
ORIGINS OF MULTICULTURALISM IN KAZAKHSTAN (THE EXAMPLE OF SOUTH KAZAKHSTAN REGION)

Altynay Mustafayevna Kadyraliyeva^{*1},
Azhar Kuanyshbekovna Zholdubaeva², Asem Mukhanbet²
and Asia Gubashevna Isengalieva²

¹ *Al-Farabi Kazakh National University, Al-Farabi Street 71, 050040, Almaty, Kazakhstan*

² *M.O. Auezov South Kazakhstan State University, Tazhibayev Street 2, 004813, Shimkent, Kazakhstan*

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Abstract

The present article describes the origins of multicultural Kazakhstani society by the example of South-Kazakhstan region. The multiculturalism in Kazakhstan was the consequence of the massive migration processes associated with the first resettlement policy of Tsarist Russia, and then forced deportation of the nationalities residing the Soviet totalitarian regime. The forced deportation of ethnic groups coupled with the hunger which occurred in the 30s of the XX century in the Kazakh steppe, led to the dramatic changes in the ethno-cultural map of Kazakhstan. In overall, the different nationalities along with Kazakhs became the victims of a totalitarian regime. As a result, modern Kazakhstan has become home to the representatives of 130 nationalities and ethnic groups. They experienced the horrors of those years and are eager to unite under the common desire to build a new life in Kazakhstan. The theory of multiculturalism which advocates the protection of the interests of national minorities in their right to preserve their own culture, traditions and customs is also vital for Kazakhstan.

Keywords: ethnic relations, deportation, migration, ethnic conflicts, tolerance

1. Introduction

Multiculturalism – is one of the latest theories of political philosophy formed as a reaction to the cultural and ethnic diversity of the contemporary society. The ideology of multiculturalism emerged as a response to the obvious needs of society in the last quarter of the XX century. On one hand, the changes in the social structure of the society which violated the secular order of the social development in most countries of the world required the powerful theoretical and philosophical justification. On the other hand, multiculturalism became the logical culmination of a long struggle for civil rights and freedom of ethnic and

*E-mail: K_altinai2604@mail.ru

racial minorities. Although the term *multiculturalism* can be applied to a wide range of vulnerable groups as blacks, women, gays, lesbians, the disabled, etc. the bulk of the literature related to the theme of multiculturalism mainly focusing on immigrants i.e. ethnic and religious minorities in Europe and in America. This term may well be used in respect of national minorities in multi-ethnic countries (such as the Catalans, Basques, Welsh and residents of Quebec) and indigenous peoples (e.g. the natives of North America, the Maori in New Zealand, the Indians in the United States, etc.).

There is no common agreement within scientific community about the meaning of the term. Malakhov, the well-known Russian researcher of multiculturalism, defines this phenomenon as “the utmost respect to minorities, equal treatment of different cultural traditions, and the rights of individuals to choose their own identity...” [1]. However, as noted by Glazer, foremost expert in the field of inter-ethnic problems in the US, the term *multiculturalism* is “used so often both in defense and in attack, covering such diverse events that it is not easy to describe what is really meant by *multiculturalism*” [2].

It is quite complicated to determine where and when the term gained its meaning. However, most researchers still inclined to think that this concept has emerged in Canada, where was firstly used addressing the issue of ethnic and cultural diversity of the country in the 60s of the XX century. Soon the term began to be used in diverse areas. Most researchers agree that the concept of multiculturalism is closely related to the concept of ‘identity’, ‘policy differences’ and ‘politics of recognition’ that share the commitment to a reassessment of disrespect personality changes and dominant models of infringement representation of the rights of certain groups of people [3].

The end of the XX century was marked by the rapid growth of the scientific and political debate focused on solving the problems of multicultural nation-states. European multiculturalism calls for guarantees of equal rights and opportunities for all minority groups. The well-known theorist of multiculturalism Bhikhu Pareh argue that the privilege of the majority cannot be justified normatively, and called for the introduction of measures to help ethnic minority groups in order to preserve their own culture, language and religion [4]. Thus, Parekh singled out two goals in the theory of multiculturalism: the recognition of cultural differences and the development of a common identity group among communities living in the same area [5].

In fact, the collapse of the Soviet Union in 1991 which led to the formation of new independent states, the loss of international values, a splash of ethnic conflicts, and increased migration intensified the problem of multiculturalism in Kazakhstan. In the age of increasing globalization, as a multicultural country, modern Kazakhstan needs a balanced state policy in the field of inter-ethnic relations. As known, the ethno-cultural appearance of modern Kazakhstan was formed centuries long period and now exemplifies a large diversity. As a matter of fact, Kazakhstan is home to about 130 ethnic groups. According to the last census which was held in 2009, the ethnic composition of the population is the following: out of the total Kazakhstani

population, Kazakhs comprise - 63.1%, Russians - 23.7%, Uzbeks - 2.9%, Ukrainians - 2.1%, Uighurs - 1.4%, Germans - 1.1%, Tatars - 1.3%, while all members of other ethnic groups make less than 1%. As seen, the indigenous population of the country is 63%, more than any other ethnicity [6].

Moreover, the mass unemployment and the crisis of national identity led to the increased migration in the post-Soviet period. The migration process in Kazakhstan took massive and spontaneous colour. The serious social and economic upheavals experienced by the country in the early and mid-90s, along with the politicization of ethnicity and national identity crisis in the population, were the main drivers of the large-scale external migration of the period. The peak of the external migration activities came in 1994: external migration processes involved more than half a million – officially 547,467 people; 477,068 former citizens have emigrated from the country while 70,389 immigrants settled in Kazakhstan. Basically, people were heading to Russia and Germany for permanent residence. In fact, almost the entire flow of immigration comprised of Kazakh repatriates from nearby and faraway countries. After gaining the independence in 1991, there began the active process of return of ethnic Kazakhs repatriates to the country. Since the beginning of 1991, some 433,000 repatriates or almost 110,000 families of ethnic Kazakhs moved from abroad to get permanent residence in Kazakhstan. The greatest inflow of repatriates to Kazakhstan was from Uzbekistan, Turkmenistan, Mongolia and China. For instance, from 1991 till nowadays about 263,000 persons emigrated from Uzbekistan to Kazakhstan; from Mongolia - around 78,000; from Turkmenistan - about 40,000 and nearly 18,000 from China [<http://www.zakon.kz/66494-migracionnaja-situacija-v-kazahstane.html>].

According to official reports, 90% of repatriates from the CIS and foreign countries who have moved to Kazakhstan easily adapted to the new environment and have been accommodated without substantial difficulties. This is a fairly high rate, which demonstrates the effectiveness of the state support system for repatriates. It is important to mention the fact that *oralmans* - ethnic Kazakhs from foreign countries such as China, Mongolia and Turkey - retained the language and culture of their ancestors. It has become one of the most important aspects of successful adaptation of repatriates in their homeland.

Interestingly, the local representatives of the largest diasporas in Kazakhstan have their own characteristics rooted in the historical past. Accordingly, the majority of the Russian nationality representatives reside in the area of Pavlodar region, the majority of the representatives of the Uighur population is concentrated in the Uighur district of Almaty region, and the representatives of the Uzbek Diaspora in the densely populated areas of the South Kazakhstan region. The practice of multiculturalism in Kazakhstan is based on the construction of civil society, which is impossible without a tolerant dialogue between individuals and ethnic groups. Hereby we consider the origins of multiethnic and multicultural society in Kazakhstan in the example of South Kazakhstan region.

2. Discussion

The South Kazakhstan region is located in the southern most part of Kazakhstan, in the eastern part of Turan lowland and western spurs of the Tian Shan Mountain. The area is one of the most important regions of the country and is bordered on the east by the Zhambyl region, to the north by the Karaganda, on the west by the Kyzylorda region while in the south border with Uzbekistan. Due to its geographical location, the area is considered to be the southern gateway of Kazakhstan. The South Kazakhstan region covers an area of 117,300 square kilometres - accounting for 4.3% of the territory of Kazakhstan. The administrative-territorial structure of the region include the regional centre - the city of Shymkent, 3 cities of regional subordination - Kentau, Turkestan and Arys and 11 districts - Baidibek, Kazygurt, Maktaaral, Ordabasy, Otyrar, Sairam, Saryagash, Sozak, Tolebi, Tyulkubas and Shardara. The direct distance between the northern and southern parts is of 600 km.

The South Kazakhstan region - is the most populous in Kazakhstan (2 733279 people). Also, the area is one of the most ethnically diverse regions not only in Kazakhstan, but also in the whole of Eurasia - inhabited by about 108 nationalities and ethnic groups [<http://www.ontustik.stat.kz/>].

Since ancient times, the South Kazakhstan has played a special role in the history of Kazakhstan, and throughout Central Asia. For two millennia, in the vast lands of South Kazakhstan coexisted sedentary and nomadic culture of the ancient ancestors of the Kazakhs - Saks, Huns, Uisuns, Kangly, Turks and of course, modern Kazakh people. The settled agricultural oasis cities along Silk Roadas Otyrar, Isfidzhab (Sairam), Syganak, Sauran, Sozak and Turkestan (Yassy) were not only trading centres, but hubs of science and culture. The pride of the region is Abu Nasir Al-Farabi 'Second Teacher' who was born in Otyrar. In the period from 1219 to 1224, the bulk of the territory of present-day Kazakhstan and Central Asia became part of the empire of Genghis Khan, and later the South Kazakhstan became part of possessions of Genghis Khan's son - Chagatai and his descendants. From the XIV century, the Arabic alphabet and Islam became the dominant religion on these lands. The Syganak city became the capital of the Khanate of 'nomadic Uzbeks' created by Khan Abulhair in the first quarter of the XV century in the South-western Kazakhstan. The Kazakh Khanate emerged in the second half of the XV century sought to seize cities near Syr Darya river basin Arys, and for several centuries this territory became an arena of struggle between Kazakh (Jochid) and Uzbek (Shaybanid) feudal lords. At the turn of XVIII-XIX centuries, Central Asia was ruled by the Kokand Khanate. During the successful conquests of Alim Khan (1801-1809) a number of settlements of southern Kazakhstan, including the city of Shymkent became a part of the Kokand Khanate. Further, as a result of the military campaign of the Russian Army in 1864, the territory of Central Asia, the cities of South Kazakhstan as Turkestan, Aulie-Ata, Merke and Shymkent became part of the Russian Empire, thus completing the accession process of Kazakhstan to Russia. In July 1867, the Tsarist government passed a law on the formation of Turkestan

province with its centre in Tashkent, which included Semirechenskaya and Syrdarya regions.

In February 1861, the Russian Empire officially abolished the serfdom. The reforms which have been carried out had ambiguous consequences as hasn't solved the main problem of the peasants – the land. The peasants became free but without the rights to own the land. As a result, the growing wave of protests intensified across Russia. In these circumstances, the government has taken a number of measures to divert the peasants from the revolutionary movement. One of them was to activate the resettlement policy. The resettlement of landless peasants to the eastern edge not only solved the land issue in the central provinces of Russia, but also created the support group of the government in the newly occupied lands. The peasant colonization of Kazakhstan also covered Syrdarya region, mainly Shymkent, Tashkent and Aulie-Atacities. For example, during 1890-1893, they founded 18 villages in Shymkent making 1,187 households with a population of about 8000 people. As a result, according census of the Russian Empire held in 1897, the share of Kazakhs in Kazakhstan fell to 87.1%. Out of the population of 4,471,800, Kazakhs were 3,399,500, Russians and Ukrainians – 532,700, Tatars – 55,400, Uzbeks – 73,500 and Uyghur's – 56,000 [7].

The mass settlement of peasants from the central provinces of Russia in the territory of Kazakhstan, and in particular in the southern regions of Kazakhstan, has led to the fact that the vast fertile areas were transferred to the use of the peasants, and the Kazakhs pushed to the desert and semi-desert regions. The local population was left without their pasture lands and was forced to leave the ethnic homeland and migrate to neighbouring countries. Later in November 1917, the Soviet regime was established in Shymkent. Almost from the first days when communists came to the power in the region, as well as across the country, there has begun the process of strengthening the totalitarian regime. The famine of 1931-1933 years which became a huge catastrophe for the region is associated with the name of Goloschekin, who held the position of First Secretary of the Communist Party of Kazakhstan from 1925 to 1933. Goloshchekin was a professional revolutionary, one of the organizers of the execution of the Romanov family and the initiator of the idea of realizing the 'Small October' in Kazakhstan. Already in 1928, there has begun the first arrests of political opponents of Goloschekin, which included A. Baitursynov, M. Dulatov, J. Aymautov M. and Zhumabaev. Two years later M. Tynyshpaev, J. Dosmukhamedov, X. Dosmukhamedov and many other representatives of the Kazakh elite were arrested. Literally, by the liquidation of the opposition in Kazakhstan, Goloshchekin commenced the implementation of the idea of 'Small October'. The main idea behind the 'Small October' was the fact that Kazakh village (aul) did not fully understood the full significance of the October Revolution, so he proclaimed the destruction of traditional communities through the elimination of social differentiation. The next step was the realization of forceful mass settlement of nomad Kazakhs in artificial towns; the consequence of which was mass starvation, death and runaway of the Kazakhs outside the

country. The Kazakh famine, which was popularly known as ‘asharshylyk’ had a terrible consequences, which has long been felt in the country. According to various sources, during 1931-1933, from 1 up to 2 million people have been died (data by Abylhozheva, Kazynbaeva and Tatimov) [8]. Almost 48% of the indigenous population has died and left the Kazakh ASSR. According to the Kazakh historian A.N. Alexeenko “... taking into account all the possible amendment, the loss of the Kazakh population reached to no less than 1.84 million people or 47.3% of the ethnic group in 1930 [9]. The population loss in South Kazakhstan amounted to – 632,700 or 42.9% [*The demographic consequences of the famine in Kazakhstan early 30-ies (estimated losses Kazakh ethnic group*, <http://www.demoscope.ru/weekly/2003/0101/analit02.php>).

One of the forms of political repression of the totalitarian system in the Soviet Union, were the mass deportations of people, which began in the 30s of the XX century. Moreover, illegal in nature and movement of large masses of people in geographically distant, unfamiliar to them places, were the main features of deportation as a form of repression against the individual nations. According to the conclusions of the Russian historian P. Polyansky, total deportation included ten nationalities: Koreans, Germans, Finnish-Ingermanians, Karachais, Kalmyks, Chechens, Ingush, Balkars, Crimean Tatars and Meskhetian Turks. Besides, seven of them - the Germans, Karachai, Kalmyks, Ingush, Chechens, Balkars, and Crimean Tatars - lost their national autonomy [10]. The prosecution for the collaboration, extended to all the people, regardless of age, sex and social status. The fate of the settlers was tragic. Quite a significant number of them, especially women, children and old people, were killed from hunger and disease.

Koreans deported from the border areas of the Far Eastern region, were among first special settlers in South Kazakhstan. The deportation of Koreans to Kazakhstan took place in two stages: in the fall of 1937 and spring of 1938. In this way, most of the 1,269 farms were built mainly in independent collective or ‘prior settlement stage’ in existing facilities of Makhtal district of South Kazakhstan region [11]. In the fall of 1938, the first immigrants from Iran settled in the region. The deportation of many people to the territory of Kazakhstan has continued during the Second World War. In 1941, after entering of USSR at war, according to the Decree of the Presidium of the Supreme Soviet of the USSR ‘On the resettlement of Germans living in the Volga region’ dated by 28 August, the German autonomy has been abolished. During 1941 a large group of Germans has been relocated. In the spring of 1944, there has begun the deportation of the population of abolished Chechen-Ingush ASSR. Thousands of families of Karachai, Chechens, Ingush, Balkars and Turks has been deported to the Kazakh republic, and in particular in South Kazakhstan. Thus, the South Kazakhstan became the new homeland for thousands of families of special settlers, who became a victim of the totalitarian system of the Soviet Union. In essence, every 5th of Kazakhstani population was constituted from special settlers, and the republic resembled a giant Gulag of USSR. In Table 1 is given the summary data on the extent of deportation.

Table 1. Deported population in Kazakhstan [<http://kazakh.orgfree.com/index.php?dn=article&to=art&id=104>].

Deported people	Normative documents	Original place	Number and settlement
Koreans, Fall-Spring 1937	August 21, 1937, Resolution People's Commissars of the USSR, the Central Committee of the CPSU (b) 'On the eviction of indigenous people from the border areas of the Far East Region'	Border regions of the Far Eastern region. In the spring of 1938 begins Stage 2 the deportation to the territory of Kazakhstan, Decision of the CPC 'On the resettlement of displaced persons and economic device – Koreans'	20530 families in South Kazakhstan areas - the Aral Sea and Lake Balkhash
Iranians, October - November 1938	October 1938, Decision of the CPC 'On the resettlement of Iranians in border regions of Azerbaijan SSR to Kaz SSR'	Turkmenistan, Georgia, Armenia, Azerbaijan	2,000 families (6,000 people) in Alma-Ata region, South Kazakhstan
Germans, September-November 1941	August 28, 1941, Decree of the Presidium Supreme Soviet of the USSR 'On the resettlement of Germans living in the Volga region'	Stalinskaya, Saratov, Kuibyshev, Stalingrad region, Krasnodar region, Armenia	441,713 people, Alma-Ata, Akmola, Aktobe, East Kazakh, Jambul, Karaganda, Kyzyl-Orda, Kustanai, North Kazakhstan, Semipalatinsk, South Kazakhstan
Karachai, Spring 1944	October 1943, Resolution People's Commissars of the USSR 'Eviction Karachai'	Karachay Autonomous Oblast	45529 people, Jambul region, South Kazakhstan
Chechens, Ingush Spring 1944	January 1944, the GKO 'On the deportation of Chechens and Ingush'	Chechen-Ingush Autonomous Soviet Socialist Republic	89901 people, in 10 regions of Kazakhstan, with the exception of the western regions
Balkars, Spring 1944	March 5, 1944, the GKO 'Eviction Balkars'	Kabardino-Balkar Autonomous area	4660 families (21,150 people), Akmola, Pavlodar, Semipalatinsk, all the southern region of Kazakhstan
Turks, 1944	November 1944, the GKO 'On the eviction of the Turks'	Akhalsikhy, Adyghe, Bogdanov, Akhalkalaki District of Georgia	6300 families (27,833 people), Alma-Ata, Jambul, Kyzyl-Orda, Taldykurganskaya region, South Kazakhstan

The new settlers obtained the legal status of special settlers. All physically able population was obliged to engage in socially useful work types. The special settlers were limited to the right to free movement and the cases of unauthorized absences beyond the area of settlement was considered as an escape which carried a criminal offense. The condition of special settlers was very difficult, they did not have shelter, food and as a consequence thousands of people have died from hunger and disease. Often the gratuitous aid of the Kazakh people, who was familiar with the horrors of the Soviet totalitarian system, has become the only chance of survival.

It is quite complicated to quantify exactly the total number of special settlers in Kazakhstan as it changed almost every year. After Stalin's death in 1953, the 'thaw' period has begun throughout the country. In the middle of 1950s, a series of decrees of the Presidium of the Supreme Soviet have been adopted about the lifting of restrictions in the legal status of deported special settlers. It was noted that as a result of further consolidation of Soviet power and the inclusion of the bulk of special settlers employed in industry, agriculture, economic and cultural life of their new areas of residence, the need to apply to them the legal constraints disappeared. Part of the deportees had the right to return to their homeland, but still most of the deported peoples of Kazakhstan have remained in the country.

Starting from the 1990s to the present, the number of Kazakh population has grown rapidly and currently comprises more than 72% of total population. Bordering with Uzbekistan, the South Kazakhstan region is home to about 17% of Uzbeks while the share of the Russian population over the past 20 years has decreased from 23% to nearly 5%. Uzbeks mainly live in the regional centre of Shymkent. The region is also resided by other ethnic groups such as Azeri's, Tajik's, Tatars, Turkish people, Koreans, Kurds, Ukrainians, Germans, Uyghur's, Persians, Chechens, Kyrgyz, Greeks and Bashkir's.

One of the many groups of Uzbeks reside in Sairam (134,000 people or 62% of the total population of the district) and Saryagash (9000 people - 4.2% of total population) regions of South Kazakhstan region, Shymkent (53,000 people or 12.1% of total population) and the city of Turkestan (79,000 people - 43.7% of total population). Since ancient times the territory of South Kazakhstan was a cultural centre and a centre of agriculture and commerce. For a long time, with varying degrees of success, there has been fierce struggle for the possession of this region. For example, in the XVIII-XIX century Tashkent once became the capital of the Kazakh Khanate. And the land of the South Kazakhstan was under the rule of the Bukhara Emirate and Kokand Khanate. After the delimitation of Central Asia, areas densely populated by Uzbeks became part of the Kazakh SSR. Thus, the history of settlement of Uzbeks in the territory South Kazakhstan region has deep roots.

In order to maintain inter-ethnic and inter-religious harmony in society and to support ethno-cultural associations in the region, there are functioning 20 regional ethno-cultural centres and 51 branch in their cities and regions. Within

these ethno-cultural centres, there are successfully operating 11 Sunday schools of learning native and state language, history and culture of the people.

Table 2. Breakdown of population of South Kazakhstan region according to ethnicity (early 2014) [www.ontustik.stat.kz].

Number	Percent	Nationalities
989802	72.8	Kazakhs
456459	16.7	Uzbeks
132393	4.84	Russians
33530	1.23	Tajiks
32590	1.19	Azerbaijanis
22324	0.82	Turkish
18773	0.69	Tatars
14324	0.52	Other
9176	0.34	Koreans
8959	0.33	Kurdish
4614	0.17	Ukrainians
3832	0.14	Uighurs
2545	0.09	Germans
2446	0.09	Chechens
840	0.03	Bashkirs
525	0.02	Belorussians
132	0	Polish
15	0	Dungans
Total: 27332791	100	-

Much attention is paid to ethnic content of local TV channels. There are TV programs popular among viewers as ‘Yurtimizhamoli’, ‘One hundred ethnic groups’, ‘Kazakhstan - our common home’, etc. The largest regional newspaper ‘Southern Kazakhstan’ publishes monthly a special supplement newspaper ‘Shanyrak’ where they write the history, traditions and culture of all ethnic groups living in the region. Today the multilingual education is implemented in 17 schools in seven cities and districts. The project ‘Integration of high school graduates with the Uzbek and Tajik languages of instruction in general education and information space of the Republic of Kazakhstan’ which was carried out with the assistance of the Assembly of People of Kazakhstan and the Ministry of Education and Science deserves special attention. The Regional Russian Drama Theatre and Uzbek Regional Drama Theatre in Sairam district is successfully operating in the region. There are 11 religious confessions and overall inter-ethnic relations in South Kazakhstan are stable. Table 2 presents the ethnic picture of the region.

3. Conclusions

Apparently, the current ethnic situation in Kazakhstan is not a concern. Since independence, the country has not seen large civilian ethnic clashes. The

sporadic clashes between members of different ethnic groups had domestic background, were mainly local and were found rapid solutions. According to many observers, in 20 years of independence in Kazakhstan, inter-ethnic situation is quite stable. The problem, of course, has been and will be, but they can only be solved in the context of national unity and interfaith agreement. The country pays great attention to the development of the culture of each nation and, at the same time, enhancement of cross-cultural communication and integration. However, the Kazakh philosopher A. Nysanbaev warns that “understandable and legitimate concern for the preservation of their ethnic and cultural identity often leads to isolation of ethnic groups and transforms the intensification of ethnic identity to the barrier which not desirable to Kazakh civic identity” [12].

In fact, academician Nysanbaev is concerned about the nation-building strategy and notes that the country has two dominant nation-building models:

- the first model was called ‘civic nationalism’; it is aimed at the formation of a single Kazakh nation of multi-ethnic composition in a society based on common citizenship;
- the second model of the ‘ethnic nationalism’, according to which the foundation of the culture of Kazakhstan society should be around Kazakh culture which will combines cultures of all ethnic communities.

Considering the arguments ‘for’ and ‘against’ both positions, Nysanbaev concludes that it is practical to use both concepts of the nation - civic and ethno-cultural, and not relying only on one of them, discarding while the second, which would have disastrous consequences not only for the general situation in the national sphere, but also for the fate of the state [13]. A clearer position is taken by D. Eshpanova who proposes the formation of a single nation as civil society around the Kazakh ethnic group [14].

The modern societies are increasingly drawn into the orbit of globalization. It became obvious that the globalization of society in varying degrees became the objective reality of the modern world. The economic crises and political conflicts were the main reasons for the growth of migration worldwide. Especially, this is a problem for Europe, where being in search of a better life a huge influx of migrants from Asia and Africa rushed to. Modern Western European countries has been challenged in a growing, often uncontrolled migration flows from the former colonies. Ubiquitous resettlement of migrants in Europe has led to obvious changes in host societies. As a result, Western European countries have a huge number of migrants and, in the opinion of the majority of the indigenous inhabitants of the European countries, they do not show much desire to integrate into the host society, often showing ring-fenced and self-marginalizing behaviour. Moreover, they are combined in various ethnic communities, helping them not only to survive in their new environment, but also to actively defend their rights, including the right to preserve their culture, traditions, and customs that existed in their homeland [T.S. Kondratyeva, *UK is trapped in multiculturalism*, http://www.perspektivy.info/srez/val/velikobritanija_v_lovushke_multikulturaliz

ma_2011-10-07.htm]. Under the influence of migration processes, ethnic structure of many European countries has become complicated and increased cultural diversity has become an urgent problem of integration of migrants in the cultural environment of the host country. The question of a conflict-free coexistence of national cultures in the same state, gave impetus to the development of multiculturalism.

The poly-ethnic society is an objective reality of modern Kazakhstan. Unlike many countries in the European Union, where a multicultural society is a result of the active migration of the last decades, mainly from the former colonies (Britain and France), the origins of multiculturalism in Kazakhstan go far into the past. Due to the historical events Kazakh land became the new homeland for the representatives of 130 nations. A distinctive feature of most modern migrants is their own and informed choices directed on finding happiness in their new homeland. The situation is somewhat different in Kazakhstan. Primarily, most of the people in Kazakhstan were victims of the colonial policy of Imperial Russia and then of the totalitarian system of the Soviet Union. Forced by deportation, peoples of the Caucasus, the Koreans of the Far East, the Volga Germans, have united in their common desire to build a new life in the land of Kazakhstan. The current generation of the once deported people feels that they belong to Kazakhstan while being full citizens of this country. Famous athletes as Ilya Ilyin, Vladimir Smirnov, Denis Ten, Galib Jafarov and Alexander Vinokourov – are performing under the name of their motherland - Kazakhstan. Temporary US charge of affairs in Kazakhstan John Ordway, describing the Kazakh society, said: “Multiculturalism defines both our country and lies in the heart of our vision of ourselves as a nation. However, we came to this in a very different ways. In America, the Indians, who are the indigenous people, now make up only a small percentage of the total population. In Kazakhstan, the majority of the population are Kazakhs, originally inhabited the land. Our multiculturalism - a reflection of the 500 years of immigration constant rethinking of what it means to be an American, to the extent that, as another group of immigrants has contributed to the culture and traditions of the country. In Kazakhstan, multiculturalism respects and reflects the unique and sustainable culture of all peoples living in it, but Kazakhstan has not yet become - and may never be - the melting pot from which our country came out absolutely different from the other and the unique American culture. These two approaches - a reflection of the history and realities are different for each country - and each of them, in my view, is equally important.” [http://russian.kazakhstan.usembassy.gov/tr-05-27-2011.htm 1]

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