay regions (360976). The bulk of the Uzbek population is concentrated in the South Kazakhstan region (425110 people out of total number 47535). More than 60% of Uighurs are concentrated in Almaty region – 155158 out of 246449.

The most numerous Ukrainian Diaspora lives in Kostanay region – 102070 people, which is almost a quarter of the total Ukrainian population in Kazakhstan. The main area of settlement of Germans are Karaganda (39582) Kostanay (33421) and Akmola (30124). 16331 Koreans live in Almaty and 12452 people in Zhambyl regions.

Azerbaijanis and Turks are approaching one million in the country. Among the areas where the greatest number of Azerbaijanis is South Kazakhstan – 30689

and Almaty region – 19237 people. The highest number of Turks in Almaty region – 32221, Zhambyl – 29354 and South Kazakhstan – 21055 people.

The comparison of the number of ethnic groups in Kazakhstan according to 1989 and 2016.

Table 10-Number of ethnic groups by region in 1989 and 2016

Nationalities	Eastern		Western		Northern		Central		Southern	
	1989	2016	1989	2016	1989	2016	1989	2016	1989	2016
Kazakhs	686469	828343	1257886	2273916	1075686	1308892	459174	697275	2798819	4989538
Russians	914381	518038	560269	301827	2044277	1177532	875715	506056	1169504	538963
Uzbeks	-	1411	2044	5302	-	4419	-	4256	306554	513608
Ukrainians	35689	4660	116547	36087	434170	169432	136565	43288	109115	9181
Uyghurs	-	967	-	489	-	756	-	646	134173	160379
Tatars	27971	16776	69733	21902	98765	56248	56133	31538	77192	42027
немцы	66881	13398	38715	7801	450716	95630	167708	331210	213390	15583
Koreans	1553	1459	5797	6406	8466	6854	15971	13359	55455	35636
Turkish	-	216	-	-	-	716	-	507	-	94040
Azerbaijanis	-	1635	5225	-	-	9711	-	4765	-	63532
Belarusians	9085	1355	12638		101264	34468	37766	11468	14374	1656
Dungan	-	170	-		-	238	-	263	23555	55791
Kurds	-	45	-		-	1058	-	348	-	38657
Tajiks	-	334	-		-	2107	-	1483	-	36778
Poles	851	198	1139		44169	13836	7707	3683	42155	1364
Chechens	-	1658	-	2709	-	7633	-	5440	-	11391
Kyrgyz			-							

Bashkirs	-	319	-			7742	-	4007	-	1663
Ingush			-							
Moldovans			-							
Greeks			-						20856	
Mordva			-							
Chuvash			-							
Jews			-							
others		4815					23386			45364
Total						49804				

In 1989 the total number of Kazakhs made 4 177180 people, 2798819 people or 67% of them lived in southern Kazakhstan, 1257886 – in the West, 1075686 – in Northern, 686469 – in East and 459174 – in Central. Total number of Russian was 5 564146 people, 2044277 people or 37% was concentrated in the Northern region, 1169504 people were in the South, 914381 people in the East, 875715 people in the Central region. The smallest number of Russians was in Western Kazakhstan-560269 people.

In 1989 the third largest ethnic group is German. The largest number of them lived in the North – 450716, Central-331210 and southern Kazakhstan-213390 people.

Ukrainians also settled in greater numbers in the Northern-434170, Central-136565 and Western regions-116547 people. Over a hundred thousand Ukrainians lived in southern Kazakhstan.

In Northern Kazakhstan there were 101264 Belarusians. In the Central region they were the second-largest population– 37766 people. The overwhelming part of Uzbeks inhabited in the southern Kazakhstan – 306554 people. They share this region with a large number of the Uyghurs -134173, Koreans - 55455, Poles - 42155and Greeks – 20856 people.

Table 11 – Number of main ethnos by regions in 2016

Name	Total	Kazakhs	Russian	Uzbeks	Ukrainians	Uyghurs	Tatars	Koreans	German	Turkish	Chechens	белорусы	другие
RK	17 417 673	11 497 349	3 666 081	511 853	295 436	25 152	202 977	106 287	181 958	106 373	32 516	59 074	48 312

						5							9
North	2 945 598	1 287 906	1 184 911		172 451	73 7	56 288	6 829	95 807	4 263	7 58 4	34 99 4	93 14 3
West	2 640 838	2 220 307	303 470	5 302	36 087	48 9	21 902	6 406	7 801	584	2 70 9	3 61 1	32 17 0
East	1 395 324	821 047	524 105	1 394	4 999	96 8	16 963	1 472	13 550	206	1 67 4	1 44 1	7 50 5
South	6 562 399	4 902 956	542 951	501 010	12 988	15 8 71 3	42 241	42 129	15 849	92 898	11 40 3	1 71 3	23 7 54 8
Center	1 378 298	685 766	509 731	4 147	44 207	64 3	31 678	13 365	33 273	500	5 39 3	11 70 1	37 89 5

At the moment, the following picture can be seen from a regional perspective. The South is home to nearly 43 % of the total Kazakh population and 74.7% of the population of the region. More than 2 million or almost 20% of Kazakhs are concentrated in Western Kazakhstan. They make up more than 84% of the total population of the region. The share of Kazakhs in the population of Northern (43.7%), Eastern (58.8%) and Central Kazakhstan (49.8 %). However, despite the increase in the number of Kazakhs in the Northern regions, they are still not the majority in Northern Kazakhstan.

In the regions the number of Russian is distributed as follows: In Northern Kazakhstan there are 1 184 911 people that makes 40,2 % of the population of the region and 32,3% of quantity of the Russian ethnos in Kazakhstan. The share of Russian in Eastern (37.6), Central (36.9), Western (11.5%) and southern Kazakhstan (8.3%). Russians are still concentrated in the Northern, Eastern and Central regions, where their share exceeds one third of the total population. 172,451 Ukrainians are concentrated in the North - 58.4% of the entire ethnic group in the country. The second largest group of Ukrainians lives in the Central and the third – in the Western region. Germans are also mostly localized in the North and to a much lesser extent in Central Kazakhstan.

In Kazakhstan Uzbeks, third largest ethnic group, most of them (501 010 people) live in the southern region. There are several thousands of Uzbek people in the West, East and Center but no one in the North. The same is true of the Uyghurs, Koreans, Turks and Chechens, who are concentrated in the South of the country. Tatars are more evenly spread out, most of them live in the Northern, Central and southern regions.

In 1989-2016, the ethnic structure of the urban population changed dramatically. The ethnic composition of the urban population has undergone

significant changes associated with the ongoing processes of urbanization of the Kazakh ethnic group. Since 1989, Kazakhs have increased their representation in cities by 75.6%. And by 2006, the proportion of Kazakhs in the entire urban population rose by 24 points and amounted to 50.6%. Currently, the titular ethnos accounts for more than half of the population of the cities of Kazakhstan.

The specific ratio of citizens and villagers in the composition of the population of the ethnic group came up to equal indicators - 49.4% and 50.6% in 2016 which illustrates the intensification of urbanization processes of the Kazakhs. In comparison with 1989, when the share of urban residents in the Kazakh population was 38.4%, it is possible to observe an increase in the proportion of 11 points, or 28.6%, with a similar decrease of villagers.

Among other ethnic groups there was a decrease in the number in the cities of Kazakhstan. There are Russians, whose number decreased by 36.6%, Germans - by 74.8% and Ukrainians - by 53.1%.

In 2013, the majority of citizens were Kazakhs. Only in 2010-2013, the number of Kazakh urban population increased from 4833131 to 5456746, the number of Russian decreased from 2767037 to 2710396. Now Russian people make up 29.1% in the urban population, Kazakhs today are presented of 58.82 %.

Let us compare the data on the number of different ethnic groups in the population of Almaty.

In 1989 the entire population of Almaty was 1121395, among them Kazakhs – 252072, Russian – 663251, the Germans – 20117, Ukrainian – 45598, Uzbeks – 4996, Tatars – 27288, Uyghurs – 40880, Belarusians – 7459, Koreans, 16073, Poles – 1875 people In the percentage term Kazakhs barely reached 22,5 %, Russian was 2.6 times more – almost 60 %. By 2016, the ratio changed radically, now the Kazakhs represent 57,2 % or 939 063 persons During this time, the number of Kazakhs increased 3.7 times. The share of Russians decreased to 28.5 %, they currently occupy the second largest group. The third largest group is represented by Uyghurs, (88926 people) in Almaty now. In the fourth place, the Koreans, whose number is 26628 people.

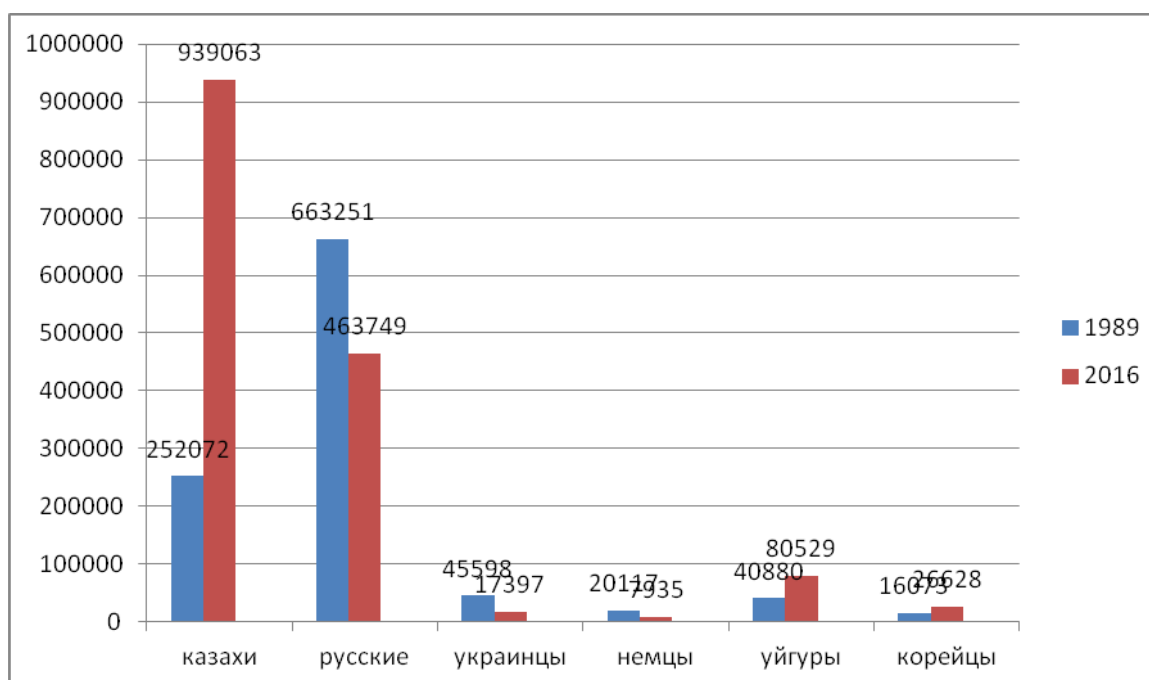


Figure 7 - Dynamics of the number of ethnic groups in the population of Almaty in 1989 and 2016

During this period the number of Kazakhs, Uyghurs and Koreans rose but the number of Russians, Ukrainians and Germans decreased. In the country Almaty remains the most multi-ethnic city, its ethnic composition has been expanded due to the arrival of new ethnic groups that were not previously present in it. The largest ethnic groups are Kazakhs and Russians.

In Astana the increase in the number of Kazakhs is even more indicative. By 2016 their share exceeded 75%, the share of Russians is 15.6 %. Among the other most numerous ethnic groups represented in the capital are Ukrainians, Tatars and Germans.

Currently, the trend is the reduction in the numbers of urban Russians and other European ethnic groups, high rates of growth in the number of citizens of the indigenous population. The composition of the population is becoming more mono-ethnic due to the predominance in the age and sex structure of the Kazakh and other Eastern ethnic groups of young population. Russian and European population is represented by mature age.

Thus, in Kazakhstan the structure of ethnic settlement remains the same trend, the European population is still concentrated in the Northern and Eastern regions, and the Kazakh and Turkic – in the southern.

Questions for independent work:

1. What was the ratio of Kazakhs and Russians in 1989?
2. What are the most numerous ethnic groups in 1989.
3. What is the ratio of Kazakhs and Russians in 2016?
4. What are the most numerous ethnic groups in 2016?
5. What ethnic groups are growing in the period 1989-2016?

6. What ethnic groups are reduced in number in the period 1989-2016?
7. How did the ratio of different ethnic groups change in the period 1989-2016?
8. How did the proportion of the main ethnic groups change in 1989,1999, 2009 and 2016?
9. What region had the dominance of the Kazakhs in 1989?
10. What region had the dominance of the Kazakhs in 2016?
11. What is the ratio of ethnic groups in the regional context in 2016?
12. What are trends in the change of ethnic composition in the cities of Kazakhstan?

4. The largest ethnic groups of the Republic of Kazakhstan

4.1 Kazakhs

Kazakhs are an indigenous people who formed the Kazakh khanate more than 550 years ago. However, due to the migration from the European regions of the Russian Empire by the middle of the XIX century there was the breach of the ethnic homogeneity of the Kazakh society. Several subsequent waves of migration resulted in the loss of Kazakhs dominance in their historical territory.

Until the beginning of the XX century Kazakhs absolutely dominated in the composition of the population of Kazakhstan. At the beginning of the twentieth century, as a result of Stolypin resettlement policy in Kazakhstan there was a significant growth of the Russian-Ukrainian population. By 1911, the share of Kazakhs decreased to 67.2% of the population.

The collectivization campaign and drought in 1930s caused a severe famine, which was popularly called “the Great jute”. In order to survive the part of Kazakhs left for the herds in China, neighboring Central Asian republics and Russia. There was no single opinion on the number of victims of the famine. Since the 1990s of the XX century, the problem of forced collectivization and catastrophic famine (Great jute) became the topic of serious research among Kazakh historians who tried to reveal one of the most difficult, understudied and banned tragic pages of the history of Kazakhstan. In 1992, a special Commission was formed under the Presidium of the Supreme Soviet of the Republic of Kazakhstan to address this topic thoroughly. The Commission established the exact figure of 1.8 million Kazakhs who died as a result of starvation. Later, in Russian and Kazakh languages a numerous other studies provide various estimates of the losses of the Kazakh people from hunger. Based on the materials of secret archives of NKVD/OGPU/KGB of Kazakhstan, in his monograph T. Omarbekov gives a figure of 3,379 million people [37]. M. Tatimov considered that losses among Kazakhs made 2 300 thousand people [38,39]. He argues that is an act of genocide. V. Mikhaylov supports his claim in the book “Great jute” [40,41]. A.N. Alekseenko believes that taking into account all possible amendments, the losses of the Kazakh population amounted to 1,840 thousand people or 47.3% of the ethnic population in 1930 [42].

Sultan Khan Akkulygives the figure of 4 million 68 thousand dead Kazakhs based on the calculations of the outstanding Kazakh socio-political figure A. Bukeikhan, [43].

Western researchers also disagree on the number of victims. S. Whitcroft believes that the Kazakh famine claimed the lives of about 1.5 million people, while the vast majority of these deaths are ethnic Kazakhs [44]. According to S. Kameron the victims of famine were 2.5 million ethnic Kazakhs [45]. M. B. Olcott says that the loss of the Kazakh famine constitute from one third to one half of their whole number, but Robert Conquest holds other opinion [46,47].

In addition, more than a million Kazakhs fled famine and persecution.

The Kazakh SSR along with the Kyrgyz (and the Karelo-Finnish SSR which was liquidated in 1956) was one of the Soviet Union republics with minority number of titular nation for a long time. This situation began to develop in the 1930s, not only as a result of large losses of the Kazakh population as a result of famine, but also because of the resettlement of several million people to the territory of Kazakhstan from other republics of the USSR.

In the period from 1935 to 1940 there were constant deportations of Poles from Western Ukraine, Belarus and Lithuania (about 120 thousand people). During the World War Second, Germans were forcibly resettled to Kazakhstan from the Volga region, Chechens, Ingush and other peoples from the Caucasus. In the 1950s and 1960s more than a million residents of Russia, Ukraine and Belarus moved to the Republic in connection with the campaign of virgin lands.

As a result, the proportion of Kazakhs, who made 57.1% of the total population of the Republic in 1926, decreased to 38% in 1939, and did not exceed 30 % in 1959. Only in the 1990s, the proportion of Kazakhs has exceeded the 50%. At the same time, in the post-war period for the Kazakhs (as well as for other indigenous peoples of Central Asia) was characterized by relatively high birth rate, while the birth rate of Russian and other European peoples of Kazakhstan (more than 60% of the population of the Republic in the 1930s-1980s) was steadily decreasing, especially in Khrushchev and Gorbachev period. At the end of the 1960s the migratory balances of Kazakhstan became negative, but the mass exodus of the European population began in the late 1980s. By the late 1980s in the Republic more than half of the children were born in Kazakh families. In the late 1980s-early 1990s, the birth rate of all the peoples of the USSR significantly decreased. The population growth of Russians decreased from the level of simple reproduction to strongly narrowed reproduction, the Kazakhs from the level of expanded reproduction to the level of simple, which led only to a slight slowdown in natural growth and a slight increase in middle age.

In the middle of the XX century Kazakhs were only a third of the total population but in the 1970s there was repopulation of the nation due to natural increase in population. In 1989 the number of Kazakhs made 6 534 616 people, in 1999 - 7 985 039, in 2009-10 096 763 and in 2016-11 748 179 people.

According to the results of the first census 1999 of Kazakhstan there are 4480 thousand Russians (29,9 %) and 7985,0 thousand Kazakhs (53,4 %). Consequently, by 1999 the Kazakhs had regained their demographic advantage

which was lost during the period of power modernization. The Kazakhs have shown a high growth rate since 1989 their number has increased in 1,8 times – with 6 to 11 534 616 748 179 people in 2016.

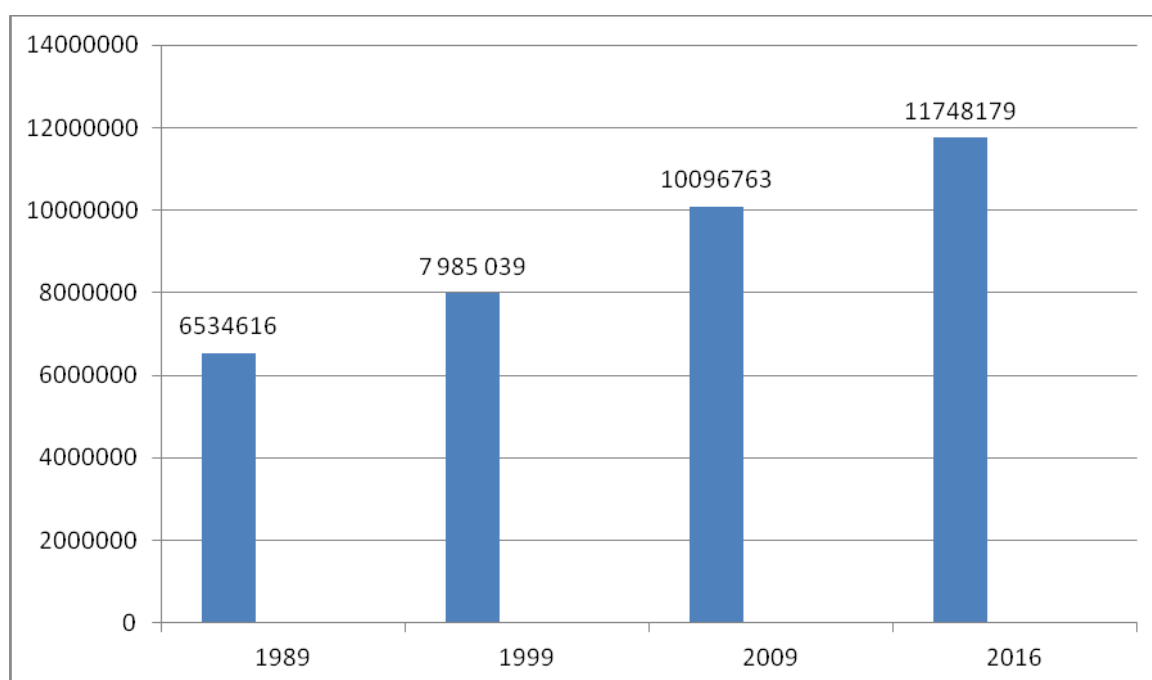


Figure 8 - Dynamics of the number of Kazakhs in 1989-2016

As it is seen, from 1989 to the present time there is a steady process of growth in the number of Kazakhs. Between the censuses of 1989 and 1999 the growth rate was 1 450 423. The main growth of the Kazakh population occurred in the period between the censuses of 1999 and 2009 when there were 2 111 724 people. From 2009 to 2016, the number of Kazakhs increased by 1 651 416 people. Based on the growth rate, it can be assumed that by the time of the next national census planned for 2019, the total increase will exceed the figures of 1999-2009. Overall, for the entire period from 1989 to 2016 the number of the Kazakh population increased by 5 213 563 or 44.4 %.

There is an increase in the number and proportion of Kazakhs in all regions of Kazakhstan.

Table 12-Number of Kazakhs by regions in 1989-2016

Region	1989	Share in % B 1989	2016	Share in % B 2016
Kazakhstan	6535616	39,7	11748179	66,48
Akmolinsk	224809	13,5	375156	50,40
Aktyubinsk	407222	55,6	681880	81,68
Almaty	767276	45,3	1376925	70,71
Atyrau	338998	79,8	547677	92,12

Eastern Kazakhstan	686469	45,3	828343	59,37
Zhambyl	507302	48,8	805956	72,55
Western Kazakhstan	351123	55,8	478638	75,16
Karaganda	459184	24,9	697275	50,35
Kostanai	279459	22,9	350905	39,71
Kyzylorda	511976	79,4	734376	95,98
Mangistau	165043	50,9	565721	90,26
Pavlodar	268512	28,5	385794	50,87
Northern Kazakhstan	111631	18,6	197037	34,62
Southern Kazakhstan	1012265	55,7	2072281	72,93

From 1989 to 2016 there was a significant increase in the number and proportion of Kazakhs in all areas. In 1989, only in two regions – Atyrau and Kyzylorda the share of the Kazakh population exceeded 79%. The population growth was little more than 50% in Aktobe, West Kazakhstan and South Kazakhstan. However, the Northern regions-North Kazakhstan (18.6%) and Akmola (13.5%) showed minimum growth by 2016. In Atyrau region the share of Kazakhs reached 92.12%, Mangistau – 90.26%, and Kyzylorda - 95.98 %. In all other regions, currently the share of Kazakhs is from 59.37 to 81.8 %. Only in two regions – North Kazakhstan and Kostanay the share of the Kazakh population is still low-from 34.62 to 39.71 %. But even in these regions the increase amounted to 16, 02 to 16.81% between 1989-2016. And in Akmola region Kazakhs managed to increase their share from the lowest in 1989 13.5 %to 50.40%, more than 3.7 times.

Table 13-Number of Kazakhs in the regions of Kazakhstan in 2016

	All population	Kazakhs	Share %
RK	17 670,6	11 497,4	65,07
North	2 956,214	1 308,9	44,3
West	2693,054	2 273,9	84,4
East	1396,019	828 343	59,3
South	6664,866	4 989,5	74,9
Center	1384,889	697 275	50,4

Today the resettlement of Kazakhs by region is more balanced. Although they are still concentrated in western and southern Kazakhstan with the share of 84.4% and 74.9 %, all other regions have upward trend. Thus, in 2016 in the Eastern region the share of Kazakhs exceeded 59%, in the Central region – above 50 %. Only in Northern Kazakhstan the share of the Kazakh population is 44.3 %.

That is, in all regions except the North, where until 1989 the number of Russians was much higher than the number of Kazakhs, now this ratio has changed in favor of the Kazakh population.

The growth of the urban population among the Kazakhs has become a clear trend. Since 1989 Kazakhs have increased their representation in cities by 75.6%. And by 2006 in the entire urban population the proportion of Kazakhs rose by 24 % and amounted to 50.6%. Currently, the titular ethnos accounts for more than half of the population of the cities of Kazakhstan.

The specific ratio of citizens and villagers in the composition of the population of the ethnic group came up to equal indicators - 49.4% and 50.6% in 2016 which illustrates the intensification of urbanization processes of the Kazakhs. In comparison with 1989, when the share of urban residents in the Kazakh population was 38.4%, it is possible to observe an increase in the proportion of 11 points, or 28.6%, with a similar decrease of villagers.

In 2013, the majority of citizens were Kazakhs. Only in 2010-2013 the number of Kazakh urban population increased from 4833131 to 5456746. In 2016, the Kazakhs constitute the 58,82 % of the residents. Especially the change in the ratio of Russians and Kazakhs is noticeable by the population of the capital of Astana, where in 2016 out of 872619 citizens, 658901 or 75.5% were Kazakhs.

The dynamics of the transformation of the ratio of Kazakhs in the population of Almaty is an interesting case which is given below in graphics.

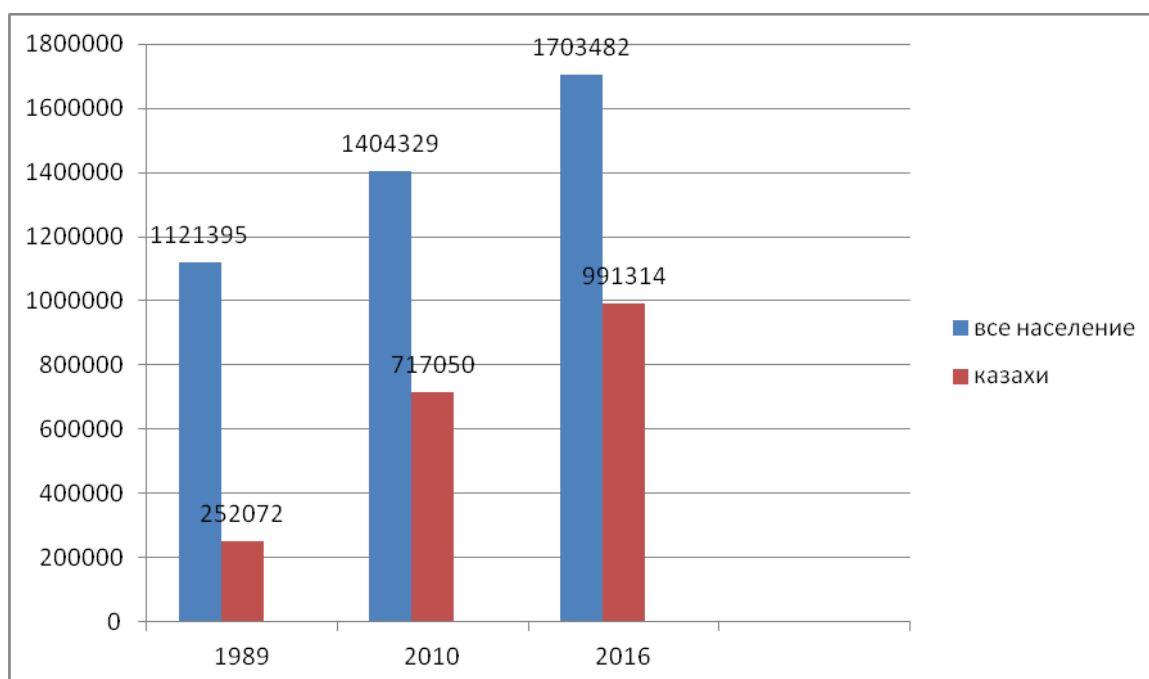


Figure 9 – Dynamics of the growth in the number of Kazakhs in the population of Almaty in 1989-2016.

In 1989 the share of Kazakhs barely reached 22.7 %, in 2010 it rose to 51.1%, and in 2016 Kazakhs constitute more than 58% - 991314 out of 1703482 residents of the southern capital. Growth for this period is 2.6 times.

The current trends is the rapid growth in the number of citizens among the Kazakhs, who are predominant in total, rural and urban population. At the same time, an important factor in the growth of Kazakhs was the immigration process.

Between 1991-2016 Kazakh immigrants provided 1 million people which is about 10% of the number of all Kazakhs of Kazakhstan. From the very beginning of independence, the state migration policy in the Republic of Kazakhstan determines the repatriation of ethnic Kazakhs to their historical homeland as one of the key directions.

In order to have a clear idea of oralmans' identity. Oralman are ethnic Kazakh repatriates who move to Kazakhstan from neighboring countries (Uzbekistan, China, Turkmenistan, Russia, Kyrgyzstan), as well as a number of other Asian countries (Mongolia, Iran, Afghanistan, Pakistan, etc.).

Currently, 4 to 5 million ethnic Kazakhs live outside Kazakhstan and represent quite numerous Diasporas according to various sources. Let us define the concept of Diaspora. G. M. Mendikulova believes: "in modern political science, the term Diaspora refers to one of the six categories of ethnic policy and characterizes "a group of an ethnic minority that has resettled, lives and operates in the host country, but has strong sentimental and material links with the country of origin." As for the Kazakh Diaspora, in her opinion: "the Kazakh Diaspora was created by long-distance migrations, which had a temporary, then passed into a constant duration; with the crossing of external borders, first, from Kazakhstan to China, Russia, Central Asian States, Afghanistan and Iran, and then all over the world" [48].

This researcher emphasizes that it is impossible to confuse the Diaspora and irredenta. Under irredentas it implies the Kazakhs, "living on the adjacent territories of Kazakhstan, Russia (Astrakhan, Orenburg, Kurgan, Omsk, Gorno-Altai Autonomous oblast), Uzbekistan (Syrdarya, Chirchik, Kyzylkum, Marsascala) and China (regions of Altai, Tarbagatai, Ili, Khulja, Erenkabyrgi, Barkol-Kumul in Xinjiang)". The difference is that they were not immigrants but indigenous people who live on their own territory.

In the modern international political science the term "irredenta or reunification of nation" means ethnic minorities who inhabit the territory adjacent to the state dominated by their compatriots. Outside their country, the non-reunited nations (as opposed to the Diaspora, which are created by the migration of ethnic groups in other countries that are not their historical homeland) came in the result of wars, annexations, disputed borders or complex colonial models" [48].

According to G. M. Mendikulova at the beginning of The XX century more than 4 million.142 thousand Kazakhs lived outside of Kazakhstan. Most of the Kazakhs inhabit in Uzbekistan - 1.500.000, China - about 1,500,000, Russia is 800,000. In the CIS - 187.000. In non-CIS states the most numerous Kazakh Diasporas lived in Mongolia - 83.000, Afghanistan-30.000 people. There were 10.000 Kazakhs in Turkey and Iran, 7.000 in Canada, 5.000 in Pakistan, 2.000 in Germany and France, 1,000 in the USA and Saudi Arabia. In Australia -900, Austria -700, Argentina – 500, great Britain – 300, Sweden and Jordan – 200, Israel, Syria – 100. Denmark, Switzerland, Holland, Norway, Morocco, Egypt, Belgium, Taiwan have less than 100 Kazakh people.

In 2005 in his speech at the 3rd World Kurultai of Kazakhs, the President of Kazakhstan N.Nazarbayev gave the following assessment: "currently, the Kazakhs

live in over 40 countries, and the majority of them in neighboring States of Kazakhstan. According to the latest data, Uzbekistan is home to one and a half million Kazakhs in China — 1 million 500 thousand in Russia — about a million in Turkmenistan — 100 thousand in Mongolia — 80 thousand in Kyrgyzstan — 45 thousand Kazakhs. From other countries Kazakhs are the most numerous and live compactly in Turkey, Iran and Afghanistan. In Europe, the Kazakhs represented by hundreds, and in the countries of North and South America they are few in number. [49].

On September 29, 1992 by decision of the 1st World Kurultai of Kazakhs the World Association of Kazakhs (WAK) was created, the World community of Kazakhs — the international non-governmental organization of Republican significance. 800 delegates from 33 countries established the World Association of Kazakhs and unanimously elected N. A. Nazarbayev as Chairman of the Presidium. The Association has divisions and representations in 19 countries of the world. According to the Association, more than 5 million Kazakhs live in 43 countries.

The largest percentage of ethnic Kazakhs abroad are the descendants of those who left the Soviet Union in the 1920s and 1930s, fleeing repression, forced collectivization and famine, which brought suffering to most of the Kazakh population. It is estimated that 200,000 Kazakhs left the Soviet Union, moving mainly to China, Mongolia, India, Afghanistan, Iran and Turkey, while the number of Kazakhs in the neighboring Soviet republics in the period from 1926 to 1930 increased by 2.5 times, amounting to more than 794,000 people.

The main countries of departure of oralmans are located in territories from East Asia to the Middle East and Western Europe. In the period from 1991 to 2005, the main countries of origin of oralmans were Uzbekistan (285 409), Mongolia (71 507), Turkmenistan (41 787), China (22 117) and Russia (18 632). Among the countries of departure were Turkey, Afghanistan, Pakistan and Tajikistan; a number of oralmans came from other CIS countries, Eastern Europe, Denmark and Israel.

953 908 Kazakhs repatriated to Kazakhstan from 1991 to 2015. The majority of oralmans — 61.5% came from Uzbekistan, 14.3% from China, 9.3 % from Mongolia, 6.8 % from Turkmenistan, 4.6 % from Russia and 3.5% from other countries.

In 2005, the number of oralmans was about 80% of all immigrants who arrived in the country.

Between 1991-2010 according to the migration programme including the new program “Nurly Kesh” (“ Svetloe kochevie”) more than 192 thousand or 750 thousand families of oralmans arrived in the Republic.

The number of oralmans who returned to Kazakhstan from 1991 to 2014 is more than 952 thousand people.

For 25 years (from 1991 to January 1, 2016) 957 764 oralmans arrived in Kazakhstan.

Formal quotas and criteria for the status of oralmans were only approved in 1997. In 2009, President Nursultan Nazarbayev increased the number of

repatriated families to 20,000 from 15,000 per year. The government budgeted 17 billion tenge (about 130 million dollars) to support returnees.

The maximum number of persons who can obtain this status and move to Kazakhstan is determined annually by the President of the country (with the indication of the countries from which they come, and the regions of Kazakhstan where they should settle).

At the same time, the legislation of Kazakhstan allows ethnic Kazakhs to move themselves without the state help respectively, without the right to receive any subsidies or benefits. Upon arrival in Kazakhstan, such oralmans receive citizenship in the accelerated terms for an average of three to four months. The number of these people who came without the state support is more than people arrived under the state program. They are particularly resettled citizens from the CIS countries, as well as wealthy Kazakhs.

Repatriates have a single common—they are part of the Kazakh people and are native speakers of the Kazakh language. One of the significant reasons that prevent repatriated Kazakhs from quickly adapting to the land of Kazakhstan is ignorance of the Russian language. The lack of knowledge of the Russian language is more typical for Chinese, Iranian and Afghan returnees. For Mongolian Kazakhs, this problem is not so acute since many of them got higher education in the former USSR or other socialist countries, as mentioned above.

The highest concentration of oralmans are South Kazakhstan region, Almaty region, Mangistau region, including the city of Zhanaozen, as well as the cities of Almaty, Astana and Taraz. Most of the oralmans of the last wave seek to settle in the capital or major regional centers, where it is easier to find a job. Since 2014, the cities of Astana and Almaty were excluded for resettlement.

Questions for independent work:

1. When was the transition from a mono-ethnic society to a multi-ethnic one in Kazakhstan?
2. What were the reasons of a large-scale reduction in the number of Kazakhs?
3. What were the Kazakh ethnic group's losses during the "Great jute"?
4. What was the impact of deportation in 1930-1940s for the number and share of Kazakhs?
5. When was the lowest proportion of Kazakhs in the total population of the Republic?
6. When did the process of restoration and growth of the number of Kazakhs begin?
7. When did the Kazakhs manage to regain their demographic advantage and become the first in terms of specific gravity?
8. Which regions of Kazakhstan have the Kazakhs population more than 80%?
9. Which regions have the numerical advantage and rate of Kazakh people?
10. When did the specific weight of Kazakhs in the composition of the total urban population amount to more than half?

11. What is the share of Kazakhs among citizens of the Republic in 2016?
12. How did the change in the number and proportion of Kazakhs in the population of Almaty between 1989-2016?
13. Who are oralmans and what impact did they have on the growth of the number of Kazakhs?
14. What are the areas of high concentration of repatriates?

4.2 Russian people

The Russian population of Kazakhstan was formed during the long historical period in the result it became the largest ethnic group after the Kazakh one today.

Since the middle of the XIX and throughout the XX century, the formation of the population of Kazakhstan was largely dependent on external migration, represented mainly by Russians. The first big migrant wave was in the late 19th and the early of the XX century. According to the general census of the Russian Empire, the Russian population amounted to 454402 people. In 1926 Russian population more than doubled and reached 1275055 (20,57 %), in 1939. - two times to 2458687 (of 39.97%), in 1959 – 3974229 (42,69%), 1970 – 5449826 (42,42%), 1979 – 5991205 (40,80%) and the peak number of Russian came in 1989, when they amounted to 6227549 people (37, and 82%). In 1989 for the first time in a long period the Russians lost the championship on the number and proportion to Kazakhs. According to the 1989 census, a small numerical advantage was on the side of the Kazakhs.

From 1959 to 1979, the number and proportion of the Russian population significantly exceeded the number of Kazakhs. In the country the whole regions were formed with total dominance of the Russian ethnic group. These are mainly Northern, Eastern and Central regions - Akmola, Kostanay, Pavlodar, North Kazakhstan, East Kazakhstan and Karaganda. At the same time Russians made the most of the city population of the Republic.

In 2016 the proportion of Russians indicated close to 1926, 20,61 and 20,57 %, respectively. In Kazakhstan the highest proportion of the Russian population was in 1959 – 42,69 %, then it saw gradual downward trend to rapid decline.

Since the late 1980's, the migration vector directed outside Kazakhstan was formed with the peak in 1994. The main group of emigrants were Russians: from 1989 to 1999 their number decreased by 29%. The main reasons for the mass emigration of the Russian population were of socio-economic factors and moral and psychological climate in the country.

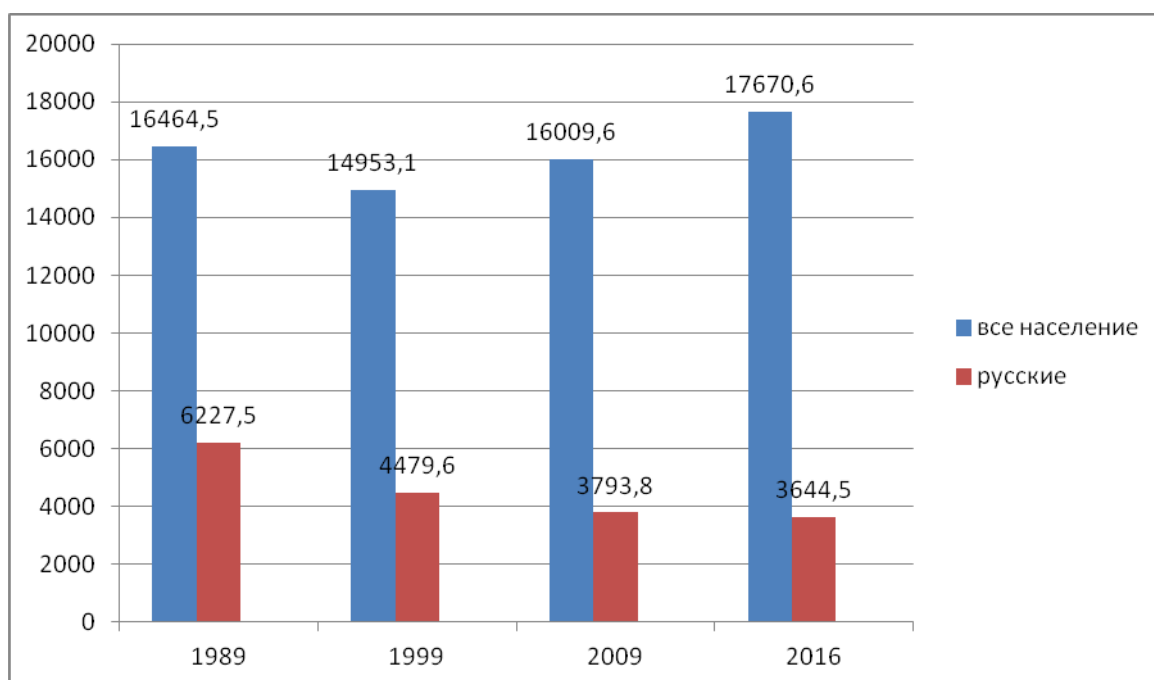


Figure 10 – Number of Russian between 1989-2016

In 1989 there were 6227,5 thousand Russians in Kazakhstan, which made 37,8% of the total number. Between 1989 -1999 the total population of the country decreased by 1511,4 thousand. The greatest reduction was among the Russian, who number over this period decreased by 1747,9 thousand people. The main reason for the decline of the Russian ethnic group was large-scale migration outflow.

According to the results of the first census of the Republic of Kazakhstan in 1999, 4480 thousand Russians lived in the country (29.9 %).

Since 1993 annually the population of the Republic had been declining until 2003. Overall, it decreased by 13 %. Since 2003, the population of Kazakhstan ceased to decline, the migration balance had positive values. Respectively migration outflow of Russians decreased and stabilized at the level of 40-50 thousand people.

The Russian population continues to decline after the 2000s. According to the 2009 census, 3 793 764 Russians lived in Kazakhstan, their number decreased to 3 644 529 in 2016.

Since 1999, the population of Kazakhstan has been growing steadily, in 2009 it amounted to 16 009 597 people, in 2013 - 16 909 776 and in 2016-17 670 579 people. Today it has reached a historic high of over 17 million people. The highest number recorded in 1989 – 16 464 464 people which is more for 12 061 115 people.

The size of the Russian population tended to decline but at a much lower rate than in 1989-1999. So, in 2009, there were 3 793 764 Russian people, in 2013 - 3 701 713 and in 2016 - 3 644 529 people. In comparison with 1989 the number of Russians decreased by 1,7 times from 6 227 549 to 3 644 529 people by 2016.

In 2016, the share of Russians in the total population significantly differs from the situation in 1989 while in 1989 the number of Kazakhs and Russians was

almost equal, now the number of Russians is three times less. The number of Russian and other European ethnic groups decreased primarily due to migration outflow and due to the low natural growth.

The Russian population is still the largest after the Kazakh. The Russian-speaking population is concentrated in the North and East of the country.

Table 14-Number of Russians in the regions of Kazakhstan in 1989-2016

	All population		Russian		Share of Russian %	
	1989	2016	1989	2016	1989	2016
RK	16 464,9	17 670,6	5564,2	3644,5	33,8	20,61
North	4429,6	2956,2	2044,3	1177,5	46,2	39,8
West	2111,1	2693,1	560,3	301,8	26,5	11,2
East	1765,7	1396,0	914,4	518,0	51,8	37,1
South	5195,3	5783,3	1169,5	538,9	22,5	9,3
Center	1841,2	1384,9	875,7	506,0	47,6	36,5

In the table the figures shows the share of the Russian population decreased to 20.61 % in Kazakhstan. In absolute figures most Russians are in the Northern region - 1177,5 thousand people with the proportion exceeds 39% but it was 46% in 1989. In the second place the southern Kazakhstan where the share of Russian is only 9.3 % but it was 22.5 % in 1989. In East Kazakhstan there are 518,0 thousand Russian with the specific weight 37.1% but it was 51.8% in 1989. In Central Kazakhstan, the number of Russians is 506.0 thousand. (36,5 %), a decline of 11.1 points. In Western Kazakhstan, the share of Russians decreased from 26.5% but it was 11.2 % in 1989. Thus, in 2016 in three regions – North (39.8%), East (37.1%) and Central (36.5) have the highest proportion of the Russian population. In southern and Western Kazakhstan, the share of Russians decreased significantly more than twice and at the moment in the first barely exceeds 9% with a sufficiently high absolute number, in the second slightly above 11 %. In the context of the regions, the Russian population is presented in the following table.

Table 15 – Number of Russian in the regions of Kazakhstan in 1989 и 2016

Regions	The number of Russian	
	1989	2016
Total	6227549	3644529
Akmolinsk	709641	250028
Aktyubinsk	173281	100906
Almaty	294236	279050
Atyrau	63673	33723

Eastern Kazakhstan	914379	518038
Zhambyl	216514	128954
Western Kazakhstan	275424	114054
Karaganda	875860	506056
Kostanai	534715	367335
Kyzylorda	86042	15162
Mangistau	106801	38244
Pavlodar	427658	276799
Northern Kazakhstan	372263	283370
Southern Kazakhstan	278473	130697

According to the all-Union census of 1989, the Russian and other non-Kazakh population was the majority in almost all regions except Kyzyl-Orda (17.3 %) and Chimkent (now South Kazakhstan) (23.5 %). In seven regions - Kokchetav, Pavlodar, East Kazakhstan, Tselinograd (Akmola), Kustanay, Karaganda and North Kazakhstan-this part of the non - titular population accounted for 2/3 to 4/5 of the total population: in other areas, this share ranged from 27.5% in Guryev (now Atyrau) up to 47.1% in Semipalatinsk.

In 1989, the largest number of Russian population lived in East Kazakhstan (together with Semipalatinsk)-914379, Karaganda – 875860 and Akmola (then Tselinograd) - 709641 people. In 2016, the geography of Russian concentration did not change, the majority of the Russian population is concentrated in East Kazakhstan-518038, Karaganda - 506056 and Kostanay regions - 367335 people.

In 1989-1999, the number of Russian cities of Kazakhstan decreased from 6062 thousand people to 4479,6 thousand people with the difference of 1582,4 thousand people. In 2010-2013, the Russian population decreased from 2767037 to 2710396 people. In 2016 the Russians were 29.1 % of the urban population. In 2016 especially changes in the share of Russian were in the population of the capital of Astana where out of 872619 citizens 133587 were Russian. That is, the share of the Russian population in Astana is a little more than 15 %.

Interesting is the dynamics of the transformation of the ratio of Kazakhs and Russians in Almaty. In 1989 the share of the Russian population exceeded 59 %, but in 2016 the Russians are only 28 %. That is, today in Almaty the number of Russians is half the number of Kazakhs – respectively, 939 063 and 467 541.

The modern trends are that there are the reduction of the number of urban Russian ethnos. Overall, the composition of the population of Kazakhstan is becoming more mono-ethnic due to the predominance in the age and sex structure of the Kazakh ethnic group of the young age. The Russian population is represented by more mature age. Russians are still the most numerous after the Kazakh ethnos, and in some regions (Northern areas) their number is a little lower, than indigenous.

Questions for independent work:

1. When did the active migration of the Russian population to Kazakhstan begin?
2. When did the number of Russians exceed the number of Kazakhs?
3. When was the highest proportion of Russians in Kazakhstan?
4. When did the Russians again become the second largest group after the Kazakhs?
5. What were the reasons of the decline in the number of Russians in Kazakhstan?
6. What percentage was the reduction of the Russian population in 1989-1999?
7. When was a maximum reduction in the number of Russians?
8. When did the process of reducing the number of Russians begin to decline?
9. What is the share of Russian population in Kazakhstan in 2016?
10. Which regions have the largest Russian population?
11. Name the areas with the highest number of Russians in Kazakhstan
12. How did the ratio of Russians to Kazakhs change from 1989 to 2016 in Almaty?

5. The Main ethnic groups of Kazakhstan

5.1 Slavic ethnic groups

Ukrainians

Ukrainians are one of the largest ethnic communities in Kazakhstan. In the beginning of 2016, the number of Kazakhstani Ukrainians amounted to 289 724 people which is the fourth largest ethnic group in the country. However, according to representatives of the Embassy of Ukraine in Kazakhstan and the Ukrainian national-cultural centers, subject to all Kazakhstan citizens with Ukrainian origin (including partial in ethnic families), including the native speakers of Ukrainian surnames, this number is significantly higher than the official figures, reaching more than 1 million people.

On the Kazakh land the first exiles-Ukrainians arrived in the Northern Kazakhstan in 1768 after the suppression the Haidamak movement known in history as “Koliivshchina”. Russian Empress Catherine II also sent to Kazakhstan the part of Zaporozhye Cossacks after the elimination of “Zaporozhye Sech” in 1775. These first mass relocations had a deportation character which dating back to the second half of the XVIII century [50].

One of the significant stages of resettlement of Ukrainians were at the end of the XIX—beginning of the XX centuries because of the opening of the Siberian railway and Stolypin agrarian reform. The Foundation of the Ukrainian community in Kazakhstan was formed in this period. According to the results of these migrations, Ukrainians constituted the majority of the population of Northern regions of Kazakhstan in the vast territory of the Steppe region, referred to in historiography as the “Seryi Klin” [51].

According to the results of the general census of the Russian Empire, 79573 Ukrainians lived in Kazakhstan. The census of 1926 counted 860201 Ukrainians, their share was 13.88%.

In the late 1920s-early 1930s of the XX century in connection with the liquidation of the kulak farms and collectivization, many regions of the country replenished with Ukrainian families, including not only the so-called kulaks, but also serednyaki, as well as many intellectuals, deprived of all rights and evicted in Kazakhstan. The 1939 census noted a decline in the number of Ukrainians to 658319 (10.7 %) as a result of hunger and re-emigration.

After 1939 from Western Ukraine: Galicia, Volhynia and Northern Bukovina were moved to the USSR 100310 people, most of whom were settled in Kazakhstan, mainly in the Karaganda region and other Northern regions of the Republic. The largest operation to deport the civilian population of Western Ukraine was “Operation West”, which resulted in tens of thousands of Ukrainian families were in Kazakhstan. Deported Ukrainians actively worked in the mines of Karaganda. According to January 1945 in the Karaganda coal basin employed 4,071 Ukrainians, representing 10.8% of all workers in the basin. In 1949 in the field on the spetsuchet was 3019 families number 7433, and in 1948 and 1952 and lists of special settlers was enriched with Ukrainians, released from the KarLAG and StepLAG. In addition to labor and special settlers, there were Ukrainians exiles and administrative cadres the in the territory of Karaganda region [15].

The largest immigration to the Republic was due to the development of virgin and fallow lands which coupled with large-scale industrial construction, mainly in Akmola, Kostanay, Karaganda, Aktobe and North Kazakhstan regions. It should be emphasized that in many respects due to the immigrants Ukrainian Diaspora of Kazakhstan retains its national features. According to the results of the all-Union census of 1959, the number of Ukrainians was 762131, 8.19% of the total population of Kazakhstan. According to the census of 1970 the highest number of Ukrainians was 930158 people or 7.24 %. Then this figure tended to decline to 289724 and specific gravity to 1.64% in 2016.

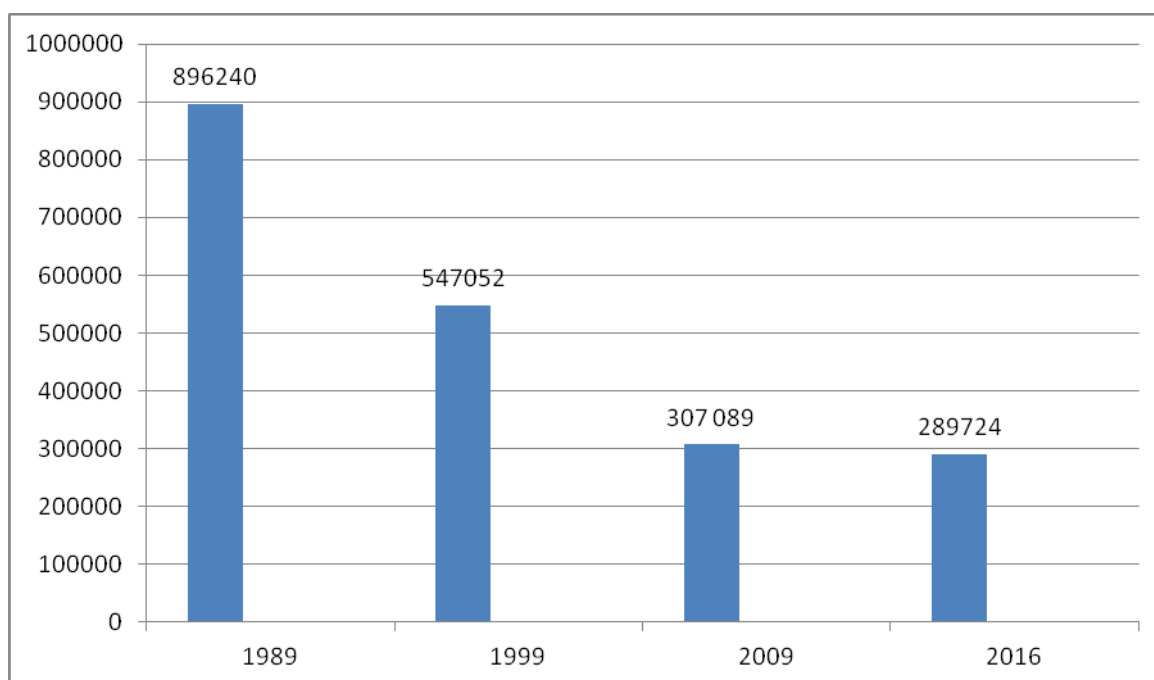


Figure 11 - Dynamics of the number of Ukrainians in 1989-2016

Between 1989-2016 the number of Ukrainians in Kazakhstan decreased from 896240 to 289724 people – by 606515 which is more than three times. The greatest reduction occurred between 1989 and 1999, when losses amounted to 349188 people. Since 2009, the rate of decline in the number of Ukrainians decreased significantly and today the situation has stabilized. The changes in the number of Ukrainians in 1989-2016 in the regions of Kazakhstan is given below.

Table 16 - Number of Ukrainians in the regions of Kazakhstan in 1989-2016

	All population		Ukrainians		Share of Ukrainians %	
	1989	2016	1989	2016	1989	2016
RK	16 464,9	17 670,6	832,1	262,6	5,44	1,64
North	4429,6	2956,2	434,2	169,4	9,8	5,7
West	2111,1	2693,1	116,5	36,1	5,5	1,3
East	1765,7	1396,0	356,9	4,660	20,2	0,33
South	5195,3	5783,3	109,1	9,181	2,1	0,16
Center	1841,2	1384,9	136,6	43,29	7,4	3,1

In 1989, Ukrainians accounted for 20.2% of the total population of East Kazakhstan, and by 2016 their share fell to 0.33 %. Today in the southern region the share of Ukrainians is only 0.16% which is extremely low.

Today, 169.4 thousand or 5.7% Ukrainians live in Northern Kazakhstan while their share was 9.8 %. in 1989 The largest Ukrainian Diaspora (25.93% of the district's population) lives in Fedorovsky district of Kostanay region.

In Kazakhstan the process of quantitative reduction of representatives of the Ukrainian ethnic group obviously, should be linked primarily with the two main factors – migration and assimilation processes.

At the same time, along with the decrease in the number of Ukrainians living in Kazakhstan, with the collapse of the USSR and the formation of new independent States on its territory, the Republic of Kazakhstan is developing Ukrainian ethno-cultural organizations, increasing interest in the Ukrainian language, culture and traditions.

In independent Kazakhstan there is an active process of national and cultural revival of representatives of the Ukrainian ethnos, which is based on the provision of the Constitution of the Republic of Kazakhstan which support the development of ethnic cultures in the country. Numerous public organizations and national cultural centers with the support of the Kazakh authorities and business structures contribute to the unification of the Ukrainian Diaspora, prevent the erosion of Ukrainian identity and assimilation processes among ethnic Russians, the loss of Ukrainian culture, history, traditions, language and other important national attributes, such as: Ukrainian cuisine, folk dances, literature, music, song writing in the Ukrainian language. National-cultural organizations unite all lovers of Ukrainian culture, including many citizens of Kazakhstan of different nationalities, natives of Ukraine and their descendants.

2 Republican public associations are officially registered and operate in Kazakhstan: “Rada of Ukrainians of Kazakhstan” and the Association “Ukrainians of Kazakhstan”, as well as many national cultural centers, Ukrainian Sunday schools and art associations [52].

One of the largest is the Republican Association “Rada of Ukrainians of Kazakhstan”, which includes 11 national cultural centers in Akmola, Aktobe, Mangistau, North Kazakhstan, Pavlodar and East Kazakhstan regions.

The Association “ Ukrainians of Kazakhstan “includes the following national cultural centers: Ukrainian cultural center” Vatra “in Astana; Society of Ukrainian language” Native word”. T. G. Shevchenko, in Karaganda; Pavlodar Society of Ukrainian culture named after T. G. Shevchenko; Ukrainian cultural center “Svitanok” in Semipalatinsk; Ukrainian cultural center in Almaty; Ukrainian cultural center named after T. G. Shevchenko in Satpayev, Karaganda region; Cultural and educational society “ Unity “in Uralsk; Ukrainian cultural center” Zhetysu-Prosvita “ named after T. G. Shevchenko in Almaty oblast (Chairman – Krivoruchko Tatyana); Ukrainian cultural centre “Svitanok” in Ekibastuz in Pavlodar region; the Ukrainian cultural center “Krynica” in the city of Aksu in Pavlodar region; the city of the Ukrainian national-cultural center “Nadezhda” in the city of Shymkent and the Center of Ukrainian culture of the North-Kazakhstan region “Svitanok” in Petropavlovsk.

There is also the only Central Asian state secondary school - Ukrainian school-complex №47, a Republican weekly newspaper “Ukrainian news” (1,200 copies), funded by the state institutions of Kazakhstan. Monthly published newspaper “ Vesti Ukrainy “(4000 copies), functioning under the Republican

Association” Rada ukraintsev Kazakhstan “ funded by business structures of the Republic.

The symbol of friendship between the peoples is Taras Shevchenko, who left a significant mark not only in Ukrainian but also in Kazakh culture. In Kazakhstan, the Ukrainian poet spent 10 years in exile under the Tsar's decree. These years were the most difficult in his biography but at the same time very fruitful. In Kazakhstan he was able to realize himself as a creative personality as well as clearly depicted the life of the indigenous people. The local population respected Taras Grigoryevich, calling him “akyn-Tarazi”. Shevchenko found much in common in the historical destinies of the Kazakh and Ukrainian peoples during his stay in Kazakhstan. His work has become an integral part of history and culture, an important page in the history of the spiritual kinship of the peoples of Kazakhstan and Ukraine.

Outside Ukraine the unique and largest Museum of Taras Shevchenko was opened in Fort-Shevchenko, named in honor of the Ukrainian poet.

In the addition to the city of Fort Shevchenko, the Ukrainian poet's name was given to the streets of many cities of Kazakhstan, including Astana. Moreover, there are several his monuments in the cities of Almaty, Aktau, Fort Shevchenko and Karabutak.

Famous Kazakhstani Ukrainians are Sergey Tereshchenko-the first Prime Minister of independent Kazakhstan (1991-1994), Vladimir Bozhko - Minister of emergency situations of the Republic of Kazakhstan, Grigory Marchenko - financier, banker, economist, twice Chairman of the National Bank of the Republic of Kazakhstan. A famous Soviet pilot, twice hero of the Soviet Union which was born in Kazakhstan , Leonid Beda. The sports glory of Kazakhstan was multiplied by Yuri Melnichenko-Greco-Roman wrestler, coach, two-time Asian champion (1996, 1997), two-time world champion (1994, 1997), Olympic champion (1996). Head coach of the national Greco-Roman wrestling team of Kazakhstan (2000-2004); Ivan Dychko-boxer, bronze medalist of the 2012 Olympics in London and Rio de Janeiro 2016, three-time winner of the world Championships (2011, 2013, 2015), Asian champion 2013, Asian games champion 2014 in Incheon; Anatoly weightlifter, winner of the Olympic games in 1988 in Seoul, winner of the Olympic games of 1996 in Atlanta, a five-time world champion and the fivefold champion of Europe on weightlifting; Andrey Finonchenko is a perennial member of the national team of Kazakhstan on football, the best football player of Kazakhstan 2013; Viktor Demyanenko - silver medalist of the summer Olympic games in Moscow (1980), champion of Europe; Alexander Miroshnichenko-boxer, three-time champion of the USSR (1986, 1988, 1989), two-time winner of the European championship (1983, 1989), winner of the World Cup (1989), the Olympic games (1988) in the heavyweight category; Vasily Levit-boxer, Silver medalist of the Olympic games 2016, Asian champion (2009); Oleg Litvinenko-from 1996 to 2006, Kazakhstan national football team striker; Alexei Sivokon-powerlifter, Olga multiple world champion; Dovgun-air rifle shooter, two-time world champion; Nikolay Chebotko is a skier, the winner of the world Cup 2013, a participant of three Olympic games; Sergey Khizhnichenko is a forward of the

national football team of Kazakhstan in 2011. 2012; Yuri Logvinenko-football player, defender of the national team of Kazakhstan. Five - time champion of Kazakhstan; Dmitry Shomko-football player, defender of the national team of Kazakhstan. Three-time champion of Kazakhstan (2014, 2015, 2016).

There are many Ukrainian cultural figures who were born and raised in Kazakhstan, among them are Oleg Stepchenko-a famous film director and screenwriter of the film “Viy” based on the story of N. Gogol, Anatoly Pidhorodetsky-artist of musical theater and film, a public figure.

The native of Kazakhstan was also Alexey Zaritsky, the Greek Catholic priest who was beatified by Pope John Paul II in 2001.

Questions for independent work:

1. What were the reasons of Ukrainians migration to Kazakhstan?
2. When was laid the Foundation of the Ukrainian community in Kazakhstan?
3. What was the meaning “Operation West”?
4. What were the reasons of Ukrainian growth which subsequently turned into one of the largest ethnic group in Kazakhstan?
5. When did Kazakhstan have the highest number of Ukrainian population?
6. When was the highest decline in the number of Ukrainians in RK?
7. Which regions had the highest proportion of Ukrainians in 1989?
8. What are the main regions of Ukrainians concentration in 2016?
9. What region haves the largest Ukrainian Diaspora today?
10. Where are the main Ukrainian national-cultural centers?
11. Name the famous Ukrainians in Kazakhstan.

Belarusians

The first Belarusians arrived on the territory of modern Kazakhstan after the uprising of Kastus Kalinouski (Bronislaw Zaleski, etc.). At the beginning of the the XX century Belarusian peasants moved to Kazakhstan during the Stolypin agrarian reform.

According to the census of 1926 there were already 25,584 people (0.41 %).

The resettlement of Belarusians continued during the period of power modernization and forced collectivization. In addition to the peasants in Kazakhstan Belarusian cultural figures-Vladimir Dudichsky, Petro Bitel, Jan Skrygan, Simon Khursik and others were exiled. Moreover, thousands of Belarusians arrived due to the organized resettlement resulted in increasing their number to 31614 people in 1939.

Since the beginning of the Great Patriotic war, 10.7 thousand workers and employees, members of their families were evacuated from Belarus. The groups of the Belarusian Opera and ballet theatre, drama theatre named after Yakub Kolas were removed to Kazakhstan.

A significant influx of the Belarusian population arrived during the development of virgin lands in Kazakhstan. By 1959 their number exceeded 107 463 people. Especially significant was the growth of Belarusians in virgin lands,

where their number increased by 7 times. In the late 1950s, almost 60% of Belarusians lived in the North of the Republic. In total, among tens of thousands of Belarus settlers there were 25 thousand machine operators and 3 thousand builders who built 24 virgin state farms [53].

The contribution of Belarusians to the development of virgin lands can be judged by such facts. In 1956, for the success in the development of virgin lands, the creation of a large grain base in the country, the Kazakh SSR was awarded the order of Lenin along with more than 40,5 thousand people were awarded orders and medals, among them there were the names of Belarusians, who awarded the title of Hero of Socialist Labor. This is the driver of a track-laying crane on the construction of the railway Aktogai - Border A. P. Ambrosenko, director of the virgin farm "Moscow" A. V. Gawlik, director of the virgin farm Burevestnik, Kustanay region N. G. Kozlov, combine farm "Borki" Kustanai region I. L. Krupski, foreman tractor-field team state farm. Named after Ushakov Oktyabrsk district of Turgay region N. N. Kurilenok, chairman of the sugar beet farm of Jambul region A. L. Nakhmanovich, head of the Chu cooperative "Kazselhoztehnika" A. K. Sobolewski, milkmaid farm "Jambul" of the Sverdlovsk region, Dzhambul oblast E. I. Swinkowskya, foreman field team sovkhoza Entuziast Zhaksy district of Turgay region A. Starostin and tractor-combine farm "Encouraging" Derzhavin district in Tselinograd oblast G. I. Tkachuk.

In Kazakhstan the largest number of Belarusians was marked by the 1970 census, according to its data, it amounted to 197,592 people. In 1970, Belarusians were the seventh largest ethnic group after Russians, Kazakhs, Ukrainians, Germans, Uzbeks and Tatars, their share in the total population was 1.54%. After reaching the maximum number of Belarusians after 1970, the number of Belarusians began to decline and in 2016 it reached a minimum of 58062, and the share fell to 0.33%.

The graphic change in the number of Belarusians in the period 1989-2016 was given below.

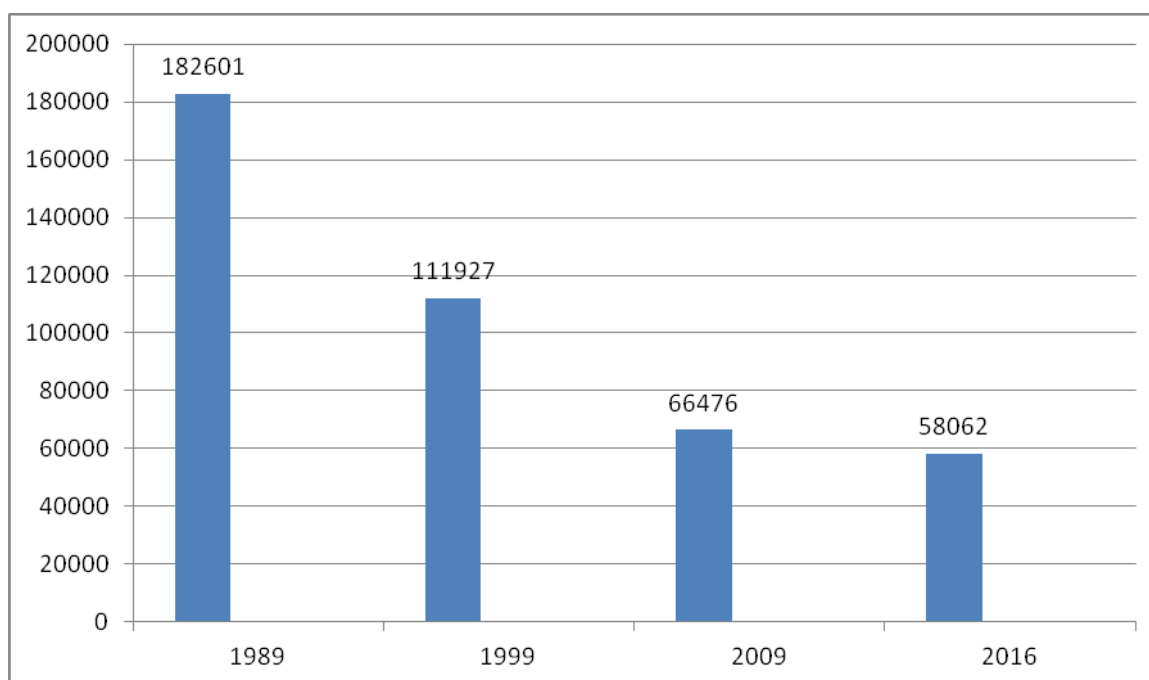


Figure 12-Change in the number of Belarusians in 1989-2016

From 1989 to 2016, the number of Belarusians decreased by 3.14 times – from 182601 to 58062 people. At the same time, the rate of decline was particularly high in 1989-1999 (-70674). In 1999-2009 the rate of decline reduced during this period loss amounted to 451 people. After 2009 the rate of decline reduced significantly, so for 2009-2016, the number of Belarusians decreased by 8414 people. The territorial location of Belarusians, as well as Russians and Ukrainians, was conditioned by the peculiarities of peasant colonization in the pre-revolutionary period, and then by migration processes during industrialization, forced collectivization and development of virgin lands.

Table 17: Distribution of Belarusians in the regions of Kazakhstan in 1989-2016.

	Eastern		Western		Northern		Central		Southern	
	1989	2016	1989	2016	1989	2016	1989	2016	1989	2016
Belarus	9085	1355	12638	3351	101264	34468	37766	11468	14374	1656

In 1989 101264 from 182601 or 55.5 % of Kazakhstani Belarusians lived in Northern Kazakhstan. In 2016, their number in the region decreased to 34,468, almost 3 times was the second largest sleeps in 1989, Belarus was the second largest ethnic group with 37766 people in Central Kazakhstan. By 2016, it

declined to 11468, more than three times. In 1989, there were 14,374 Belarusians in the southern region, 12,638 in the West and, least of all, 9085 in the East. In 2016, their number decreased by 8.7 times in southern Kazakhstan, by 6.7 times in the East and 3.8 times in the West. And now the largest number of Belarusians is concentrated in Northern Kazakhstan, it makes 34468 people, 59,4% from number of all Kazakhstan Belarusians.

In the regional context, the largest representation of Belarusians is in the Karaganda and Akmola regions nowadays.

Table 18 – Belarusians in terms of the areas in 1989 -2016

Region	1989	2016
Kazakhstan	182601	58062
Akmolinsk	45911	10435
Aktyubinsk	4763	1216
Almaty	4727	628
Atyrau	1066	209
Eastern Kazakhstan	9085	1355
Zhambyl	3986	451
Western Kazakhstan	5112	1890
Karaganda	37766	11468
Kostanai	35356	13568
Kyzylorda	2173	91
Mangistau	1697	216
Pavlodar	12293	4708
Northern Kazakhstan	7704	5757
Southern Kazakhstan	3488	486

In 1989 45911 Belarusians lived in Akmola, 37766 in Karaganda and 35356 people in Kostanay region. In 2016 there was some regional castling, so the most populated Belarusian population was Kostanay region-13568, in second place Karaganda-11468 and the third Akmola-10435 people. Least of all Belarusians only 91 inhabits live in Kyzylorda region, 209- in Atyrau and 216 in Mangistau region. That is, in the regional context Belarusians gravitate to the Northern and Central regions.

Today, Kazakhstan and Belarus are partners in the Eurasian economic Union, actively developing interstate relations in all areas, including cultural ties.

According to the Embassy of Belarus in Kazakhstan, this is facilitated by the Belarusian Diaspora, the number of which is estimated at 100 thousand people. There are also 3 thousands of Kazakhs in Belarus.

Belarusian national cultural centers are in almost all regions of Kazakhstan. By the end of 1990s of The XX century national cultural centers of Belarusians were opened in Pavlodar, Ust-Kamenogorsk, Astana, Kostanay, Karaganda, Kokshetau, Petropavlovsk. Today more than ten of them are registered in the

Republic. An example of well-organized work of national cultural associations is Almaty regional NCC, Pavlodar NCC, Karaganda “Belarusian culture Foundation” Heritage”, North Kazakhstan regional NCC Kostanay NCC,” Belarus “NCC in Astana.

The Association of Belarusians of Kazakhstan registered its official name at the founding conference in 2002 [18].

By that time the national cultural center “Belarus” is 10 years old. Its founder and first leader was Senator Pavel Atrushkevich.

Questions for independent work:

1. When did the Belarusians came to Kazakhstan first?
2. What was the number and proportion of Belarusians in Kazakhstan in 1926?
3. What was the number and proportion of Belarusians in Kazakhstan in 1939?
4. What were the reasons of Belarusian growth which subsequently turned into one of the largest ethnic group in Kazakhstan?
5. When was the highest number of Belarusian population in Kazakhstan?
6. What were the number of Belarusians in Kazakhstan according to the censuses of 1970, 1979 and 1989?
7. When was the highest decline in the number of Belarusians?
8. Which regions had the highest proportion of Belarusians in 1989?
9. Which regions had the majority of Belarusian people?
10. Which regions had the highest concentration of the Belarusian population in 2016?

5.2 Turkic ethnic groups of Kazakhstan

Uzbeks

Uzbeks is one of the biggest ethnic groups, the third largest in the Republic of Kazakhstan who also practice Islam.

According to historical sources, in Kazakhstan the resettlement of the Uzbek people has its own historical, political and economic background. History shows, that the formation and development of the Kazakhs and Uzbeks have much in common: firstly, they belong to a single ethnogenetic family; secondly, their mutual influence in economic and social life, life and customs, traditions and culture reached a large extent in the pre-revolutionary period; thirdly, these peoples have a common language (Turkic) and a common history. In this regard, the President Nazarbayev said: “Since the end of XV century the ethnic dichotomies of Kazakhs, Uzbeks and others took place in the result of the centuries-long and deep-rooted ethno-genetic processes. Since the XVI century in Central Asia the new ethno – political quality of territory with its nationalities based on their own ethnonym (self-name) and the state-building of Turkic-speaking peoples were formed instead of the previous tribes and tribal unions” [55].

The South of Kazakhstan with its special historical conditions and major political events contributed to the formation of Uzbek settlements on this territory. This process intensified by the beginning of the XIX century as a result of a number of the historical events. In 1810 the Kokand khanate conquered the South of Kazakhstan. Kokand beks began to restore the military fortresses in order to protect against dzhungars. One of the first the village of Sairam was restored. The military fortresses were surrounded by settlements which later grew into large villages with Uzbek names. In 1826 the fortress of Aulie-Ata and Ak-Mechet, Merke were built and the fortress walls of the ancient Turkestan and Suzak were restored. The military colonization of the South Kazakhstan resulted in migration of the Uzbek people such as builders and peaceful settlers who were engaged in agriculture along the valley of the river Syr-Darya, Arys, Chu and Talas.

By the end of the XIX century, the migration of Uzbeks to the southern regions of Kazakhstan intensified because the Russian Empire created a security regime, as well as favorable conditions for trade, agriculture and crafts. The general census of the Russian Empire showed 29,564 Uzbek in Kazakhstan.

During the Soviet period, migration of Uzbeks to Kazakhstan was not encouraged due to the resettlement policy focused on the Russian-Slavic population. Therefore, before 1959 there were no significant changes in the number of Uzbeks in Kazakhstan. So, the number of Uzbeks in 1926 amounted to 129399, in 1939 it dropped to 120655, in 1959 it increased to 136570 people. According to 1970 census the number of Uzbek increased to more than one and a half twofold and reached 207514 people. Subsequently, there is a constant and significant increase to 263295 in 1979, 332017 in 1989, 370663 in 1999, 456997 in 2009 and 548841 people in 2016. The dynamics of the number of Uzbeks in Kazakhstan in 1989-2016 can be represented graphically.

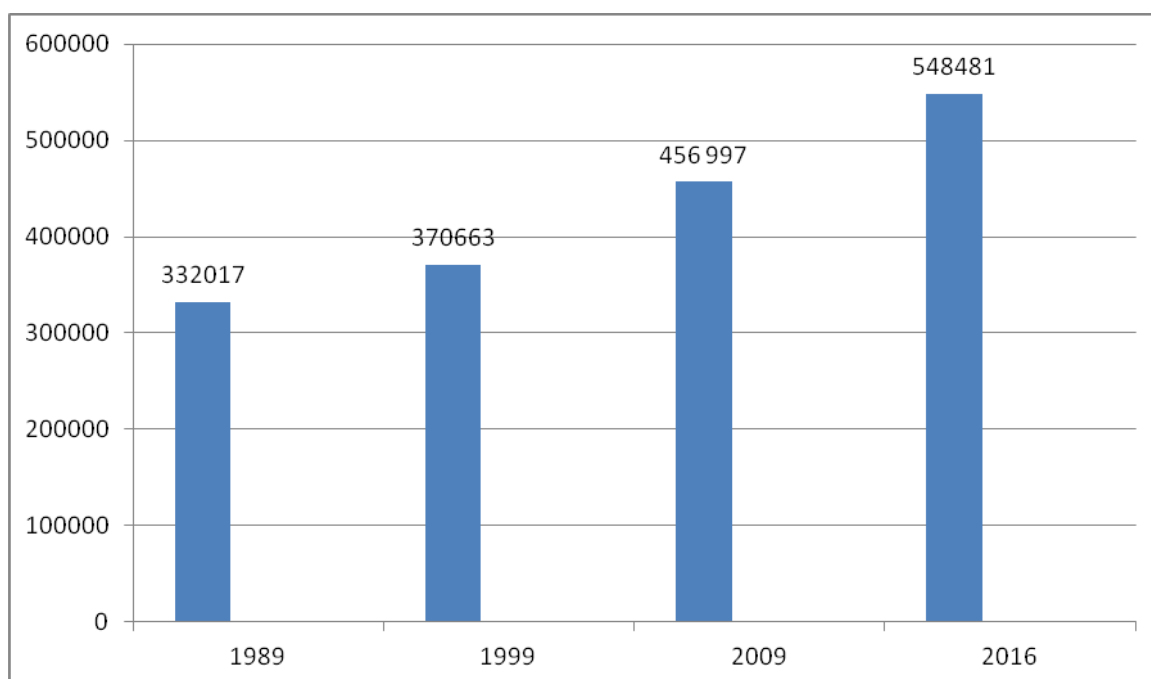


Figure 13 – Dynamics of the number of Uzbeks in the city of 1989-2016

In 1989-1999, in Kazakhstan the number of Uzbeks increased from 332017 to 370663 people, and the share in the total population increased to 2.5 %. In 2009, the growth was 86,334, and the share reached 2.8 %. In 2013, the share of Uzbeks rose to 3 %, in 2016 – to 3.11 %.

At the same time, the Uzbeks increased their number due to natural population growth, while other ethnic groups grew mainly due to migration flow.

The growth rate of the Uzbek population accelerated again in the last decade (from 1.2 per cent a year in the 1990s to 2.3 % a year in the 2000s). The age structure of the Uzbeks is even younger than that of the Kazakhs. Their natural growth rate is also slightly higher; migration has a positive balance.

After 2000 due to the spread of labor migration, the ethnic Uzbeks from Uzbekistan appeared in other cities and regions of Kazakhstan in Astana and Almaty, as well as in Almaty, Karaganda, Mangistau, Kyzylorda regions. The language, culture and traditions of the migrants of the last wave differ from the local Uzbek population of South Kazakhstan region.

Table 19 - Number of Uzbeks by regions of Kazakhstan in 2016

Region	Number	Share of Uzbeks in population %	The share of the region in the total number of Uzbek in Kazakhstan %
Kazakhstan	1329	0,18	0,24
Akmolinsk	1300	0,16	0,24
Aktyubinsk	4665	0,24	0,85
Almaty	1459	0,25	0,27
Atyrau	587	0,09	0,11
Eastern Kazakhstan	27487	2,47	5,01
Zhambyl	4256	0,31	0,78
Western Kazakhstan	1245	0,14	0,23
Karaganda	1498	0,21	0,27
Kostanai	2148	0,35	0,39
Kyzylorda	479958	16,87	87,44
Mangistau	1318	0,17	0,24
Pavlodar	527	0,09	0,10
Northern Kazakhstan	1411	0,10	0,26
Southern Kazakhstan	9150	1,05	1,67
Astana city	10503	0,62	1,90
Almaty city			

The traditional area of the compact residence of Kazakh Uzbeks is South Kazakhstan region where their share in the population in 2016 was 16.87 % (479 958 people). 27487 Uzbeks inhabit in Zhambyl region, where their ratio in 2016 amounted to 2.47 %. In other areas, the number of Uzbeks in the range of several hundred to several thousand. So, in North Kazakhstan region there are only 527 Uzbeks and in West Kazakhstan-587. In recent years Uzbeks are also in Astana and Almaty where their share is 1.05 or 0.62% with upward trend.

In Kazakhstan despite the increase in the share of Uzbeks as a whole, their share in most areas of South Kazakhstan region in recent decades is subject to a gradual decrease due to the returning repatriates and their resettlement. Thus, in the Sairam district, the proportion of Uzbeks between 1999 and 2014 decreased from 62% to 60.8% of the total population, in Saryagash — from 4.2% to 3.8%, in the city of Turkestan — from 43.7% to 35.3%. The exception was Shymkent, where the share of Uzbeks increased from 12.1% to 13.5%, which reflects a tendency to increase urbanization among Asian ethnic groups of Kazakhstan.

Table 20 - Number of Uzbeks in the settlements of South Kazakhstan region in 2014

	Number of Uzbeks	Share of Uzbeks in population %
Shymkent city	92338	13,53
Arys	276	0,40
Kentau	23954	26,42
Turkestan	87740	35,27
Baidibek region	40	0,07
Kyzygurt region	5970	5,54
Maktaaral region	10997	3,67
Ordabasyn region	268	0,23
Otyrar region	0	0,00
Sairam region	194320	60,81
Saryagash region	11040	3,57
Suzak region	4369	7,49
Tolebi region	19803	14,85
Tyulkubas region	5188	4,80
Shardar region	156	0,20
South Kazakhstan region	456459	16,70

The most numerous Uzbeks lived in Sairam (194,320 people-95 % of the total population) and Saryagash (11,040 people — 3.57 %) districts of South Kazakhstan region, Shymkent city (92338 people -13.53 %), Turkestan city (87740 people-35.27 %).

Table 21 - Number of Uzbeks in the settlements of Zhambyl region in 2014

	Number of Uzbeks	Share of Uzbeks in population %
Taraz city	21745	6,19
Baizak region	533	0,56
Zhambyl region	753	0,96
Zhualyn region	174	0,34
Kordai region	292	0,22
Merke region	1785	2,17
Moyankum region	73	0,22
Sarysu region	76	0,18
Talas region	62	0,12
Ryskulov region	359	0,55
Shu region	692	0,71
Zhambyl oblast	26544	2,45

As it is mentioned above, the second largest Uzbek is Zhambyl region which is also the areas of their concentration and the compact residence.

The highest number of Uzbeks in the regional center – Taraz (21745) which is 6.15% of the population of the city. In the second place Merken district with 1785 Uzbeks (2.17 %) and the third Zhambyl district – 753 or 0.96 % Uzbek people.

The Uzbek population has every opportunity to develop their culture and education. The representatives of the Uzbek Diaspora are fully integrated into the national socio-economic and cultural environment and feel themselves full-fledged citizens of the country. We would like to emphasize that there is no repatriation among Uzbek to Uzbekistan but at the same time, all Uzbeks maintain close ties with their numerous relatives in their historical homeland.

There are two Uzbek theaters in the Republic. Since 1972 the Uzbek national theatre S. Karacic (Karasik) has been operating in Turkestan city. In 2003 in the ancient Sayram city Uzbek drama theater was opened after a 62-year pause which became one of the main events in the life of the Uzbek people of the outhern Kazakhstan. President Nazarbayev took part in the opening ceremon.

Today in South Kazakhstan region there are more than 10 types of the newspapers and magazines in Uzbek language: the state – South-Kazakhstan regional social-political newspaper “Janobi Kazakistan”, public-political newspaper of akimat Turkestan, “Turkistan”; private newspapers - “Sairam sadosi”, “Sairam saboi” and “Jamiyat VA Marifat”, “Adabiet VA Sanat private firm”, “Ganub, sarkilari”, “Istiab”, “Robita” (Fazliddin Idinov), “Yonim-imenem” and, private magazines - “Saodat sarees”, “Boychechak” and “Kamalak”, “Balagon” and “Bolalar olemi”. On TV channel “Kazakhstan-Shymkent” a

program in the Uzbek language “Artemis Jamali” broadcasted one time per week with repetition. There are also TV programs in Uzbek language on the private TV channel “Sayram”.

There are 78 schools with Uzbek language of instruction at the places of the compact residence of the Uzbek population with 74,000 students. Among them 58 are exclusively taught in Uzbek language (2011/2012) [56]. In Kazakhstan in the 2009/2010 academic year the number of students of Uzbek nationality reached 101.4 thousand people, although some of them (26 %) receive education in other languages (Russian and Kazakh). Uzbek children make up 4.0% of the total number of children in comprehensive schools of the Republic (71.8% for comparison with Kazakhs and 14.4% for Russians).

Uzbek national cultural centers are very active. In November 1989 the Uzbeks of the South Kazakhstan region established their national cultural center in Shymkent, later it was transformed into a regional center in February 1992. On the territory of Kazakhstan there are 16 Uzbek NCC: Sairam, Tulkubas, Tolebi, Kazygurt, Aryssky, Saryagash, Suzak, Maktaaral districts and in Shymkent, Turkestan and Kentau. In Shymkent city there are two Uzbek National Cultural Centers (NCC) – Shymkent branch of the Uzbek NCC of South Kazakhstan and Uzbek NCC in Shymkent. Saryagash district also has two Uzbek NCC – Uzbek NCC Saryagash district (Saryagash) and Uzbek ECO Saryagash district (Abay village). In May 1992 the Uzbek NCC of Dzhambul region was formed. Branches of Uzbek NCC successfully operate in Taraz, Merke, Baizak, Zhambyl region, Chu and Kulan areas. Later such cultural centers were created in Kyzylorda (1994), Aktobe (2000), Mangystau (2001), Kostanay (2003), Almaty (2006), Karaganda (2007), Pavlodar (2013), East Kazakhstan (2013, Semipalatinsk) regions, in Astana (2005) and Almaty (2006). The part of the Uzbek NCC Kyzyl-Orda oblast include the Uzbek NCC Shalinskogo, Zhanakorgansk districts and the city of Kazalinsk. In 1995 the Association of Uzbeks “Dustlik” of RK was created. The first founders of the Association of Uzbek “Dustlik” of Kazakhstan were Uzbek NFCs of South Kazakhstan, Dzhambul and Kyzylorda regions. In 2011 the Association was re-registered with the founders of 10 Uzbek NCC. At each Uzbek NCC of the regions there are dance groups that participate in all events under the auspices of the APK. The dance group “Yulduzcha”, “Sadaf”, “Guncha”, “Turkiston”, “Bahor”, “Feruz” became laureates of the festivals of friendship of peoples. Uzbek NCC of South Kazakhstan annually organizes plov competition “Dastarkhan of friendship” the campaign-career guidance for school leavers “Good luck graduate!” chess tournament dedicated to the memory of international grandmaster Yuldash Ishankulov, billiard tournament dedicated to the memory of the famous neurosurgeon Rustam Atakhanov, regional forum of Uzbek women “Society and woman”, beauty contest “Doves – ambassadors of the world” as well as an international sport tournament dedicated to the memory of the member of the Kazakhstan Boxing Farrukh Shanazarova.

In January 2003 the Union of Uzbek youth was established, which is the youth wing of the Uzbek NCC of South Kazakhstan and Association “Dustlik”. The Union united more than 100 active youth and carried out a number of projects.

On March 26, 2003 at the Union the Uzbek League of KVN that consists of 44 teams of the Uzbek schools and higher education institutions of area was formed. From 2003 to 2006 Championships and festivals of the Uzbek KVN League were held annually. The League was recognized by the Union of the KVN League of Kazakhstan and the Akimat of South Kazakhstan. On May 1, 2004 the national team of Uzbekistan “Nagashylar” (“Uncles”) consisting of pupils of the Uzbek schools of Chimkent city became the champion at the IV Championship of the Republican Kazakh League of KVN in Almaty city. And in May 2006 the Uzbek team “Nagashilar” consisting of “Jasorat” and “Turan” Turkestan city became the champion of the Union of the Kazakh League of KVN of Kazakhstan in Astana. The Uzbek team champion”, Nagashilar” was the only one who speaks the state language in compare with other nationalities .

The names of outstanding writers, scientists, cultural figures, heroes of the great Patriotic war, singers and athletes from the number of Kazakhstani Uzbeks are well-known in Kazakhstan. The heroes of the Soviet Union Ziamat Khusanov, Tashtemir Rustemov, Botabay Sadykov, national writer of Uzbekistan Adyl Yakubov, the scientists Akbar Atakhodjaev, Alkin of Turakulov, Bakhtiyar Ismailov, singers Athambek Yuldashev and Alisher Karimov, athletes Farhadbek Irismetov, Ulugbek Asanbaev, Gafurjan Suyumbaev, Nadirkhan Kadyrjanov and many others.

Questions for independent work:

1. What are the peculiarities of the formation of the Uzbek Diaspora in Kazakhstan?
2. Why the migration of the Uzbeks was not encouraged to Kazakhstan in the Soviet period?
3. What is the number of Uzbeks according to the censuses of 1959 and 1970 1979?
4. What were the changes in the number of Uzbeks in the period 1989-1999?
5. What is the share of Uzbeks in the population of Kazakhstan in 2016?
6. What were the reasons of the Uzbek population growth?
7. Which areas are the high concentration of Uzbek population in 2016?
8. What were the changes in the territorial distribution of Uzbeks in 1989-2016?
9. What areas of the South Kazakhstan have the largest number and proportion of Uzbeks?
10. How is the Uzbek language and culture preserved and developed in Kazakhstan in the modern period?
11. Name the famous Kazakh Uzbeks.

Uyghurs

Nowadays, in Kazakhstan Uyghurs are the fifth largest ethnic group which is on the rise.

On the territory of Kazakhstan Uyghurs first appeared in 1860-1880s after the suppression of the Uyghur uprising in China. In 1897 their number was 55815.

During the Soviet period, the number of Uyghurs in the country grew quite rapidly. In 1926 it was 62313, in 1939 it decreased to 35409 people followed by rapid growth. In 1959 the number of Uyghurs was 59840, in 1970 – 120784. This rise was the result of two new waves of Uyghur migrations to Kazakh SSR from China in the 1960-1970s due to the period of open borders between the USSR and China. They settled mainly in villages and regional centers of Almaty and Taldy-Kurgan regions.

According to the census of 1979, 147943 Uyghurs (1.01%) lived in the Republic, according to the 1989 census, 185301 thousand Uyghurs (1.13% of the population).

Uyghurs accounted for 7.8% of the population of Almaty region within its modern borders and 3.5% of the population of Almaty city. According to the 1999 census, their number reached 210 thousand (1.4% of the population), while in the Uyghur district of Almaty region Uyghurs constituted the majority of the population (56 %). In the region, the share of Uyghurs rose to 9%, in Almaty reached 5.8 %.

According to the census of 2009 there are 227,000 Uyghurs in the country which is 1.39% of the country's population.

In 2016, the number of Uyghurs amounted to 256295 people, 1.45 %. Graphically, the dynamics of the Uighur population can be represented as follows.

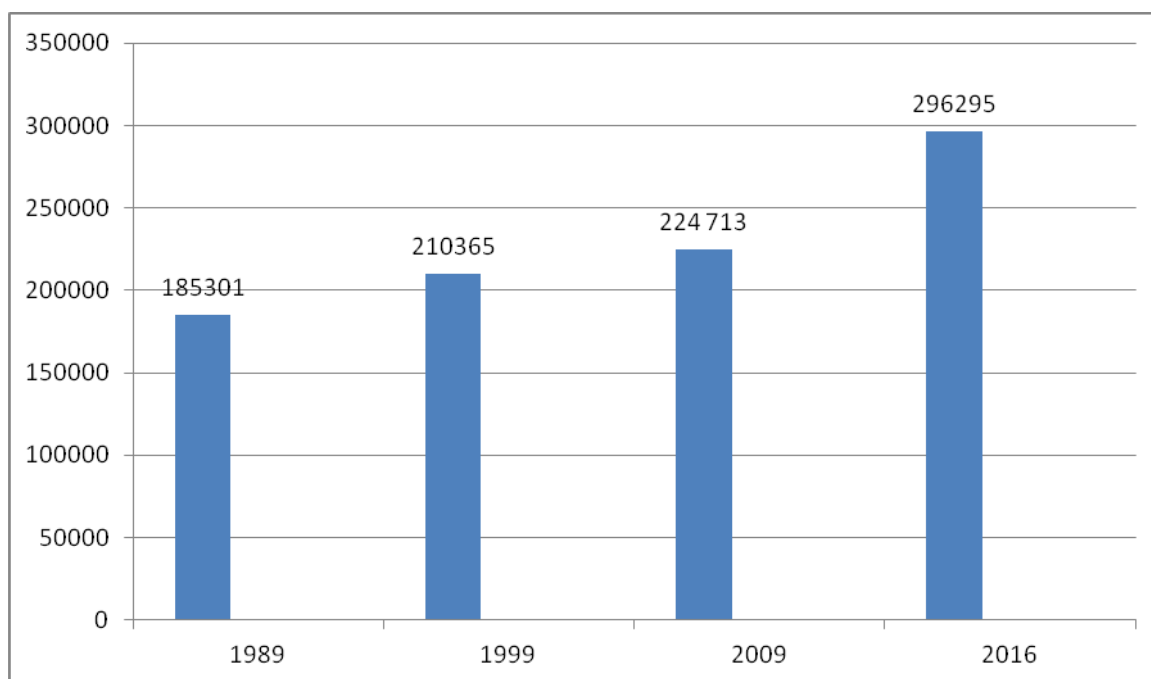


Figure 14 - Dynamics of the number of Uyghurs in 1989-2016

The figure shows the upward trend in the Uyghur growth in Kazakhstan after 2009. From 2009 to 2016, the increase amounted to 71582 people. In the modern period, the Uyghur as well as the Uzbek population is on the rise due to high natural growth.

As it was mentioned above, the Uyghurs mainly live in Almaty region but recently their have been resettled to other regions of Kazakhstan too.

Table 22-Number of Uyghurs by region in 1989 and 2016

	Eastern		Western		Northern		Central		Southern	
	1989	2016	1989	2016	1989	2016	1989	2016	1989	2016
Uyghurs	-	967	-	489	-	756	-	646	134173	160379

In 1989 the Uyghurs lived only in southern Kazakhstan but from 2016 the small parts of Uyghurs appeared in all other regions. So, the East of the country is home for 967 Uyghurs, in the North – 756, in the Center – 646 and in the West - 489. The total number of Uyghurs is 2858 people in all regions except the South. The southern Kazakhstan continues to host the vast majority of the Uighur population – 160379 people.

Kazakhstan has a network of Uyghur schools. In 2012, 14 schools were exclusively taught in Uyghur language. In addition, in the framework of the educational program or beyond it 4 076 Uyghur children studied Uighur language. They have Uyghur newspaper “Uyghur avazi”.

Among the Uighurs there are many well-known people in the Soviet era and now. Everyone heard about prominent political figure Abdullah Rozybakiev who struggled for the establishment of Soviet power in Kazakhstan. The same can be said about Ismail Yusupov, who served as the first Secretary of the Communist party of Kazakhstan from 1962 to 1964. Writers Hizmet Abdullin, Izim Iskandarov and Ziya Samedi made a significant contribution to the development of Soviet literature. Kuddus Kuzhamyarov was Soviet, Kazakh, Uyghur composer, teacher, public figure, founder of Uighur professional music, national artist of the USSR. Finally, in the post-Soviet space who does not know the names of popular singers Murat Nasyrov and Dilnaz Akhmadieva.

Questions for independent work:

1. When did Uighurs come to the territory of Kazakhstan?
2. What was the reason for the Uyghur population growth in 1960-1970s of The XX century?
3. What was the number of Uighurs according to the census of 1970 and 1979?
4. What were the changes in the number of Uyghurs in the period 1989-1999?
5. What is the share of Uyghurs in the population of Kazakhstan in 2016?
6. What factors have contributed to the rise of the Uighur population in the modern period?

7. Which area had the majority of Uighur population according to 1999 census?
8. Which area had the majority of Uighur population in 2016?
9. What were the changes in the territorial distribution of Uighurs in 1989-2016?
10. Which regions are the centers of concentration of the Uighur population at present?
11. Name the famous Kazakh Uighurs.

Tatars

Today Kazakhstan is a home to the second largest Tatar Diaspora abroad. In 2016, there were 202934 Tatars nationwide.

In Kazakhstan the formation of Tatar Diaspora was a long process. As other Diasporas in Central Asia it is multilayered on time of settlement and on initial places of residence. The descendants of Kazan, Ufa and Kasimov Tatars, Mishars from Nizhny Novgorod and Saratov provinces live in RK. There is a special group of the ili Tatars repatriated in the 1950s of the the XX century from Xinjiang Uygur Autonomous region of China (XUAR). They all make up a single Tatar Diaspora.

The first information about mass migrations of Tatars to Kazakhstan dates back to the mid-XVIII century. Tatars liked the Kazakh land due to the friendly attitude of the indigenous population, the proximity of the language, a common faith. The initial points of settlement of Tatars in the second half of the XVIII century was Uralsk. Since 1760 the Tzar government allowed them to settle along Irtysh line, and the Tatars rushed to the fortress Petropavlovsk and Semipalatinsk. At the end of the next century in these cities there was a developed network of Tatar districts, mosques, madrasas and schools-mekteb. In 1862, 6 thousand people lived in Semipalatinsk, a third of them - Tatars. According to the census of 1897 the total number of Tatars was 55984 people in Kazakhstan.

In 1915, 1/3 of 65 thousand residents of Petropavlovsk were Tatars. Through the XIX centurt the Tatar descendants of the first settlers moved deep into the Kazakh steppe which formed large Diasporas in Kokchetav, Akmolinsk, Pavlodar, Atbasar. In the second half of the the XIX century Tatars from Semipalatinsk and Petropavlovsk began to settle in Verny (Almaty).

In 1926 the number of Tatars increased to 79758, in 1939 – to 108127. In the postwar period, the reason for their resettlement was the rapid industrial construction in all the republics of Central Asia. In Kazakhstan, the Tatars moved into the mines of Karaganda and Ust-Kamenogorsk, mining plants Temirtau, Zhezkazgan, Shymkent, Taraz (modern Taraz). The peak time of mass resettlement of Tatars from the Central part of the country was the years of development of the Kazakh virgin land. Even separate Tatar state farms were created in the steppe.

According to the census of 1959, the number of Tatars reached 191925 with upward trend in 1960s, 1970s and 1980s. The peak number of Tatars was 1989, when it amounted to 327982 or 2.19%.people,

Since 1989 up to now there is a decrease in the number of Tatars but not so landslide as Ukrainians or Belarusians.

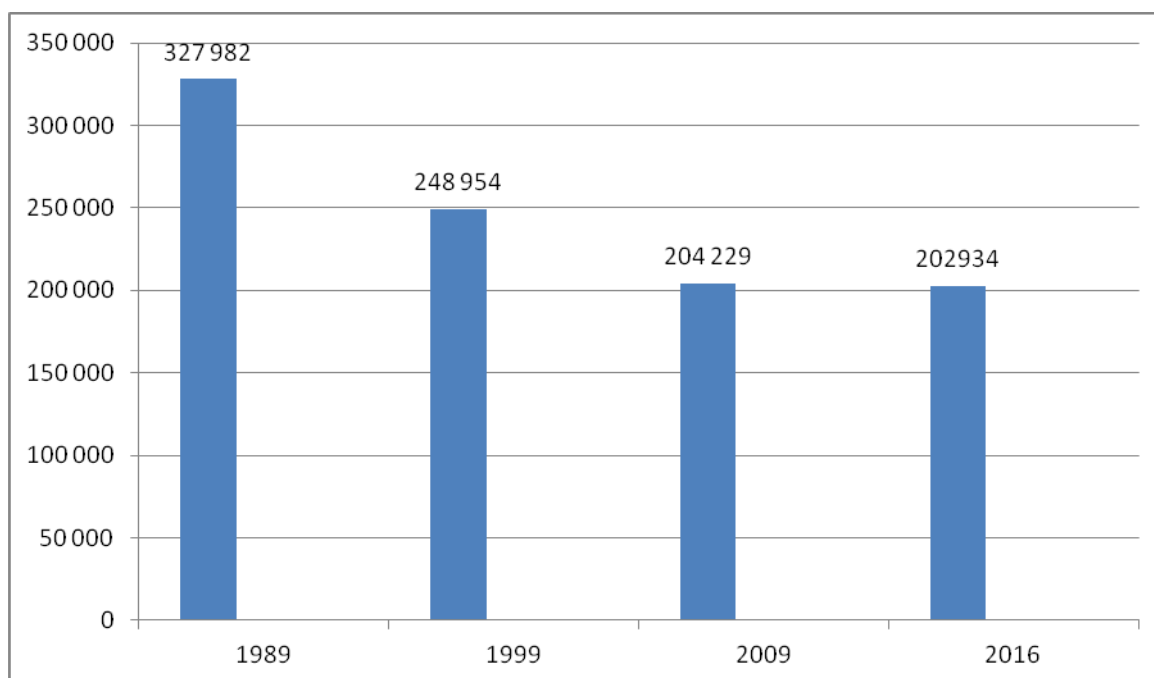


Figure 15-Dynamics of the number of Tatars in 1989-2016

In Kazakhstan the greatest reduction of the Tatar Diaspora was between 1989 and 1999 with the population 79,028 people. Since 1999 there was a slow decline and then this process brought to a standstill in 2009. Thus, the decrease in 2009-2016 was 1,295 people. Overall, the share of Tatars fell from 1.99 % in 1989 to 1.15 in 2016.

Unlike the Uzbeks and Uighurs, Tatars are dispersed nationwide.

Table 23-Number of Tatars by region in 1989 and 2016

	Eastern		Western		Northern		Central		Southern	
	1989	2016	1989	2016	1989	2016	1989	2016	1989	2016
Tatars	2797	1677	6973	21	9876	5624	5613	3153	7719	4202
	1	6	3	902	5	8	3	8	2	7

The largest number of Tatar Diaspora was in Northern Kazakhstan in 1989. By 2016 it decreased by 1.75 times. The second most populated region by Tatars is southern Kazakhstan but their number decreased by 1.8 times between 1989-2016.

Western Kazakhstan was on the third place in 1989 but in 2016 it showed the greatest reduction-3.2 times.

Tatars have brought a great contribution to the development of Kazakhstan's culture.

One of the founders of Kazakh professional music is an outstanding Tatar composer Latyf Hamidi, who created the national anthem of the Republic of Kazakhstan. Rashid and Muslim Abdullin, Shamil Shalimov were successful in Opera. The Kazakh land is the birthplace of the largest figures of musical art of Tatarstan Nazib Zhiganov and Jalal Sadrizhiganov. It nourished Fuat Mansurov's talent who became the chief conductor of the state Symphony orchestra of the Republic of Tatarstan and the Bolshoi theatre orchestra in Moscow. Writers Ibrahim Salakhov, Taufik Aidi, Grif Khairullin, Gammar, Asadulla Khamidullin, Munir Erzin got national recognition in Kazakhstan. A number of major media outlets of the Republic were headed by prominent journalists Yalkin Vafin and Vali Khusnutdinov.

The names of former Vice-President of the Academy of Sciences of the Republic of Kazakhstan, Director of the Institute of nuclear physics Shavkat Ibragimov, Director of the Institute of Microbiology and Virology Alfarid Ilaletdinov, Director of the Kazakh Institute of ophthalmology Galim Uldanov, biologist Rauf Gareev, who participated in the preparation of human space flights are in the history of Kazakh science and technology. Their names are listed in the "Tatar encyclopaedic dictionary".

Currently, there are 26 Tatar and Tatar-Bashkir national cultural organizations in Kazakhstan. Tatar societies of Kazakhstan carry out considerable work on preservation and development of language, culture and traditions of the Tatar people.

The largest national associations of Tatars of Kazakhstan - the Association of Tatar and Tatar-Bashkir social and cultural centers of Kazakhstan "Idel". It unites 18 national cultural centers in 15 regions of Kazakhstan and is one of the co-founders and a full member of the Assembly of peoples of Kazakhstan.

The Association "Idel" organizes scientific and practical conferences on the problems of preservation of Tatar culture, Republican events, the annual music festival "Melodies of Irtysh" in Semipalatinsk and Ust-Kamenogorsk. Chairman of the Association "Idel" is Professor-oncologist, Deputy of the Majilis of the Kazakh Parliament Murad Karimov. In Semipalatinsk, the head of the Tatar public center is Gabdulhak Akhunzyanov who was one of the founders of the festival "Melodies of the Irtysh river". After the liquidation of the Semipalatinsk region, he managed to re-register and save the only Tatar language school in Kazakhstan. Graduates of the school are enrolled in the best educational musical institutions of Kazakhstan, Moscow, Kazan. National centers of Petropavlovsk, Almaty, Pavlodar, Ust-Kamenogorsk, Astana opened Sunday Tatar language schools and classes. The interesting experience in the use of administrative resources to create Tatar classes in the framework of the state program of Kazakhstan "Sunday school "Revival" has been accumulated in other cities.

In Uralsk Razak Abuzarov found a scientific and methodological center named after Gabdulla Tukay with the aim to promote and study the poet's work. With the support of the Republic of Tatarstan, it is planned to open the Museum of Tukay in Uralsk.

Tatar communities pay the great attention to the preservation of musical traditions and heritage of the Tatar people in Almaty. There are books on the history, life and songs of Kazakh Tatars. Mengali Musin (Ust-Kamenogorsk), Grif Khairullin, Ravil by Guzairova (Almaty, Kazakhstan) and Raisa Bikmuhametova (Petropavlovsk) created fiction and poetry, documentaries and essays about the Tatars. In the 1990s, the Association “ Idel “published the newspaper” Fiker-Umet” with appendix in some regional newspapers. Now there is only one newspaper “Yashlek” which is funded by the Chairman of the Tatar-Bashkir national cultural center “Tan” of Astana Ravil Manashov. The place of national periodicals is increasingly occupied by programs of Tatarstan satellite TV channel “New century” in Astana.

It should be noted that due to the democratic legislation of Kazakhstan, tolerant traditions of the Kazakh society, including the equal functioning of the two state (Kazakh and Russian) languages, the Tatars feel quite comfortable, as evidenced by the small flow of migration from the country

Questions for independent work:

1. What are the peculiarities of the Tatar Diaspora formation in Kazakhstan?
2. When was the first mass migration of Tatars to Kazakhstan?
3. What is the total number of Tatars in Kazakhstan according to the 1897 census?
4. What were the changes in the number of Tatars between 1926 and 1939?
5. What was the reason for the increase in the number of Tatars in the post-war period?
6. What was the number of Tatars in the 1970 and 1979 censuses?
7. When was the highest number of Tatars in Kazakhstan?
8. What were the changes in the number of Tatars in the period 1989-1999?
9. What is the share of Tatars in the population of Kazakhstan in 2016?
10. What are the trends in the change in the number of Tatars since 2009?
11. What is the number of Tatars by regions of Kazakhstan?
12. Name the famous Kazakh Tatars.

5.3 Deported peoples of Kazakhstan

Germans

Kazakh Germans represent one of the numerous diasporas in Kazakhstan, in some periods their number approached 1 million people. In the country the history of their arrival is associated with two large waves of migration in the pre - revolutionary and Soviet periods-as a result of the voluntary resettlement of Germans in Kazakhstan at the end of the XIX century, the beginning of the the XX century during the forced resettlement (deportation) of Germans in the 1930-1940s.

The first Germans arrived on the territory of Kazakhstan at the end of the XVIII century as active participants in the resettlement policy of the Russian Empire. In Kazakhstan the first German village is considered to be Christmas (Friedensfeld), founded in 1885. The first colonies include Marienburg and Friedenstal.

In the period of Stolypin's reforms in 1905-1911 in the North of Kazakhstan there were already dozens of German settlements: Alexandral, Altenau, Koenigshof, Bruggerhof.

Thus, in Kazakhstan the first stage of the formation of the German Diaspora was mainly in the XIX-XX centuries. The main sources of the formation of the German population of Kazakhstan were peasants-immigrants, government officials of the tsarist administration, soldiers, entrepreneurs, prisoners of war of the First World war, as well as such categories of population as doctors, teachers, priests. There were two reasons for the resettlement: 1) according to the goals and objectives of the colonial policy of tsarist Russia 2) based on personal motives.

According to the census of 1897 there were 2,613 Germans in Kazakhstan which was 0.06% of the total population. The main part of the German settlements was located in Northern and Central Kazakhstan. Due to the difficult climatic conditions of the region, the Germans initially settled the southern part of Akmola County, Akmola region but from 1911-1913 the Germans began settling the territory of Karkaralinsk County, Semipalatinsk region. The large German villages of Central Kazakhstan in the first quarter of the XX century was Dolyns'koe, Maerovskoe, Podchinenoe, Samarkand, Novo-Uzenskijj, Sarepta, Krasno-Kutskaya, Volyn. The distinctive features of the first German settlements were the socio-economic and cultural-confessional isolation. Overall, at the beginning of the XX century the preconditions for consolidation and further formation of the German population of Kazakhstan were created. During the Soviet period, in the Republic in the places of German compact residence, national German areas were created, and the population is classified as the national minorities. According to the census of 1926, Kazakhstan hosted already 51094 Germans, 0,82 %. In comparison with 1897 their increase was almost 20 times.

Until the mid 1920-ies of the XX century there were no aggressive intervention of the party and authorities in the internal life of the German settlements. The villages maintained their traditional way of life. In the following years, in the connection with the initiation of the party under the slogan "the involvement of national minorities in the socialist construction" the Germans were involved in the Soviet state apparatus.

In the early 1930s the Presidium of the Kazakh Central Executive Committee raised the question about the creation of the independent German area (based on Industrial and Revolutionary areas) on the territory of Central Kazakhstan. This step can be seen as the first attempt of the party and state structures to create an independent German district on the territory of the Republic.

In the 1930s the migration flow of the Germans from the villages in the Ukraine, in the Crimea, the Volga region, Leningrad region and Azerbaijan was to Kazakhstan. These were mostly peasants who had been expelled as a result of emancipation and repression.

In October 1918, a German commune of workers was established on the Volga river, and in 1924 the Autonomous Republic of the Volga Germans was proclaimed on its basis. In addition, German districts and German village councils were formed in Ukraine. However, in the late 1920s the mass repression of the

Russian Germans began with the peak in 1936-1939. The emancipation brought great damage to the German villages which led to the ruin of the economy, expulsion, and sometimes physical destruction of people. In addition, many Germans were arrested, exiled, shot and accused of espionage in favor of Germany. The 1939 census showed an increase in the number of Germans in Kazakhstan to 92571, an increase compared with 1926 amounted to 41477, 1.51% of the total population of the Republic.

The 1930s and 1940s - the period of forced migration of the German population to Kazakhstan. First of all, it was due to the eviction of kulaks from the areas of continuous collectivization in the early 1930s, then, in 1936 with the eviction of Polish and German farms from the territory of Ukraine as politically unreliable and in 1941 with the deportation of the German population.

The liquidation of the Autonomous Republic of the Volga Germans, the destruction of German villages in the Volga region, Ukraine, Azerbaijan, the Leningrad region and other places, the expulsion and physical destruction of thousands of innocent people are considered one of the illegal or immoral justifications acts of Stalin's repressions whose victims often became entire peoples.

The deportation of Russian Germans from the European part of the Soviet Union and the Caucasus began in July 1941 and took place in several stages. In August 1941, the Germans were expelled from the Crimean Peninsula under the guise of evacuation from a dangerous war zone. Then the German population was deported from Ukraine and from the Volga. August 28, 1941 was published a Decree "On resettlement of Germans of the Volga area".

The places for the "resettlement" "of the Volga Germans had to be "arable" lands of Novosibirsk and Omsk regions, Altai Krai, Kazakhstan and other neighboring areas." The other part of the Russian Germans were on the territory occupied by the Wehrmacht and was taken to Germany and Poland. After the war, most of them were returned to the Soviet Union and also found themselves in Siberia, Kazakhstan and other places of exile, on the "special settlement", under the supervision of the NKVD. According to data provided by I. Fleishhauer and B. Pinkus, in 1945-1946 about 530 thousand Germans lived in Kazakhstan.

In Kazakhstan the German people resided mainly in Karaganda, Kustanay, Tselinograd, Pavlodar, Semipalatinsk, Kokchetav and Dzhambul regions. The returning of Russian Germans to their former places was out the question. According to the Decree of the Presidium of the Supreme Council of November 26, 1948, the Germans, like Chechens, Kalmyks, Finns, Latvians must be "resettled in the areas provided to them forever", their "departure from the places of settlement without special permission of the Ministry of internal Affairs" would end up with "hard labour up to 20 years."

In 1949, the German Democratic Republic appeared but the Soviet Germans were removed from the register of special settlements only in December 30, 1955. They had the right to move to other parts of the country, with the exception of places where they had lived before the war. The decree of 1955 said there would

not be any returning of German people's property confiscated in the relocation or their returning to places from which they were evicted.

The further rehabilitation of the Germans was in 1964, when the Decree of 29 August, which claimed that the "sweeping accusations" of the Volga Germans in complicity with the Nazi invaders" was unjust and was the manifestation of arbitrariness in terms of Stalin's personality cult". Along with the abolition of the Decree of 1941 "on the resettlement of Germans of the Volga region", it said that "the German population is rooted in a new place" which meant that was no any returning of immigrants or the creation of any state-administrative structures. Only the Decree of November 1972, which was not subject to the publication, removed restrictions in the place of the German residence. However, neither Republic on the Volga, nor the German areas in other places was not restored.

In the Perestroika period the Russian Germans strengthened the struggle for the restoration of autonomy, the reconstruction of the Republic on the Volga but the failed to do it. At the same time the Germans from the former Soviet Union got rights to practice German culture and improve the teaching of the German language. The government of Western Germany provided significant funds to help in this issue. In 1990 the North Kazakhstan, East Kazakhstan, Akmola, Karaganda and Kustanai regions in Kazakhstan received substantial assistance from Germany

On October 29, 1992 the 1st Congress of Germans of Kazakhstan took place in Almaty, the Republican public organization "Revival" united all regional societies for representation of interests of all Germans in Kazakhstan. On June 25, 1995 the German Council of Kazakhstan was elected during the 2nd Congress.

The fall of the iron curtain and the reunification of Germany led to the outflow of Germans to their historical homeland. In 1992 Kazakhstan left 80 thousand Germans, in 1993 its number reached 100 thousand people, and in 1994 120 thousand Germans left for Germany. Only in 1997 the migration flow declined.

The President of the Republic of Kazakhstan Nursultan Nazarbayev noted the importance of the German Diaspora for cooperation between the two countries during the visit of German Chancellor Helmut Kohl to Kazakhstan in May 1997. At the same time, he urged the Kazakh Germans not to leave "their homeland, Kazakhstan" and to build a better future together with other peoples.

In Kazakhstan the peak of the German population was in 1989 with 958 thousand Germans (5.8% of the population of the Republic) according to the 1989 census. Therefore, the Germans was the third largest nation after Russians and Kazakhs and before Ukrainians.

In 1991 after the proclamation of Kazakhstan's sovereignty and the liberalization of migration legislation, the number of Germans in the country decreased particularly quickly. The 1999 census recorded 353,000 Germans (2.4% of the population). According to the 2009 census, only 178.2 thousand Germans remained in the Republic of Kazakhstan (1.1% of the population) despite the fact that the press reported the return of a small part of emigrants to Kazakhstan after 2000. Despite the high emigration, the Germans in the Republic throughout the

1990s and 2000s, unlike Russians and Ukrainians, maintained a small natural increase in the range from +1 to +2 people per 1000 German population. Until the early 1990's, the natural growth of the Germans (+6 + 8 people), most of whom were rural residents of the Northern regions of Kazakhstan, was significantly higher than the Russians who lived in cities.

The share of Germans in the Republic fell from 1959 (7.1 %) despite the increase in absolute numbers. Thus, in 1970 it fell to 6.53%, in 1979 - 6.13%, in 1989 - 5.82%, in 1999 - 2.36%, in 2009 - 1.11% and in 2016 – 1.03%.

Graphically dynamics of change of absolute number of Germans in Kazakhstan in 1989-2016 is given in figure 16.

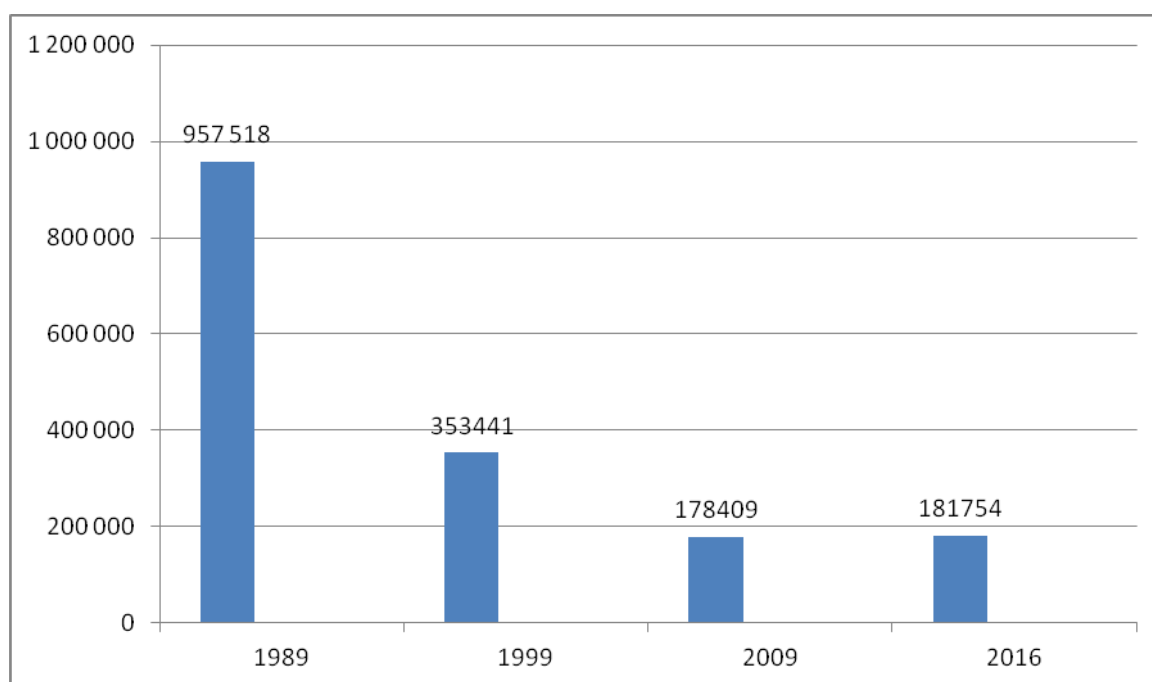


Figure 16-Dynamics of the number of Germans in 1989-2016

In Kazakhstan the largest decline in the number of Germans was in the period 1989-1999 which constituted 2.7 times. In 1999-2009 the decline was 175032 people. In 2009-2016 the upward trend amounted to 3345 people. The numbers are small but positive. In the regional context, most of the Germans live in Northern and Central Kazakhstan today.

Table 24 – Number of Germans in the regions of Kazakhstan in 1989-2016.

	Eastern		Western		Northern		Central		Southern	
	1989	2016	1989	201	1989	2016	1989	2016	1989	2016

				6						
German	66881	13398	38715	7799	450716	95630	167708	33121	213390	15583

In 1989 on the first place on number of Germans was the Northern region with 450716 people on the second place was the southern Kazakhstan with 213390 Germans, on the third Central Kazakhstan - 167708. Quite large groups of Germans lived in the Eastern (66881) and Western (38715) regions. In 2016 Northern Kazakhstan retained its championship in the number of Germans but the reduction was serious – 4.7 times. However, 52% of the total number of Germans live in the North of the country. The second largest group of the German ethnic group lives in Central Kazakhstan – 33121, the third is located in the southern region – 15583 people. At the same time, the reduction in southern Kazakhstan was the most significant – 13.7 times. The number of Germans in East and West Kazakhstan decreased almost five times.

At the moment, the number and proportion of Germans seriously vary by region.

Table 25-Number and proportion of Germans in the regions of Kazakhstan in 2016

	2016	%
Kazakhstan	181754	1,03
Akmolinsk	26361	3,54
Aktyubinsk	5703	0,68
Almaty	48	0,45
Atyrau	484	0,08
Eastern Kazakhstan	13398	0,96
Zhambyl	4433	0,40
Western Kazakhstan	1318	0,21
Karaganda	33121	2,39
Kostanai	16301	3,17
Kyzylorda	160	0,02
Mangistau	294	0,05
Pavlodar	21110	2,79
Northern Kazakhstan	20135	3,54
Southern Kazakhstan	2512	0,09
Astana	8679	0,99
Almaty	7274	0,43

Currently, the largest group of Germans lives in Karaganda region – 33121 people but their share in 2.39% is inferior to the share of Germans in Akmola and

North Kazakhstan regions with the highest value in the country-3.54 %. The second place in the proportion of Germans is Kostanay region-3.17%, the third – Pavlodar – 2.79%.

The lowest proportion of Germans in Kyzylorda – 0.02, Mangistau – 0.05 and Atyrau region – 0.08 %.

Among the Kazakh Germans there are many prominent state, public and religious figures, including the Roman Catholic Bishop. Titular Bishop Celerina Atanazius Schneider, former Minister of economic development and trade of the Russian Federation Herman Gref, Deputy head of the Federal state statistics service of the Russian Federation Konstantin Laykam, Deputy of the Majilis, first Deputy of akim of Kostanay region Yevgeny Aman, akim of Akmola region, Deputy of the Supreme Council of the Republic of Kazakhstan, Hero of Socialist Labor, organizer of agricultural production in the Kazakh SSR, Hero of Socialist Labor Yakov Gering, Vice-Minister of industry and new technologies of Kazakhstan albert Rau and many others. Kazakhstani people love well-known writers such as Gerold Belger, Hugo Wormsbecher and Eleanor Hummel.

Questions for independent work:

1. What events were associated with the formation of the German Diaspora in Kazakhstan?
2. What regions had high concentration of German settlements at the end of the 19th century?
3. What influence did the deportation of Germans have on their number in Kazakhstan during the Great Patriotic war?
4. When was the highest number of Germans in Kazakhstan?
5. What were the changes in the dynamics of the share of Germans in Kazakhstan in the second half of The XX century?
6. What events led to the mass Exodus of Germans from Kazakhstan?
7. What were the changes in the number of Germans in the period 1989-1999.?
8. What is the number and proportion of Germans in Kazakhstan in 2016?
9. What are the trends in the change in the number of Germans since 2009?
10. What is the number of Germans in terms of regions and regions of Kazakhstan?
11. Name the famous Kazakh Germans.

Koreans

According to the overseas Koreans Foundation 2001, 5.6 million Koreans live in 151 countries of the world. The four largest are about 2 million Koreans in China, 1.8 million in the US, 800,000 in Japan, about 450,000 in the former Soviet Union.

In Kazakhstan, Koreans represent one of the largest ethnic diasporas with a population of about 100 thousand people, which puts them in 8th place. The arrival of Koreans to Kazakhstan began in the end of the XX century. In 1929 220

Koreans arrived in Kazakhstan according to the Soviet state order under the voluntary program of rice production development.

But most of the present Kazakhstani Koreans are descendants of the communities of Far Eastern Koreans deported by Stalin's decree. In 1937 Koreans became the first ethnic Diaspora to be massively deported to Kazakhstan (along with Kurds evicted from the Caucasus).

Since 1959 in Kazakhstan the number of Koreans has shown steady growth. So, if in 1959 there were 74019, in 1970-78078, in 1979 – 91984, in 1989 – 103315, in 1999 there was some decrease to 99665, then again growth to 100385 in 2009 and 107169 people in 2016.

In 1989 they mostly compactly settled in Almaty, Zhambyl, Karaganda, Kzyl-Orda, Taldykorgan and Shymkent regions. In Kazakhstan 76% of all Koreans were concentrated in these regions. Among other Kazakhstani nations Koreans ranked 9th in number. The cities had 84.2 % of Koreans in Kazakhstan, the remaining 15.8 % in rural areas [57].

In 1999 Koreans still lived mainly (about 83,7 %) in five regions: Almaty, Zhambyl, Karaganda, Kzyl-Orda and South Kazakhstan and Almaty. Koreans occupied the highest share in the total population of the region in Almaty — 1,7 %, Kyzylorda region — 1,5% and Zhambyl region — 1,4 %, and the lowest, on 0,1 %, in East Kazakhstan, West Kazakhstan, Pavlodar and North Kazakhstan regions. In the capital of Astana, it amounted to 0.6% - 2028 people.

Nationwide, almost one in five Koreans (19.2%) lived in Almaty. In Almaty region, this figure was 17.5%, Karaganda and Zhambyl respectively 14.2 and 14.1 %.

The Korean Diaspora significantly increased during the inter — census period in Astana-by 52.6%, in Almaty — by 27.9%. At the same time, there was an outflow of Koreans from Almaty region — by 5.4%, from Karaganda — by 3.9%, Kyzylorda — by 25.4%, from South Kazakhstan — by 14.4%, and the smallest number of Koreans from North Kazakhstan region (543 people)-by 28.4 %.

The period between the 1989 and 1999 censuses for the Koreans was characterized by an increase in the urban population by 1.9 %, with a relative decrease in the total Korean population by 1.1 %. The growth of citizens is due to the natural increase in population, a significant share was accounted for by migration from rural areas. In 1999, 86.6% of Koreans lived in cities, the remaining 13.4% — in rural areas. Thus, we can say that Koreans are among the most urbanized ethnic groups in the country.

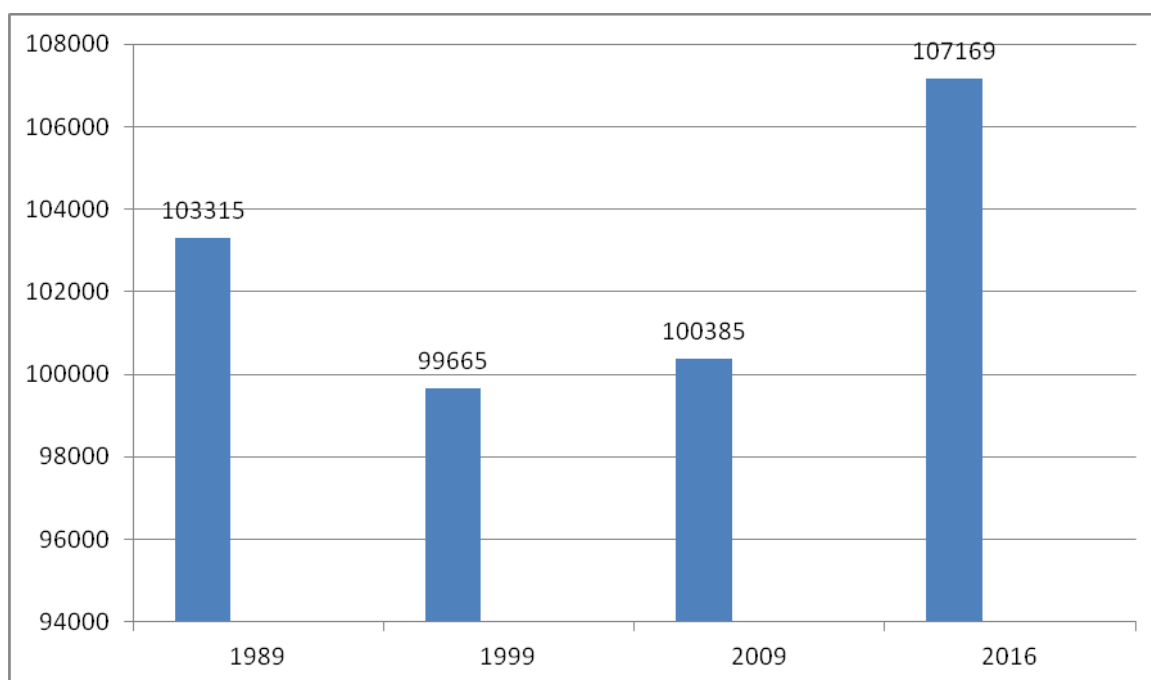


Figure 17 - Dynamics of the number of Koreans in Kazakhstan in 1989-2016

A slight decrease in the number of Koreans between 1989 and 1999 was replaced by a growth trend. From 2009 to 2016 it grew by 6 674. As compared with 1989 – 3 854 people. Koreans represent the only non-Turkic ethnic group with a growing number of population.

In 2016 the territorial location of Koreans retained the tendency of concentration in the southern regions and in the cities of Almaty and Astana.

Table 26 - Number and proportion of Koreans in Kazakhstan in 2016

	2016	%
Kazakhstan	107169	0,61
Akmolinsk	1433	0,19
Aktyubinsk	1465	0,18
Almaty	15809	0,81
Atyrau	3145	0,53
Eastern Kazakhstan	1459	0,10
Zhambyl	9210	0,83
Western Kazakhstan	932	0,15
Karaganda	13359	0,96
Kostanai	3865	0,44
Kyzylorda	7774	1,02
Mangistau	847	0,14
Pavlodar	1091	0,14
Northern Kazakhstan	465	0,08
Southern Kazakhstan	8977	0,32

Astana	5867	0,67
Almaty	31471	1,85

In 2016 in Kazakhstan almost 30% or 15809 Koreans lived in Almaty. The second largest group inhabited the Almaty region. The third largest group – 13359 people located in the Karaganda region. In share terms, Koreans make up 1.85% of the population of Almaty, 0.96% - Karaganda and 0.83% in Zhambyl region. The smallest percentage of the Korean population is in North-Kazakhstan region – just 0.08 in Pavlodar (0,14%) and Magisterskoj (0,14 %) areas.

During the rather short history on the territory of Kazakhstan, Koreans' culture, economics and demography were changed greatly. Historically, the main location of the largest group of Koreans was the Kzyl-Ord. Kzyl Orda had the Korean theater and the Korean newspaper Lenin Kichi (Lenin banner) since the Koreans were expected to upturn rice cultivation of Kazakh economy (plan Kazrice) which the first settlers met the expectation. But very soon new generations of Koreans have been involved in urban processes in the Republic, studied science, became socially mobile and actively moved to dynamic cities, primarily in Almaty then in Astana after 1997.

Despite their Asian origin, the Kazakh Koreans became similar in their behavior to the European population of Kazakhstan: their natural growth is small due to high urbanization.

Most Koreans are fluent in Russian language (97,7 %). In recent decades, the level of Korean language proficiency among them has been decreased but the Kazakh language is growing. By the beginning of the 2000s, the majority of Kazakh Koreans had a better command of Kazakh than Korean.

In the 2011/12 academic year, 228 children of Korean nationality studied Korean language in schools of the Republic, as part of the educational program, as an optional and/or as an independent subject. This indicator was ten times less than the number of children who studied the Dungan language, Turkish or Uighur. The low level of interest in the modern Korean language among young Koreans may be due to their long-standing reorientation to the European value system as well as the fact that their ancestors come from North Korea which has little in common with modern South Korea. The situation with Korean language in higher education institutions is better than in schools. For example, in 1991 Almaty Abay state University (now Kazakh national pedagogical University) opened a Korean department at its philological faculty which was the first in Kazakhstan. The department has prepared the interpreters and teachers of the Korean language. In 2000, on the basis of the Department Korean-Kazakh research center was opened. In 1996 Kazakh national University named after al-Farabi opened the only department of Korean studies in Kazakhstan at the faculty of Oriental studies. This department trains philologists, historians, country experts and translators. The first head of the department was doctor of historical sciences Kim German. By the end of the 2000s, seven Universities of the Republic gave their students the opportunity to learn Korean as a foreign language.

In the terms of the migration, the Koreans of Kazakhstan are very different from the Germans and Jews who despite the high degree of Russification, sought to leave Kazakhstan for their historical homeland. International migration of Koreans of Kazakhstan is low. The external vector of migration is aimed at 90% in the major cities of the Russian Federation. Some of Koreans return to the Far East but generally they prefer to concentrate in developed cities of the European and Siberian parts of the Russian Federation as well as in both capitals of Kazakhstan. Weak outflow from Kazakhstan largely overlaps with migration of Koreans from economically depressed and overpopulated Central Asian countries like Tajikistan and Uzbekistan. This explains the fact that the number of Koreans in Kazakhstan in the last three decades is stably kept at about 100 thousand people. In Kazakhstan, Koreans and Kazakhs have a high level of migratory activity (which distinguishes them from the Russian): they leave depressed rural region with a low per capita income and rush to the big cities that offer more economic opportunities.

The representatives of the Korean people are in the Majilis of Kazakhstan in the group of the Assembly of peoples of Kazakhstan. On June 3, 1990 the Association of Koreans of Kazakhstan (ACC) was founded, which makes a great contribution to the preservation of the cultural heritage of the Korean Diaspora of the Republic.

Questions for independent work:

1. When were the Koreans deported to Kazakhstan?
2. What were the changes in the dynamics of the share of Koreans in Kazakhstan in the second half of The XX century?
3. What were the number of Koreans in 1959-2016?
4. What areas had the highest concentration of Koreans in 1989?
5. What were the changes in the spatial distribution of the Koreans in 1989-1999?
6. Which regions, provinces and cities had high percent of Korean concentration in 2016?
7. When was the highest number of Koreans in Kazakhstan?
8. What were changes in the number of Koreans in the period 1989-1999?
9. What was the number and proportion of Koreans in Kazakhstan in 2016?

Kurds

In Kazakhstan Kurds arrived in the 1930s of the the XX century and in a few decades became one of the most numerous and fastest growing ethnic communities of the Republic. As of January 1, 2016, 43,974 Kurds lived in the Republic, which took 13th place in terms of the population. Compared with the 1989 census, the number of people in the Republic increased by more than 68%. Kazakh Kurds are mostly natives of the Republic in the second and more generations, and have Transcaucasian origin.

Kurds were one of the first, along with Koreans, deported diaspora in Kazakhstan. At the same time, Stalin's deportation of the Kurds took place in several stages: in 1937 the Kurds were evicted from the border areas with Turkey

then they were deported together with the Meskhetian Turks in 1944. The deported Kurds were settled in groups in the villages of southern Kazakhstan.

In Kazakhstan in 1939 the number of Kurds was 2387, in 1959 – 6109, in 1970 – 12299, in 1979 – 17692, in 1989 – 25425 people.

By the end of the the XX century, the Kazakhstani Diaspora had become the largest: later it was supplemented by waves of Kurdish immigration during the Armenian-Azerbaijani conflict, when almost all Muslims including many Kurds left the territory of Armenia and non commercial organizations in 1989-1992. The first deported Kurds' settlement in overpopulated Fergana valley eventually led to the heighten of conflicts with the local titular population (Kirghiz and Uzbek). The events in Osh, Jalal-Abad and Fergana have pushed some of the local Kurds to move to a more economically developed Kazakhstan. It is important to remember that the bulk of the growth of this ethnic group provides a high natural growth and traditions of rural diversity.

According to the first national census of 1999, 32764 Kurds lived in Kazakhstan, according to the second census of 2009 – 38325 and in 2016 their number amounted to 43974 people. In the last two decades, on the map of Kazakhstan the Kurds have become a much more noticeable ethnic group, especially against the backdrop of a significant reduction in Belarusians, Moldovans, Ukrainians, Poles, Tatars and Germans. The dynamics of changes in the number of Kurds in the period 1989-2016 is given below.

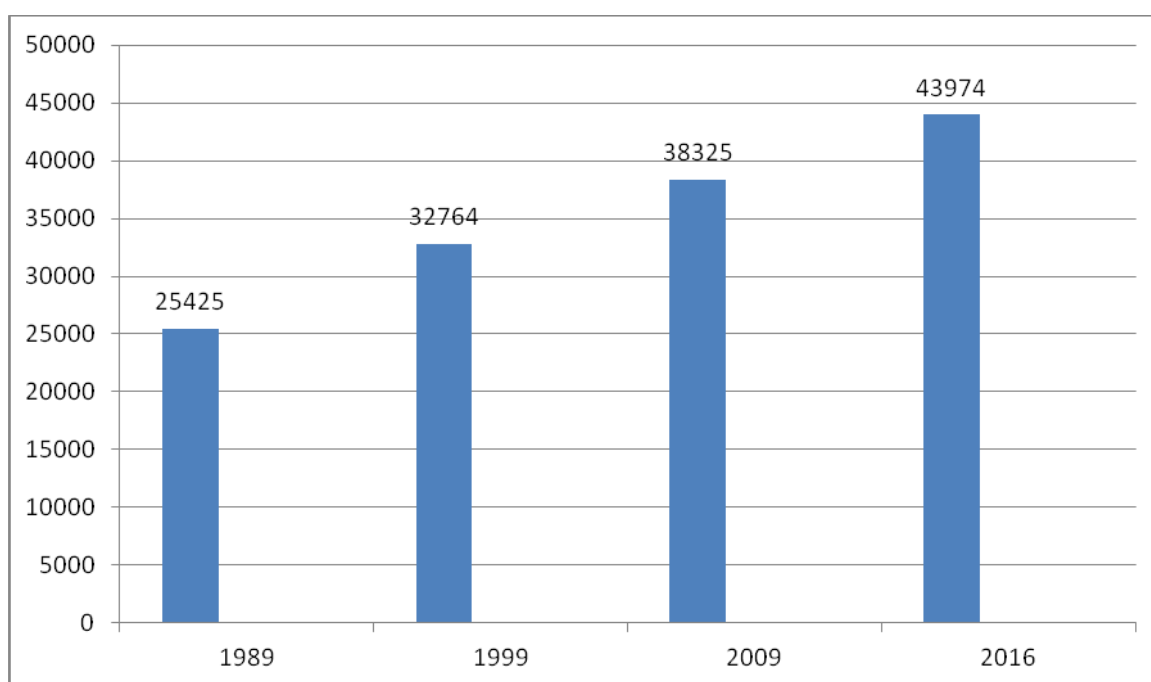


Figure 18 - Dynamics of the number of Kurds in Kazakhstan in 1989-2016

In Kazakhstan Kurds represent the only non-Turkic ethnic group with the stable upward trend throughout the period from 1989 to 2016. Compared to 1989, the number of the Kurdish population increased by 18 851 or 1.7 times. Today, the Kurds have 14 ethnic groups in Kazakhstan.

Table 27 - Number and share of Kurds in the regions of Kazakhstan in 2016

	2016	%
Kazakhstan	43974	0,25
Akmolinsk	607	0,08
Aktyubinsk	8	0,00
Almaty	14450	0,74
Atyrau	19	0,00
Eastern Kazakhstan	45	0,00
Zhambyl	14958	1,35
Western Kazakhstan	2	0,00
Karaganda	348	0,03
Kostanai	31	0,00
Kyzylorda	12	0,00
Mangistau	13	0,00
Pavlodar	50	0,01
Northern Kazakhstan	370	0,06
Southern Kazakhstan	9237	0,33
Astana city	418	0,05
Almaty city	3406	0,20

In the regional context, the presence of Kurds is most noticeable in the Zhambyl region with almost 15,000 Kurds or 1.35% of the total population. In Almaty region 14450 people live in Almaty city – 3406 citizens. Overall, this is the largest group in the regions of Kazakhstan. In South Kazakhstan region Kurds are more than 9 thousand people. In other areas, the number of Kurds counts just few people, a maximum of several tens and hundreds.

The famous Kurds of Kazakhstan-N. K. Nadirov-doctor of chemistry, Professor, Academician of the National Academy of Sciences, Engineering Academy of the Republic of Kazakhstan and a number of foreign academies of sciences, Honorary Scholar, Laureate of the State Prize, Ki Mirzoev — Dr. Phil. Sciences, Professor, Academician of the Academy of Social Sciences of the Republic of Kazakhstan, G. A. Musaev — Doctor of Technical Sciences, Professor, corresponding member of International Academy of Mineral Resources, A. A. Mamedov is a member of the Union of writers of the USSR and of the Republic of Kazakhstan, K. I. Mirzoev-member of the Union of writers of the USSR and the Republic of Kazakhstan, Doctor of Philology, Professor, Academician of the Academy of Sciences, head of the Department of Oriental languages KAZ. NPU named after Abay, Mikail Nadirov — eight-time champion of Kazakhstan, champion of Europe, World champion in kick-boxing, the founder of fight club “Saladin”, Z. Hodataeva — an opera singer of Kurdish origin.

Questions for independent work:

1. What was the origin of the Kurdish Diaspora in Kazakhstan?
2. How did the number of Kurds change in 1939, 1959, 1970, 1979, 1989?
3. What were the reasons of the Kurdish Diaspora's rise in Kazakhstan by the end of the XX century?
4. What were the changes in the number of Kurds in the period 1989-2016?
5. What areas had the largest Kurdish population in 1989?
6. What were the changes in the territorial location of the Kurds in 1989-2016?
7. What regions and areas have a concentration of Kurds in 2016?
8. What place the Kurdish ethnic group occupy in terms of number in Kazakhstan?
9. Which area has the largest population of Kurdish Diaspora?
10. Names famous Kazakhstani Kurds

CONCLUSION

At the end of the the XX century, the collapse of the USSR, the formation of new States caused powerful migration processes resulted in ethnic tensions in society and the increase in the hotbeds of ethnic conflicts. The Republic of Kazakhstan was among the small number of states that managed to avoid ethnic conflicts, ensure peace and tranquility in society, and further consolidate the potential of all ethnic groups to solve the problems of successful development.

At the same time, it should be noted that the feature of Kazakhstan is its historical polyethnic composition of the population which could be both a good and a source of tension. Therefore, from the very beginning of Kazakhstan's independence, one of the most important domestic political tasks of the young state was the formation of favorable conditions for the cohabitation of different peoples in a single socio-cultural space.

During the 1990s, the Republic established institutional and legal bases for ethnic diasporas, representatives of all ethnic groups and religions for full and equal development.

The result of the state national policy in Kazakhstan was the formation of a unique model of interethnic interaction. The experience of our country has clearly demonstrated that different ethnic communities can safely live and establish constructive cooperation that develop into relations of friendship and spiritual closeness. To the honor of the Kazakh people throughout its history, it has always hospitably received other peoples and ethnic groups, due to various objective historical reasons on the Kazakh land. It was at the end of the the XIX century, when Uyghurs and Dungans moved to the territory of Kazakhstan, and in the XX century, when Germans, Chechens, Ingush, Azerbaijanis, Koreans and others were deported. As a result, the historical land of the Kazakhs became the homeland for the representatives of more than 130 peoples and nations that represent 17 different faiths today.

The Kazakhstan model lays down a consolidating principle - “Unity through diversity”. Today Kazakhstan has a successful formation of a new civil identity, based on the national Patriotic idea “Mangilik El”.

The message of the President of RK N.Nazarbayev “New possibilities of development in the context of the fourth industrial revolution” indicated that the entry of our country among the leaders of the new world can provide a deep philosophical and ideological idea of “Rouhani zhangyru” which means “the further development of our culture and ideology. The ideal of our society should be a very broad-minded citizen of Kazakhstan who knows its history, language, culture and speaks foreign languages” [58].

Fluency in three languages is a way of the formation of the real civil society and the creation of the uniform nation – the Kazakhstan citizens belong to different ethnos, confessions, but united by the common history and above all, the common aim to the better future of the country.

Therefore, this manual focuses on the study of the history of Kazakhs, Russians, Germans, Poles, Koreans and other nationalities in the Republic of

Kazakhstan. We believe that this research is necessary in terms of studying the laws, objective reasons for the process of formation and development of the multi-ethnic structure of the population of Kazakhstan. Only through the prism of the history of ethnic groups is possible to create a holistic picture of the history of independent Kazakhstan. In socio-cultural and political aspects, it is intended to contribute to the formation of Kazakhstan patriotism, inter-ethnic harmony and tolerance.

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TEST

1. To whom the quote belongs: "It is within the ethnos that are in contact with each other that history is created, for every historical fact is the property of the life of concrete peoples"

- A. L. Gumilev
- B. Y. Bromley
- C. V.Tishkov
- D. J. Rousseau
- E. M.Gandi

Answer: A.

2. Which of the researchers considered ethnic identity to be the main ethnos?

- A. L. Gumilev
- B. Y. Bromley
- C. E.Rennan
- D. J. Rousseau
- E. O. Bauer

Answer:B.

3. Who owns the thesis about the prevalence of power in the ethnopolitics?

- A. M.Hardt
- B. A.Negri
- C. Van der Berg
- D. A. Leiphart
- E. O. Bauer

Answer: C.

3. What of the post-Soviet state pursues a strict integrating ethnic policy?

- A. Russia
- B. Azerbaijan
- C. Belarus
- D. Estonia

E. Kazakhstan

Answer: D.

4. What of the post-Soviet state gives the most vivid example of a pluralistic ethnic policy?

A. Russia

B. Azerbaijan

C. Belarus

D. Estonia

E. Kazakhstan

Answer: E.

5. How many stages *does* include the creation of a national legislative framework in the field of ethnic integration and confessional relations in Kazakhstan? Сколько этапов включает создание национальной законодательной базы в сфере этнической интеграции и конфессиональных отношений в Казахстане?

A. 5

B. 3

C. 4

D. 2

E. 1

Answer: A.

6. When was presented a new model of social structure, considering the people of Kazakhstan as a community of citizens of different nationalities?

A. 1991

B. 1996

C. 1994

D. 1999

E. 2003

Answer: B.

7. Which of document specifically emphasized the importance of preserving and maintaining the national identity of each people, pursuing a policy of national consensus as the basis for a stable development of the RK?

A. Law "On state independence of the Republic of Kazakhstan"

B. Law №. 1017-XII "On Citizenship of the Republic of Kazakhstan"

C. Strategies for the formation and development of Kazakhstan as a sovereign state

D. Constitution of 1993

E. Law "On the Assembly of the People of Kazakhstan"

Answer: C.

8. In what year was the cultural program "Trinity of Languages" initiated?

A. 1991

B. 1995

C. 1999

D. 2007

E. 2003

OTBET D.

9. Which of law guarantees to all citizens of the Republic of Kazakhstan, regardless of ethnicity, receiving a free secondary general education?

A. Law "On state independence of the Republic of Kazakhstan"

B. Law №. 1017-XII "On Citizenship of the Republic of Kazakhstan"

C. Constitution of 1995

D. Law "On the Assembly of the People of Kazakhstan"

E. The Law "On Education" of July 27, 2007

Answer: E.

10. When was the Law of the Republic of Kazakhstan "On the Assembly of the People of Kazakhstan" adopted?

A. October 20 2008

B. February 1 1995

C. December 16 1999

D. May 7 2007

E. August 30 2003

Answer: A.

11. When was the Doctrine of National Unity of Kazakhstan adopted?

A. October 20 2008

B. April 2010

C. December 16 1999

D. May 7 2007

E. August 30 2003

Answer: B.

12. In what year was the Concept of strengthening and development of Kazakhstan's identity and unity adopted?

A. 2008

B. 2010

C. 2015

D. 2012

E. 2016

Answer: C.

13. In what year was the lowest population of Kazakhstan?

A. 1995

B. 1999

C. 2003

D. 2001

E. 1991

Answer: D.

13. When was it possible to exceed the maximum population size recorded in 1993?

A. 1999

B. 2009

C. 2003

D. 2010

E. 2014

Answer: E.

14. Which region of Kazakhstan today is the most populous?

A. Southern Южный

B. Northern Северный

C. Eastern Восточный

D. Western Западный

E. Central Центральный

Answer: A.

15. Which region has the smallest population

A. Southern region

B. Northern region

C. Eastern region

D. Western region

E. Central region

Answer: E.

16. Which region is the leader in terms of urbanization?

A. Southern

B. Northern

C. Eastern

D. Western

E. Central

Answer: E.

17. Which region is the least urbanized?

A. Southern Южный

B. Northern

C. Eastern Восточный

D. Western Западный

E. Central Центральный

Answer: A.

18. How many cities are there in Kazakhstan?

A. 95

B. 87

C. 112

D. 56

E. 69

Answer: B.

19. What was the ratio of Kazakhs and Russians to 1989?

20. A. 40,6/29,5

B. 28,7/35,9

C. 39,69/37,82

D. 56,5/27,6

E. 66,48/20,61

Answer: C.

21. What ratio of Kazakhs and Russians was available for 2016?

A. 40,6/29,5

B. 28,7/35,9

C. 39,69/37,82

D. 56,5/27,6

E. 66,48/20,61

Answer: E.

22. Which region had the highest representation of Kazakhs in terms of the number in 1989

A. Chimkent region

B. West Kazakhstan

E. North Kazakhstan

C. East Kazakhstan

D. Guryevskaya

E. Karaganda region

Answer: A.

23. Which region had the highest representation of Kazakhs in terms of numbers in 2016?

A. Karaganda region

B. South Kazakhstan

C. Eastern Kazxakhstan

D. Atyrau region

E. Chimkent region

Answer: B.

24. Which region had the highest representation of the Russian population in 1989?

A. Karaganda region

B. South Kazakhstan

C. Eastern Kazxakhstan

D. Atyrau region

E. Chimkent region

Answer:E.

25. Which region had the highest representation of the Russian population in 2016?

A. Southern Южный

B. Nortern

C. Eastern Kazakhstan Восточный

D. Western Западный

E. Central Центральный

Answer: C.

26. When was the lowest proportion of Kazakhs in the total population of the republic?

A. 1939

B. 1970

C. 1989

D. 1959

E. 1999

Answer: D.

27. What is the share of Kazakhs among the citizens of the republic for 2016?

Какова доля казахов среди горожан республики на 2016 год?

A. 50,5

B. 40,3

C. 65,7

D. 49,59

E. 58,82

Answer: E.

28. When the number of Russians exceeded the number of Kazakhs?

A. 1959

B. 1970

C. 1979

D. 1989

E. 1999

Answer: A.

29. In what year was the highest proportion of Russians?

A. 1970

B. 1959

C. 1979

D. 1989

E. 1999

Answer: B.

30. What percentage of the population in 2016 do Russians leave in Kazakhstan?

A. 30,5

B. 40,3

C. 20,6

D. 49,5

E. 58,8

Answer: C.

31. In which region is the largest population of the Russian population?

A. Southern Южный

B. Northern Северный

C. Eastern Восточный

D. Western Западный

E. Central Центральный

Answer: B.

32. When did Kazakhstan have the highest number of Ukrainian population?

A. 1959

B. 1970

C. 1979

D. 1989

E. 1999

Answer: B.

33. In which region in 2016 lives the highest number of Ukrainians?

A. South Юг

B. East Восток

C. North Север

D. Centre Центр

E. West Запад

Answer: C.

34. In 2016, in which region was the majority of Belarusians concentrated?

A. South

B. East

C. Centre

D. North

E. West

Answer: C.

35. Which region in 2016 had the highest concentration of the Belarusian population?

A. Karaganda region

B. South-Kazakhstan region

C. Eastern- Kazakhstan region

D. Akmola region

E. Pavlodar

Answer: D.

36. What is the share of Uzbeks in the population of Kazakhstan in 2016?

A. 2.5

B. 4,8

C. 1,2

D. 5,6

E. 3,1

Answer: E.

37. In what area is the largest concentration of the Uzbek population in 2016?

A. Kostanay Костанайская

B. South-Kazakhstan region Южно-Казахстанская

C. Eastern- Kazakhstan region Восточно-Казахстанская

D. Akmola region Акмолинская

E. Pavlodar Карагандинская

Answer: B.

38. What is the proportion of Uighurs in the population of Kazakhstan in 2016?

A. 2.5

B. 4,8

C. 1,45

D. 5,6

E. 3,1

Answer: C.

39. In what area is the Uighur population concentrated in 2016?

A. Kostanay

B. South-Kazakhstan region

C. Eastern- Kazakhstan region

D. Almaty region

E. Karaganda

Answer: D.

40. When was the largest number of Tatars in Kazakhstan?

A. 1959

B. 1970

C. 1979

D. 1989

E. 1999

Answer: D.

41. What is the proportion of Tatars in the population of Kazakhstan in 2016?

A. 1,15

B. 4,8

C. 1,45

D. 5,6

E. 3,1

Answer: A.

42. What is the number of Germans in Kazakhstan in 2016?

A. 115,7

B. 181,8

C. 145,2

D. 255,6

E. 333,1

Answer: B.

43. In which area in 2016 lives the highest number of Germans?

A. Kostanay

B. South-Kazakhstan region

C. Eastern- Kazakhstan region

D. Almaty region

E. Karaganda

Answer: E.

44. In which region is the largest population of Germans in 2016?

A. North

B. South

C. East

D. West

E. Centre

Answer: A.

45. What is the largest number of Koreans in Kazakhstan in 2016?

A. 11

B. 8

C. 9

D. 5

E. 3

Answer: C.

46. Where is the largest group of Koreans

A. Kostanay Костанайская

B. South-Kazakhstan region Южно-Казахстанская

C. Eastern- Kazakhstan region Восточно-Казахстанская

D. Astana Астана

E. Almaty Алматы

Answer: E.

47. What place does Kurdish ethnicity occupy in Kazakhstan?

A. 14

B. 8

C. 9

D. 5

E. 3

Answer: A.

48. Where does the largest number of the Kurdish diaspora reside?

A. Kostanay

B. South-Kazakhstan region

C. Eastern- Kazakhstan region

D. Dhambyl region

E. Mangystau

Answer: D.

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