

**САЯСИ ҒЫЛЫМДАР ПРОБЛЕМАЛАРЫ  
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**INTERETHNIC HARMONY IN TURKESTAN REGION**

*Abstract*

Kazakhstan is one of the few countries on the planet, which is unique not only for its multinational culture, experience of peaceful neighborhood of many ethnic groups. The uniqueness of our country also lies in the fact that from the very moment of the formation of independent Kazakhstan, ensuring interethnic peace and harmony, which are the historical basis of the state national policy of the republic, has been given priority attention by the state. The authors in this article consider the issues of the policy of interethnic harmony in Turkestan region, since this is a complex political, social phenomenon that covers all aspects of the activity of the population in the region, it is one of the most important components in the structure of its general policy.

**Keywords:** interethnic harmony, interethnic relations, tolerance, Kazakhstan, Turkestan region

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**ТҮРКІСТАН ОБЛЫСЫНДАҒЫ ҰЛТАРАЛЫҚ КЕЛІСІМ**

*Аңдатпа*

Қазақстан – көпұлтты мәдениетімен, көптеген этникалық топтардың тату көршілік тәжірибесімен әлемге белгілі санаулы елдердің бірі. Тәуелсіз Қазақстанның қалыптасу сәтінен бастап-ақ мемлекет тарапынан бірінші орынға ие болған республиканың мемлекеттік ұлттық саясатының тарихи негізі болып табылатын ұлтаралық татулық пен келісімді қамтамасыз етуі еліміздің бірегейлігінің көрінісі болуда. Авторлар осы мақалада Түркістан аймағындағы ұлтаралық келісім саясатының мәселелерін қарастырады, өйткені бұл аймақ тұрғындары қызметінің барлық аспектілерін қамтитын күрделі саяси, әлеуметтік құбылыс, ол оның жалпы саясатының құрылымында маңызды компоненттердің бірі болып табылады.

**Түйін сөздер:** ұлтаралық келісім, ұлтаралық қатынас, толеранттылық, Қазақстан, Түркістан аймағы.

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## **МЕЖНАЦИОНАЛЬНОЕ СОГЛАСИЕ В ТУРКЕСТАНСКОЙ ОБЛАСТИ**

### *Аннотация*

Казахстан – одна из немногих стран планеты, которая уникальна не только своей многонациональной культурой, опытом мирного соседства множества этносов. Уникальность нашей страны также и в том, что с самого момента становления независимого Казахстана обеспечению межэтнического мира и согласия, которые являются исторической основой государственной национальной политики республики, уделялось приоритетное внимание со стороны государства. Авторы в данной статье рассматривают вопросы политики межнационального согласия в Туркестанской области, так как, это сложное политическое, социальное явление, охватывающее все стороны деятельности населения области, она выступает одним из важнейших компонентов в структуре его общей политики.

**Ключевые слова:** межнациональное согласие, межнациональные отношения, толерантность, Казахстан, Туркестанская область

**Introduction.** The problem of the development of socio-ethnic communities and their relationship is relevant and complex in public life. The study of the problem of interethnic and interfaith harmony at the present stage requires particular attention. The content of interethnic harmony is determined by the method of production of material, spiritual benefits and the type of political relations and civilization. Interethnic harmony serves as a specific law for the development of national relations, conditioned by the need for mutual rapprochement, mutual respect of nations, nationalities, national and ethnic groups, and countries. Kazakh society today is a unique example of interethnic and interfaith pluralism and tolerance, where representatives of 140 ethnic groups and more than 40 confessions live.

As you can see, Kazakhstan is a multinational, multicultural and multilingual country, it has always been so, and this determined its historical development. Such a diversity of the ethnic composition of the country's population makes the problem of tolerance urgent, since mutual respect and mutual acceptance are the basis for maintaining balanced interethnic relations.

Peace and tranquility, civil accord, religious tolerance, equal participation of representatives of various cultures in the life of society, these principles formed the basis of our national policy during the years of independence of the state and provided a distinctive feature of Kazakhstan in the world community [1, p. 14].

**Results and discussion.** One of the most important features of Kazakhstani society is ethnic diversity, diversity of national cultures. For a long period, it has been shaping the worldview of Kazakhstan people, their value attitudes, spiritual culture, which, despite the difficulties of the socio-political, economic development of the state, allows us to speak of interethnic harmony as one of the most important factors in the stability of Kazakhstani society.

The basis for interethnic harmony was laid in the Law on State Independence of the Republic of Kazakhstan, in the Constitution of the Republic of Kazakhstan, as well as in other important state acts. In accordance with Article 1 of the Constitution of the Republic of Kazakhstan, Kazakhstan asserts itself as a democratic, secular, legal and social state, the highest values of which are a person, his life, rights and freedom [2, p. 4]. The basic law of the state proclaims that no one can be subjected to any discrimination, including on racial, ethnic, linguistic grounds. According to the norms of the Constitution, everyone has the right to determine and indicate or not indicate his

nationality. Everyone has the right to use their native language and culture. These constitutional norms are firmly embedded in the life of our multinational society. Ensuring interethnic harmony in the country is one of the most important priorities of state policy, which initiates and encourages all kinds of dialogue, as well as strengthening mutual ties and relations between people.

Today, Kazakh state is based on ethnic diversity, the identity of all ethnic groups in Kazakhstan, while strengthening civic identity and Kazakh patriotism.

Ethnic groups inhabiting Kazakhstan are deeply integrated into all existing and developing socio-economic, political, social-structural, cultural-historical relations and processes in the republic. Therefore, interethnic relations in Kazakhstan are complex and have a complex structure, reflecting the palette of various interconnections and interactions of all ethnic groups living in the republic and realizing themselves in the most diverse forms and spheres of social activity.

These processes and relationships determine the general dynamics and vector of spheres of public life, according to the actions of their representatives, they largely determine the dynamics and quality of interethnic, interfaith relations, and also develop their ability to adequately comprehend and evaluate the direction and intensity of processes.

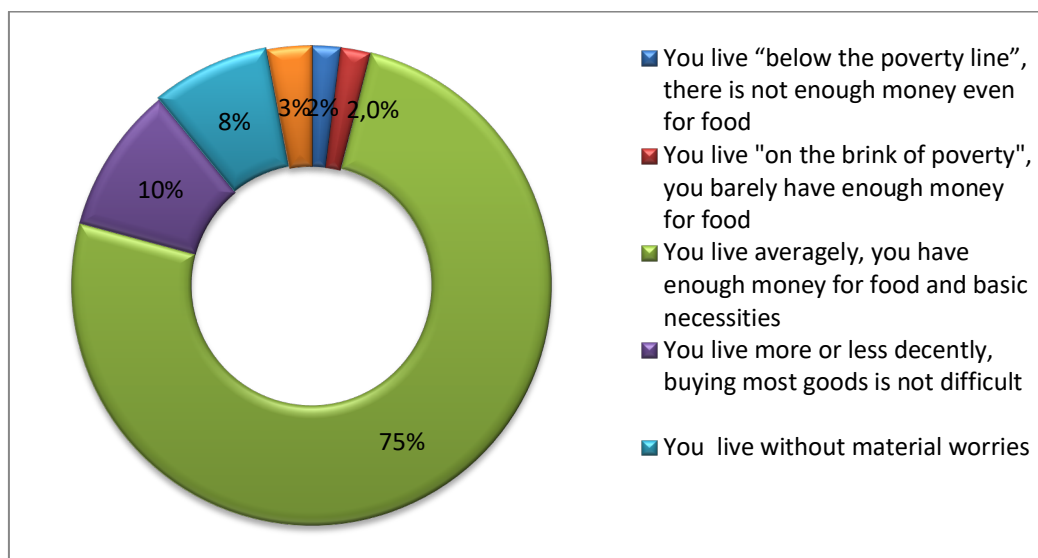
The population of the Turkestan region, despite the overwhelming predominance of the Kazakhs, is distinguished by a significant ethnic and linguistic diversity. Thus, the population of the region is traditionally wide (about 18% of the total population), the Uzbeks are represented, constituting a significant part of the population of some cities and districts of the region, the Russians live (mainly in Shymkent city, Azerbaijanis, although there are many Turks, there are also Koreans).

The social well-being of people belonging to different ethnic groups is one of the indicators of the atmosphere in which interethnic relations develop [3, p. 410]. General dissatisfaction with their own position, distrust of social and political institutions, a sense of lack of prospects are one of the prerequisites for the growth of social tension, which is capable (including under the influence of the relevant information policy) to take the form of an interethnic conflict. On the contrary, well-being in these areas is one of the conditions for reducing the general conflict mood and, accordingly, harmonious relations in the field of the national question [4, p. 145-146].

Today in the Turkestan region there are conditions for the integration of all nationalities into a single cultural and civic space. People of different nationalities are concerned with the same problems; there is a high degree of agreement between them in assessing the socio-economic situation of the area in which they live. In their assessments, representatives of different ethnic groups are guided by a similar scale of values. National minorities, formed by the migration of recent years, successfully integrate into the economic life of their city, district and village: their assessment of their own level of well-being and prospects practically does not differ from similar assessments of representatives of indigenous ethnic groups. This state of affairs indicates the presence of prerequisites for smoothing out the tension in interethnic relations formed by the general Kazakhstani processes.

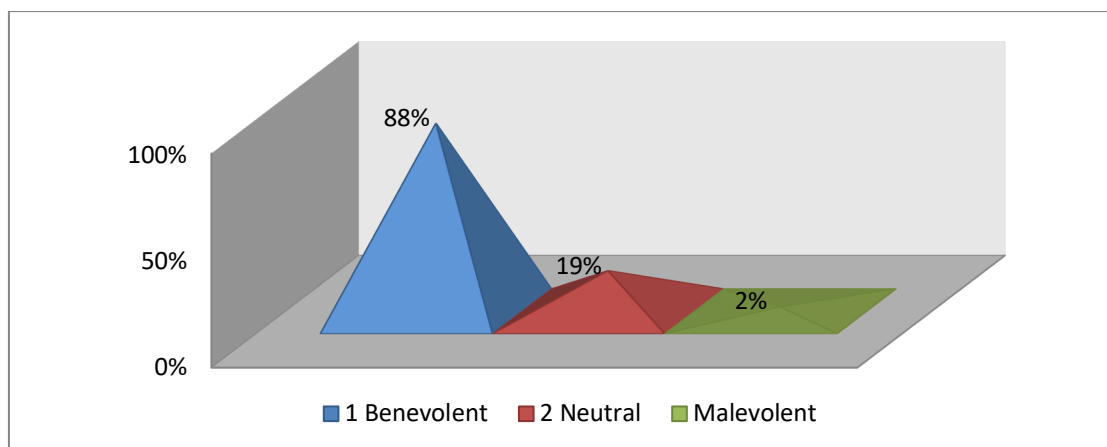
In this regard, citizens were asked about how representatives of other nationalities, including local Uzbeks, Uighurs, Tatars, Turks, Azerbaijanis and others, assess their financial situation, as a result of which it turned out that the answers voiced indicate that almost on average - 2% live "below the poverty line", there is not enough money even for food; 2% live "on the edge of poverty", there is barely enough money for food; 75% live on average, they have enough money for food and basic necessities; 10% live more or less decently, buying most of the goods is not difficult; 8% live without material worries and 3% found it difficult to answer.

### P.1 How do you assess your financial situation?



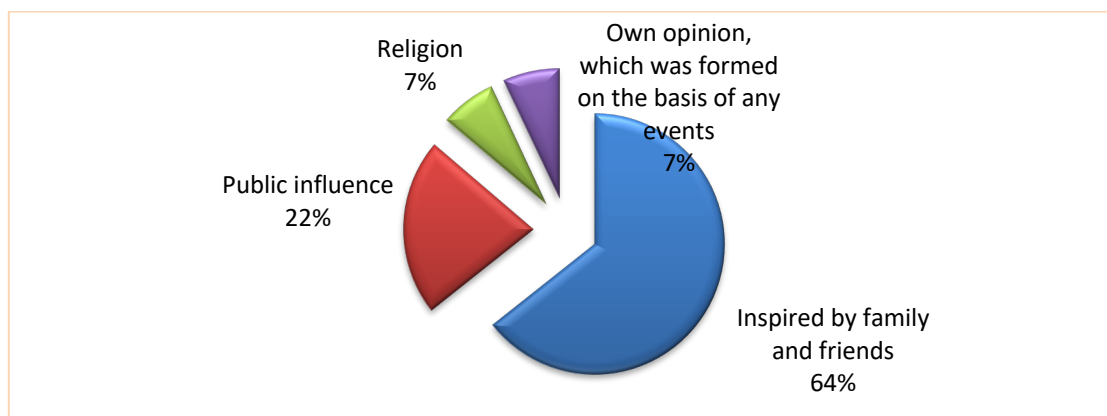
The formation of tolerance is directly related to the formation of tolerance towards people of different nationalities, religion, culture, views, opinions, judgments. Having asked about the attitude of the respondents to the representatives of other nationalities, the following answers were received: 80% - benevolent; 19% are neutral; 2% are unfriendly. In general, the majority of the respondents, as we can see, in their opinion, differ in tolerant attitudes towards representatives of other nationalities.

### P.2 Your attitude towards representatives of other nationalities



To the question "What is your attitude towards representatives of other nationalities based on?" it turned out that 64% "were inspired by relatives and friends", "public influence"- 22%, "religion" - 7% and only "their own opinion, formed on the basis of certain events" showed and 7% gave their own answer (as shown in the below diagram).

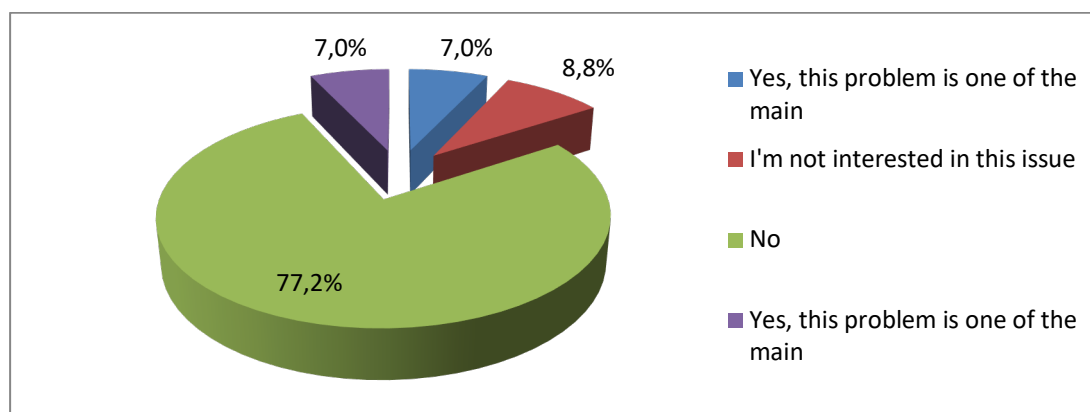
P.3 "What is your attitude towards representatives of other nationalities based on?"



To clarify the above information, we asked the respondents the following questions: “Have you encountered a conflict situation where people of a different nationality were involved?”, “In the village where you live, have conflicts between people of different nationalities occurred over the past year?”, “ Are there ethnic conflicts in your city? ”

Answers to the question about extremism were almost equally divided in all three groups, where they showed a low percentage. This is evidenced by the data in the tables below.

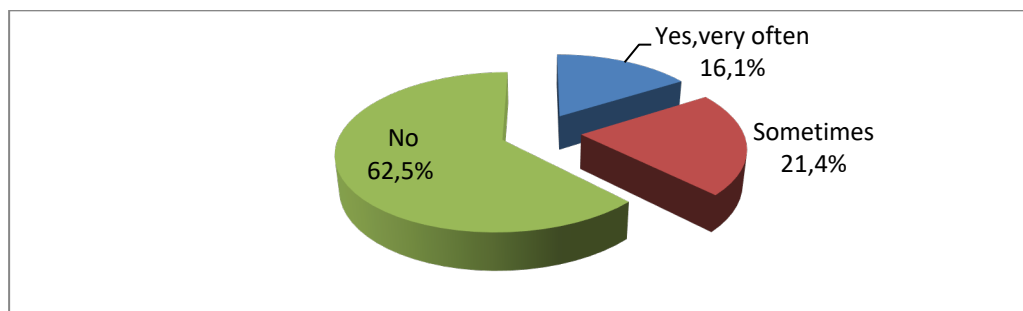
P.4 Are there ethnic conflicts in your city?



As can be seen from the above diagram, a fairly significant proportion of the respondents in one way or another faced some form of extremism in the field of interethnic relations. 77.2% of the respondents say that "I have never seen anything like it." However, extremist manifestations are probably not the subject of personal experience of most of those who answered yes. In any case, the share of respondents who have personally encountered nationalist sentiments is much lower.

In this regard, in the study, it is necessary to compare the answers of the respondents about whether the respondents noticed a negative attitude towards themselves from representatives of other nationalities. On average, 16.5% of the respondents answered in the affirmative “yes, very often”; 62.5% - have not noticed a negative attitude towards themselves; 21.4% answered-sometimes. Nevertheless, as we see, extremist manifestations are not the subject of personal experience of most of those who gave affirmative answers. In any case, the share of respondents who have personally encountered nationalist sentiments is much lower. This is evidenced by the data in the diagram below.

P.5 Have you noticed the negative attitude of representatives of other nationalities towards yourself?



To the question "Who is the initiator of the conflicts?" half of the residents of the Turkestan region believe that local residents are the main initiators of conflicts on ethnic grounds; 20%; 10% are newcomers; 12% are both; 58.8% - showed that these conflicts do not happen.

Another indicator pointing to the possibility of an escalation of social conflicts is significant differences in the social outlook of people depending on their belonging to one or another ethnic group. The presence of such discrepancies allows us to speak about a tendency towards isolation of carriers of various ethno cultural characteristics from each other, about the presence of some objective obstacles to their mutual understanding. To the question "in what way did they try to settle the conflict?" respondents showed that on average 6% are "negative (fight, threats)"; 47% "positive (peaceful conversations)"; 43% "there were no conflicts" and 5% gave their own answer.

In Turkestan region as a whole, interethnic relations appear to be largely stable. To the question "What do you think, what kind of relations have developed between representatives of different nationalities in your area?" - 88% said they were friendly and only 12% found it difficult to answer.

To the question "what separates people of different nationalities the most?" the majority of respondents showed that 74% share their language, traditions, way of life; 6% - stereotypes and prejudices; 4% - religion; 10% - economic interests; 6% - territorial boundaries; 9% - politics and the state; 6% - gave their own answer.

The concept of interethnic tolerance includes not only tolerant attitude, respect and acceptance of traditions, customs, values of other ethnic groups, but also the awareness of unity and universal interconnection. Residents of Turkestan region have a high level of tolerance, which prevails both in the Kazakh and among representatives of other Turkic-speaking ethnic groups. Socio-demographic factors have the greatest impact: gender, age. 95% indicated that they respect the cultural and religious values of other peoples; 4% do not respect and only 1% found it difficult to answer this question.

**Conclusion.** Based on the data obtained, it follows that in order to increase the readiness for interaction between representatives of different nationalities, it is necessary to position the Turkestan region as a multinational region as widely as possible, to reveal the culture and features of the traditions of the peoples living in the region.

When asked how they relate to the idea of holding events for national unity, meetings between representatives of different nationalities in order to get acquainted with their traditions, customs, culture, art, etc.? - 94% welcome this; 2% are against it; 2% found it difficult to answer and 2% made their proposal.

A stable model of interaction between ethnic groups and religions has developed in Kazakhstan, providing stability and an atmosphere of creativity and harmony in society. As our President noted: "our model of interethnic and interreligious harmony is a real contribution of Kazakhstan to the global process of interaction of various confessions" [5, p. 266].

In this regard, it should be emphasized that the independence of each nationality of Kazakhstan is determined by the difference in their historical, political development both in terms of socio-

economic and in terms of their state definition. It is important to understand that ignoring such national variability, the wealth of forms of development of peoples, lack of respect for historical and cultural traditions and the needs of nationalities lead to deformations in interethnic communication.

As you can see, in Kazakhstan, the most important, point-to-point task is to preserve the accumulated potential of tolerance, which ultimately serves as the basis for its increase. The tolerance of the people of Kazakhstan (in this case, all ethnic groups) is brought to the fore, and I would like to emphasize the tolerance of the Kazakh people.

Summing up all of the above, we note that the study of the problem of tolerance is of great importance at this stage of the development of society, since the category of tolerance is one of the key factors in ensuring peaceful coexistence and recognition of the intrinsic value of each ethnic group, on the scale of not only one region, but and the whole country.

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**ОТ АТАТЮРКА К ЕРДОГАНУ:  
ЗАКОНОМЕРНОСТИ ТРАНЗИТА ВЛАСТИ В ТУРЦИИ**

*Аннотация*

В статье рассмотрены вопросы транзита власти и трансформации политических ценностей в Турецкой республике. Основатель Турецкой Републики Мустафа Кемаль Ататюрк придавал ключевое значение таким явлениям как секуляризм, светскость, гражданское общество, либерализация и модернизация. Однако современное развитие политических процессов в Турции вызывает определенное беспокойство не столько с точки зрения изменения формы правления, но и с точки зрения трансформации ценностной ориентации госдуратсва. Причин приведших к столь радикальным изменениям много и не последнюю очередь это произошло благодаря не завершенности реформ которые так успешно были начаты. Турция является на современном этапе той транзитной страной чей опыт представляет большой интерес и для нас. Закономерности транзита политической власти являются актуальными для всего евразийского пространства.

**Ключевые слова:** евразийство, транзит, религия, радикализм, Европейский союз, ценности.