

# SOCIOLINGUISTIC SITUATION IN ZHAMBYL REGION

Iskakova Gulzat

Taraz State University named after M.H. Dulati, Taraz

## Abstract

In the first part of the article, the features of the sociolinguistic situation among the Turkic ethnic groups (with the exception of the indigenous population) in the Zhambyl region of Kazakhstan are reviewed in detail. Statistical data on the ethnic composition of the region are given. The article reflects the data of the questionnaire survey of representatives of the surveyed group of respondents on the degree of proficiency in their native language and about their use in everyday life. Along with the study of the sociolinguistic situation in the Zhambyl region, the research interest in the work represents the position of women in modern Kazakhstan society on the example of one ethnic group - the Turkish one. After analyzing and summarizing the results obtained, a conclusion is made about the nature of the use of the native language by representatives of the Turkic nationalities and about the factors that influence the preservation of language among ethnic groups.

**Key words:** sociolinguistic situation; Zhambyl Region; Turkic peoples; native language; Language policy; Language contacts.

## Introduction

In recent decades, studies of the relationship between language and ethnic identity are conducted at various levels of analysis: sociolinguistic, ethno sociological, ethnographic, socio-psychological, etc. The subject of study in them are: language attitudes, speech markers, sociolinguistic stereotypes, etc. At different levels of analysis, more and more attention is paid to the undeniable fact that ethnic identity is associated not so much with the real use of language by all members of the group as with its symbolic role in forming a sense of affinity with the group and simultaneously in the processes of intergroup differentiation. The adequate social and psychological explanation of ambiguity of a role of language in formation and preservation of ethnic identity is possible only in an intergroup context [Dontsov A. I., Stefanenko T. G., Utaliyev Zh. T., 1997]. This problem was studied using the example of the Turkic ethnic groups in Kazakhstan (except for the indigenous population - Kazakhs) residing in the Zhambyl region within the project "Interaction of the Turkic languages and cultures in post-Soviet Kazakhstan", which is performed at the Institute of Turkology of the Free University in Berlin, Germany, with Eurasian National University in Astana and the State University named after M.Kh Dulati Taraz, Kazakhstan.

### 1. Türkic ethnoses of the Zhambyl region of Kazakhstan: sociolinguistic analysis

The Turkic world is a broad space at the crossroads of Europe and Asia with a rich cultural heritage and great economic potential that, from the time of the Great Silk Road, united civilizations and gave the world itself the achievements of science and masterpieces of art, generated great people and great states. Yes, in due time the Turkic world fell into decay and was on the verge of extinction as an independent civilization, but now we see a rapid process of its revival [Hisamuddin O., 2014].

World tendency of globalization and integration of nationalities promoted wide circulation of Turkic ethnoses far beyond their historical homeland. Because of resettlement and justification among other ethnoses there are changes which cover different aspects of activity, including the native language. Understanding of the peculiarities of the modern language situation, the verbal behavior of the contemporary is necessary for full-fledged interpersonal communication. The language environment is an important component of modern society. All languages without exception and all national cultures are of great value not only for their people, but also for world civilization. At languages (as well as at the countries, the people, the nations) fate was and it continues to develop in own way [Medvedev R., 2006]

#### 1.1 Structure of Turkic nationalities in the region

Today the population of Zhambyl region is represented by more than 100 nationalities. Assessing the socio-linguistic state of the Zhambyl region, first of all, they analyzed the tendency of the population

---

structure of the region to change. The results of the latest (2010) census of Kazakhstan presented in Table 1 indicate the changes that have occurred in the region.

Table 1 - Ethnic structure of the population of the Zhambyl region

Nationality	Number in 1989	%	Number in 1999	%	Number in 2010	%
In total	1038667	100,00 %	988840	100,00 %	1043843	100,00 %
Kazakhs	507302	48,84 %	640346	64,76 %	722627	69,23 %
Russians	275424	26,52 %	179258	18,13 %	141829	13,59 %
Dungans	23555	2,27 %	30333	3,07 %	42404	4,06 %
Turks	17145	1,65 %	24823	2,51 %	29354	2,81 %
Uzbeks	21512	2,07 %	22501	2,28 %	24986	2,39 %
Kurds	8796	0,85 %	10855	1,10 %	13220	1,27 %
Koreans	13360	1,29 %	14000	1,42 %	12452	1,19 %
Azerbaijanians	11653	1,12 %	10593	1,07 %	12185	1,17 %
Tatars	16618	1,60 %	12576	1,27 %	10651	1,02 %
Kyrgyz	5279	0,51 %	4966	0,50 %	7752	0,74 %
Germans	70150	6,75 %	11394	1,15 %	6695	0,64 %
Ukrainians	33903	3,26 %	10013	1,01 %	3888	0,37 %
Uyghurs	2805	0,27 %	2569	0,26 %	2783	0,27 %
Chechens	881	0,08 %	2438	0,25 %	2548	0,24 %
Greeks	9273	0,89 %	2024	0,20 %	1637	0,16 %
Belarusians	3986	0,38 %	1481	0,15 %	870	0,08 %
Others	17025	1,64 %	8670	0,83 %	7962	0,76 %
The Turkic people (without Kazakhs)	75012	7,22%	78028	7,89%	87711	8,40%
Dynamics of changes in the number of Turkic peoples (without Kazakhs)		-	104,0%	-	112,4%	-
Compiled by the author according to:						
1. The population by regions, cities and regions, sex and age groups, individual ethnic groups as of January 1, 2010;						
2. Zhambyl region / <a href="https://en.wikipedia.org/wiki">https://en.wikipedia.org/wiki</a>						

According to a population census of 1989 1038667 people lived in the Zhambyl region. National structure of Turkic ethnoses: Kazakhs — 507 302, Uzbeks — 21 512, Turks — 17 145, Tatars — 16 618, Azerbaijanians — 11 653 people.

Census of 1999. Showed the presence in the region of 989 thousand people. Kazakhs at the same time accounted for 62.7% (620 thousand), Uzbeks 2.2% (22 thousand), Turks and other nationalities also live (11.7%). The region is characterized by the highest concentration of Turks in Kazakhstan, the second largest in terms of the number of representatives of Uzbek nationality (after South Kazakhstan Region)

By results of 2010 the number of Kazakhs increased reaching the number 722627 (69,23%), Russians - 141829 (13,89%), дунган 42404 (over 4%), Uzbeks 24986 (2,39%). These changes clearly demonstrate the created growth tendency among region nationalities: a share of the Turkic people (without Kazakhs) on average for 0,6%, and in absolute value on 9683 persons in 2010 in comparison with an indicator of 1999. The qualitative characteristic is shown by an indicator of dynamics of growth. In difference from an indicator of 1999 in 2010 growth of the Turkic population (without Kazakhs) was 12,4%. Such tendency demonstrates significant growth in the Turkic people in the region without indigenous people.

The main participants in the study in the Zhambyl region within the project were residents of the city of Taraz. This selection is not casual since the greatest number of representatives of Turkic ethnoses lives in the regional center.

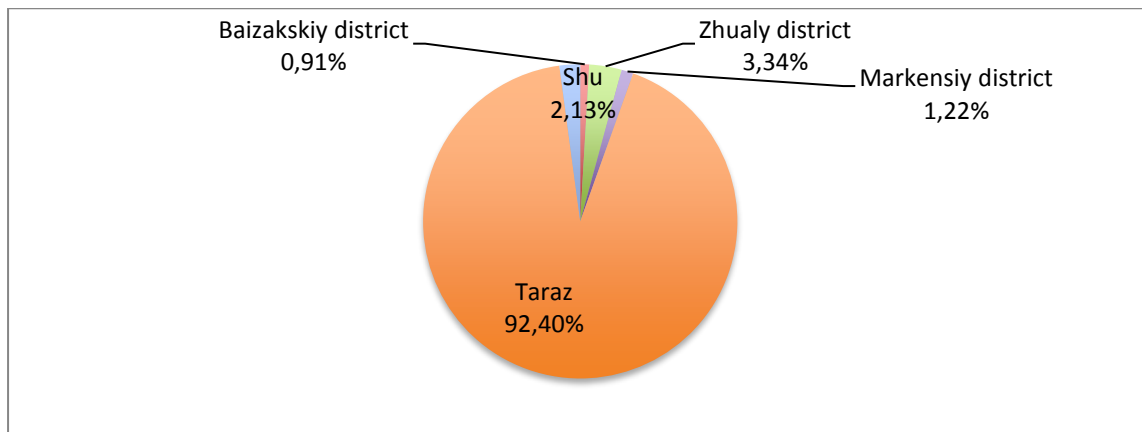


Figure 1. Living area of Zhambyl region respondents

The questionnaire survey involved 396 people (Figure 1), of which 92.4% or 367 respondents from Taraz, 3.34% (13 people) from the Zhuala district, 2.13% (9 people) from Chu, from Merken district 5 people and 4 people from Baizak district took part in the survey. The task was not to cover all the people of Turkic ethnoses in the questionnaire. The goal was to involve representatives of each nationality of Turkic world living in the region in the questionnaire.

As the results of the study showed, the project managed to interview representatives of 13 Turkic ethnic groups in the Zhambyl region (Figure 2).

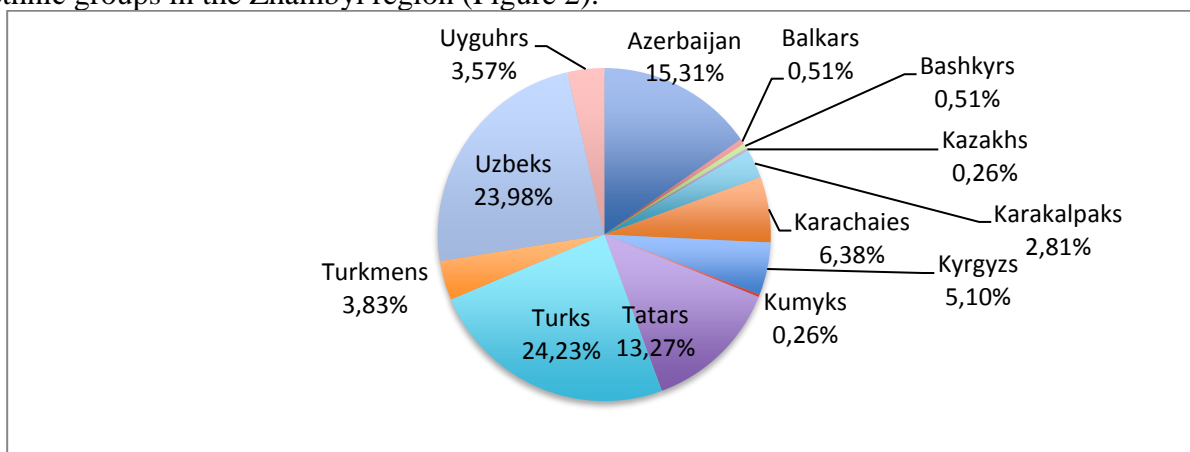


Figure 2. A national identity of respondents on the Zhambyl region

The representatives of the following nationalities were most involved in the survey: Turks 96 people (24.23%), Uzbeks 95 (23.98), Tatars 53 (13.27%). This is due to the fact that among the other Turkic peoples in the region (with the exception of the indigenous one) they are the most.

Language and culture are the main feature that distinguishes and determines belonging to a particular ethnic group. It is important not only to increase the size of the nationality, but also to preserve and transmit to the next generations the native language, traditions, cultural characteristics. They define a national identity. One of these tasks was the research group within the framework of the international project "Interaction of Turkic Languages and Cultures in Post-Soviet Kazakhstan", which is carried out at the Institute of Turkic Studies of the Free University in Berlin, Germany, in cooperation with the Eurasian National University in Astana and Taraz State University named after M.Kh. Dulati.

## 1.2 Sociolinguistic analysis of the results of the questionnaire within the framework of the project

Language is a means of communication, an instrument for regulating social relations, a guide in the surrounding reality, preserving the historical and cultural memory of the ethnoses, forming an information base about the nation. The preservation of the historical features of the nationality is impossible without

reliance on the language, which is a means of harmonizing communication, one of the most important tools for the self-realization of the ethnos [Kozyrev V., Chernyakov V., 2012].

The questions of the questionnaire within the framework of the project allowed studying the sociolinguistic situation among the Turkic ethnic groups of the Zhambyl region, determining the factors of influence and the development trend. The language block of the questionnaire was formed by answers to the following questions:

- Your native language;
- What other languages can you speak, understand, read;
- Degree of proficiency in languages;
- How often is your native language used in speech between family, relatives, in society;
- Have you studied your native language;
- In which language (s) do you understand?
- Definition of national identity and the role of language;
- The role of language in preserving culture and traditions;
- Mother tongue and mass media, their interrelation;
- Do you consider studying your native language as a discipline in school?
- What is the role of the Kazakh language in your life?

Results of answers to the question "Your Native Language" are reflected in the figure 3. Comparison of answers on the studied question showed interrelation between the nationality of respondents specified on self-determination and the choice of the native language.

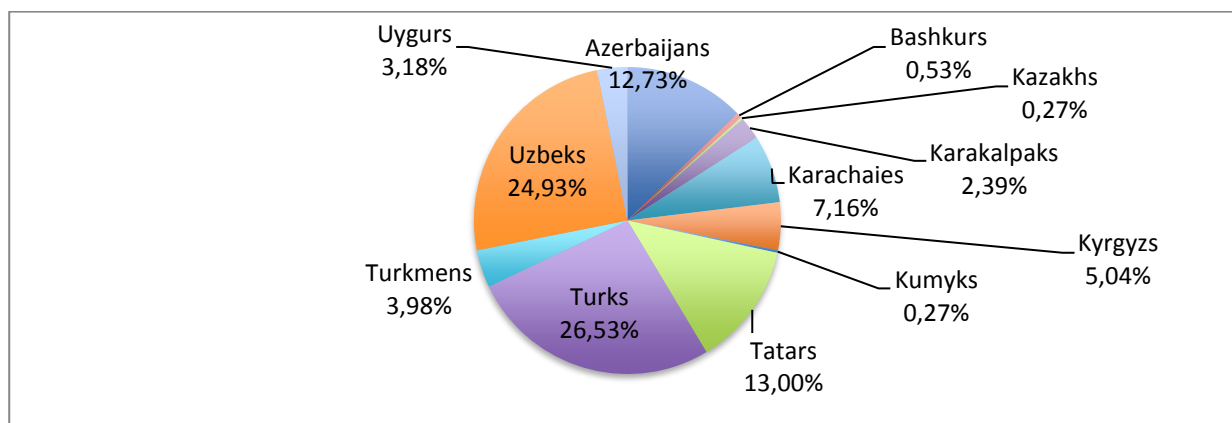


Figure 3. The ratio of linguistic affiliation among respondents in the Zhambyl region.

So, among the Turkish ethnos (24.23%) consider the Turkish as their mother tongue 26.53%, of the 23.98% of Uzbeks, 24.93% of respondents indicated their native language as Uzbek, a similar trend is observed among the Tatars (13.7% or) among which 13 % of the participants in the region project indicated Tatar as their native language. All these ratios demonstrate that some may be in the official documents indicate different nationality, but it remains the first language spoken by a birth or belonged to the native ethnic group. These findings confirm the importance of language as a basic element of belonging to a certain ethnic group.

The relationship of language and ethnic identity - one of the main problems of the psychological study of ethnic consciousness. In the process of inter-ethnic cooperation ethnic identity is constructed on the basis of the concepts that make up the system ethno differentiating signs, as that can serve not only the language, but also the values, norms, historical memory, religion, the idea of the native land, national character, national creativity. However, the most common symbol of ethnic identity is recognized the language, with its emotional potential [Borisov R.V. 2007].

Kazakhstan in relation to small nations and representatives of other nations pursues a balanced national language policy. This policy is aimed at preserving the languages of all peoples in the country, creating the maximum possible operating conditions.

Convincing proof of this is the fact that representatives of other nationalities can open educational centers for the training of the native language, to publish books and newspapers, there are schools which teach successfully further their native language. These schools are Kazakh-Turkish lyceum for boys and girls in Taraz, where part of the course is conducted in Turkish. Another institution in the region, which is undergoing an additional Turkish language is a secondary school № 4 in which teaching the Uzbek language.



Figure 4. Language Education respondents

In the region of the number of interviewed representatives of the Turkish ethnic group (except for the representatives of the Kazakh nationality) pre-school education received 67 respondents (16.9%) in their own language.

The role of mother tongue in the educational hierarchy is gradually reduced. At the elementary school 47 people (11.9%) of the 396 respondents got education in their native language.

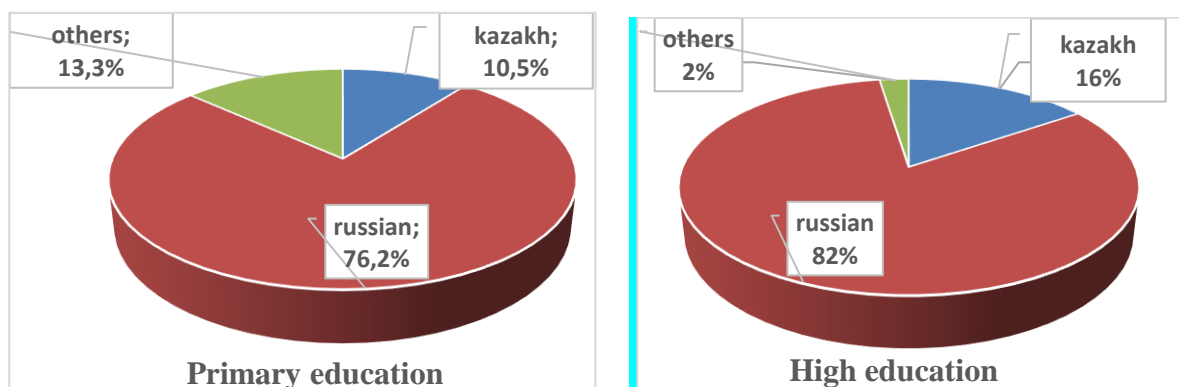


Figure 5 Split of respondents' language of instruction in primary and higher education

Among the educated in primary school 13.3% basics mastered in their native language. More than three quarters of respondents were taught in Russian. Secondary education in the mother tongue got 19 (4.8%) people all the target population, i.e., the number of students decreased by 3.5 times. Higher education in the mother tongue formed only 3 (0.8%) from the totality of human subjects or 2% of the respondents with higher education.

The higher the level of education the lower the role of the native language in the educational process and the higher the value of the Russian language. If primary education was obtained in 76.2% of each of the groups, the higher is already 82% in Russian, i.e., 6.2% more. Russian role prevalence in educational process among representatives of Turkic ethnos of the region can be observed.

The environment, the language used in the learning process leave their mark on the preservation of the native language. To the question "What language do you use in the learning process" seen a great influence of the Russian language. The relationship between the family, the Kazakh language Russian dominates.

If the preschool age and primary school they are more used their native language and Kazakh, the subsequent higher level of education of the less used their native language and the official language of Kazakhstan. The main role in the formation of the native language of the ethnic group representatives falls

on the family, particularly the parents. In this regard, it was examined knowledge of the native language among the parents of the respondents (Figure 6)

The mother tongue is used in the family circle and in communication with close relatives. However, this is not the case for all Turkic nationalities. A study of the degree of use of the native language among the ethnic groups observed the following trend: in the fourth generation nationalities deported to Kazakhstan less use their native language in a speech giving preference to the Russian language.

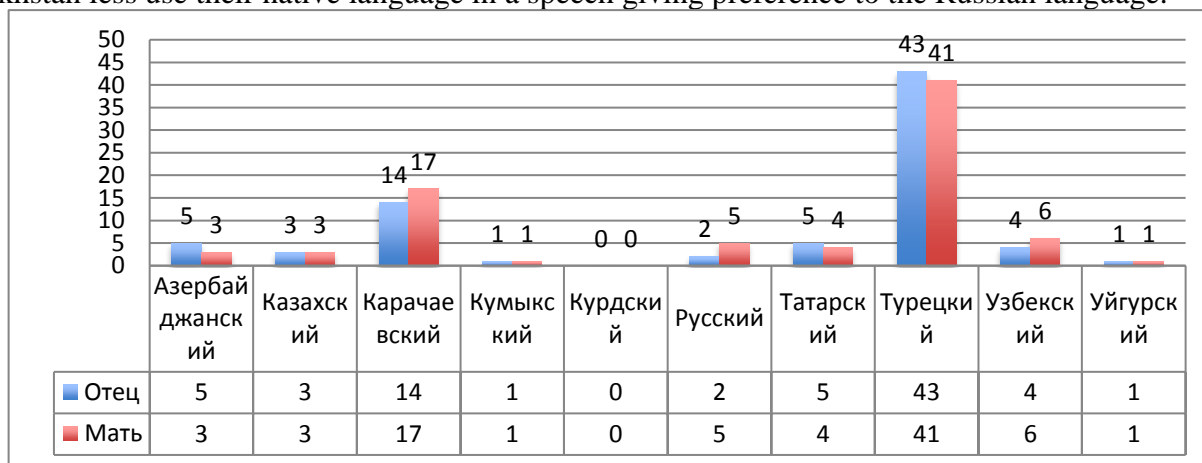


Figure 6. Language spoken by the parents of respondents, people.

The results of the responses on this issue suggests that the family use of the language, its importance in each of the nations delivered differently. The large number of representatives of the ethnic group is not a guarantee of the preservation of the native language. Therefore, among the Uzbeks, Azerbaijan, Tatars already in the older generation (parents) do not communicate in the family in their native language, preferring to speak in Russian. A different situation is observed among the Turkish ethnic group: all parents speak their native language. If the child since the childhood hears the native speech, speaks in the native language, then initially the language will be put in memory, his thinking will be in the native language, and the thoughts will be transferred to others in the same language. All this will occur at the subconscious level, fixing the native speech in memory.

In his works, K. Ushinsky highly assessed the role of the native language in the spiritual and moral development of man. Using the language as a means of communication, the child absorbs the culture of generations, cognizes the world around him and himself, assimilates norms of social interaction.

In Ushinsky's theory, the native language acts as one of the main factors in the upbringing and development of the personality. He pointed to the immeasurable importance of the native language in the formation of the younger generations, who along with the language assimilate the products of spiritual development traversed by the people in its "millennial historical movement". "Take everything from the people - and they can return everything, but take away the language, and they will never create it again" [Limontseva GV, 2013].

In the study, information on the use of the native language has been obtained on the basis of participants' responses to a question in the family, "How often does your native language is used between close

family?" Figure 7).

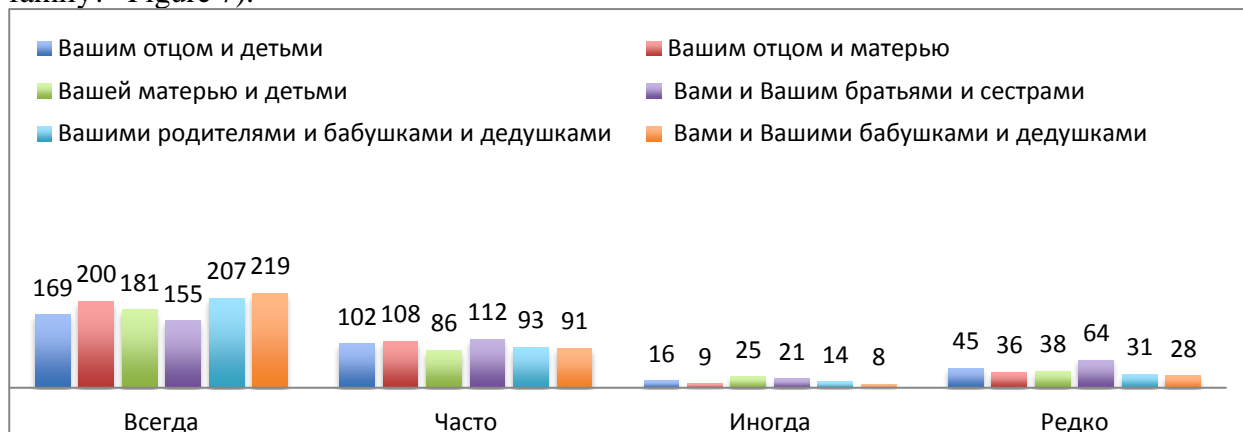


Figure 7. Results of respondents' answers to the question "How often is your native language used between relatives in the family?", People.

The respondents' answers showed that they and their parents speak with their grandparents (or 207 people 219 and 63.3 and 60%, respectively) in the native language and only 8-10,7% indicated that rarely use their native language to communicate with elderly relatives. A similar situation between parents: the father and mother communicate actively with each other actively using their native language (58%). In families where three generations live, the language is preserved and actively used in communication, and to take off from generation to generation the culture and traditions of the people are transferred. The situation is different in families where only two generations live where parents in communication with children are less likely to use their native language (169 and 181 people).

An important role is played by those whose language behavior dominates in the family, mother or father. Imitating the language of adults, children imitate the person who cares about them most - mothers, whose speech is emotional, closer to the upbringing of the child, is focused on conversation, is less directive. A flexible type of communication helps to develop empathy (comprehension of the partner's emotional state, empathy to him), identification (the ability to put himself in the place of another person) [Mukhamedzyanova GI, 2015]

An interesting trend can be seen among the parents: mother more often than fathers speak the native language with their children. It is connected with the traditions of the Turkic people. In the Turkic family fathers do not speak a lot and mostly small children discuss problems with their mother, who in her turn discusses it with their father. They talk to the father when it is necessary to solve serious problems. Thus, in preservation native the big part is assigned to mother. The harmonious union of spouses, a peculiar synthesis of maternal and fatherly education – the most important condition of normal development of children in a family, formations of the personality with adequate behavior, including language [Mukhamedzyanova G. I., 2015].

What role of the native language in communication between children? The analysis of answers of respondents indicates that in the third generation the native language is heard less frequently. From number of respondents of the studied group of the region brothers and sisters speak the native language only 155 people (44%), i.e. it is less than a half and seldom 64 persons (18%) who use the native speech. With each new generation the native speech in the bosom of the family will be heard less.

In view of the peculiarities of cultures and traditions in each ethnic group, the native language is preserved differently. So, with its small number of karachai in the family actively use the native speech. But this application is possible within the framework of its ethnos. In the circle of friends, colleagues, in public places, they speak Kazakh or Russian, which determines their prevalence, in contrast to their own.

Of course, living in Kazakhstan, each of the nationalities introduced into their native language, something from the Kazakh language, took over some of the traditions, etc. Each of the representatives of the nationalities has friends and acquaintances of a different nationality. In this regard, the Turkic-speaking representatives know not only their native language. From the words of the respondents, they have additional Kazakh, Russian, Uzbek and English in varying degrees.

The existing possibilities of access to a world information system, various sources of language information exert impact on preservation of language.

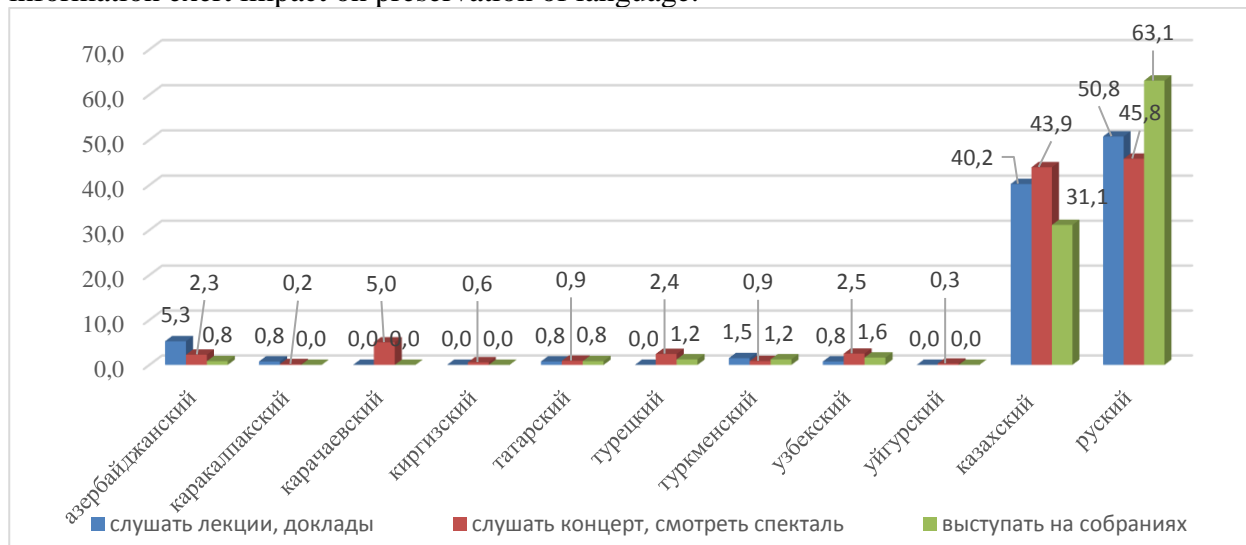


Figure 8. Results of responses to the question "What is the language you are comfortable receiving information from various sources,%"

The analysis of language perception of external information is carried out on the basis of an assessment of results of the answer of respondents to a question "In what language to you convenient: to listen to lectures, reports, conversations, radio and telecasts; to listen to concerts and to see performances; to speak at meetings?" (figure 8).

In answers of respondents domination of Russian as the most convenient for perception of information arriving from out of and statements of the performances is visible. To listen to lectures, reports, conversations, radio and telecasts in Russian are preferred by 63,1% from number of respondents of people of the region, those who would like to listen to concerts and to see performances consisted 45,8%, and to speak at meetings preferred -50,8%, i.e. over a half of respondents. The language preference was shared: people perceive business information better in Russian, and cultural on native (0,2-2,3%) or Kazakh languages (43,9%).

The second language is Kazakh, having the status of a state language. More than 30% of respondents prefer to speak at meetings in the Kazakh language. This is due to the fact that the audience for which the information is intended knows Kazakh or Russian. Communicating in the state language expands the audience of listeners and can cover different nationalities living in the region. Despite this, some of the Turkic peoples of Zhambyl oblast actively listen to cultural programs in their native language. Thus, representatives of the Turkish ethnos actively watch programs and films in Turkish. According to them, they understand the speech well, although there are differences in the dialect.

## 2. Sociological analysis of Turkish women in the region

Among the Turkic ethnic groups, one of the large groups is the Turks, deported to Kazakhstan. The main region of residence of the Turkish ethnos in the country is the south of Kazakhstan: Almaty, Zhambyl, South-Kazakhstan regions. The largest number of them settled in the city of Taraz and surrounding settlements.

Their resettlement to Kazakhstan occurred in December 1944 after the evacuation from the Caucasus. Over the decades since the deportation, the Turks successfully integrated into the local community, the middle and young generation consider Kazakhstan their homeland feeling themselves safe and comfortable here.

Every nation has its traditions for centuries, depending on religion, way of life, and national peculiarities. In traditions, education, rules of behavior and spirituality are based. For the Turks (Meskhetians, Hemshils), traditions and customs were the law. Failure to comply with the requirements and rules, neglecting of traditions and customs in ancient times was punished. Traditions of art, history,



culture - this is a great heritage of the people and they play an important role in the upbringing of the younger generation [Pisarev V., 1901].

### **2.1 The role of the Turkish woman in preserving her native language, traditions, culture**

In a question of preservation of traditions, cultures, language, etc. the important part in a family is assigned to the woman. For the first time the child hears and realizes the native speech through words of mother and her lullabies, the role of mother when forming the identity of the teenager, his formation is very important. Studying position of women of the Turkish ethnos will allow to understand better sociocultural changes and extent of influence as internal factors (change in a family), and external (influence of an external environment).

In the course of the study, the current state and directions of development of a number of aspects of the life of women of the Turkish diaspora in Kazakhstan were studied, namely:

- Ethnicity on the passport, on self-determination, tribal affiliation, etc .;
- The level of education, access to it and the priority depending on the genus level, the choice of language training, availability of literature and periodicals in their native language, etc .;
- Labor activity of respondents, peculiarities of the choice of profession and sphere of activity, the influence on it of the established national traditions, culture, etc;
- Territorial location, factors influencing this choice (historical, labor, migration, political, etc.), degree of adaptation and satisfaction of respondents, etc;
- Native language, its role in the family, the importance and need for improving its native language, the degree of ownership and relevance in each generation, the factors affecting its condition and use, the role of Kazakh and Russian in the life of the ethnos, etc .;
- The importance of nationality in choosing a spouse, the role of women in mixed marriages, the preservation of the culture and traditions of the ethnos, etc .;
- Ways of transferring the traditions typical for the ethnos to the younger generation, the role of women in their preservation, the existence of a commonality of traditions among the Turks and indigenous people, the degree of influence of Kazakh culture, etc .;
- Religious affiliation, its role in the life of a woman, ethnic community, etc.

The coverage of this range of issues in the study of the situation of the Turkish woman testifies to its multifacetedness and significance in public life.

Rather rigid differentiation of gender roles with traditional male dominance and pronounced gender inequality is characteristic of the Turkish ethnos. Following to these traditions causes prevalence of the strategy focused on a segregation of the community. In turn, isolation of community promotes preservation of tenor of life, habitual for it, and reproduction of gender stereotypes [Wimbus S. Enders h, Wixman R., 1975, p.320].

Rigidity of a gender order weakens where control of community weakens and where people lead a city life (in the cities first of all and in adjoining the cities to settlements). But as the most part of Turks in Kazakhstan are employed, generally in the branches connected with agricultural production, this process affects an insignificant part of the Turkish population of the country [Wimbus S. Enders h, Wixman R., 1975, p.323].

During the questionnaire survey, we analyzed the results of 84 women who pointed to Turkish ethnicity. The choice of this criterion for the grouping of respondents is due to the fact that "ethnos is a stable, naturally formed collective of people that opposes itself to all other similar collectives and is characterized by a peculiar stereotype of behavior that regularly changes in historical time" (LN Gumilev's definition) [Vachnadze N ., 2004].

Among women in the group of respondents there is a division into: Turks (97% or 81 people), Turks-Hemshils (2% or 2 people) and Meskhetian Turks (1% or 1 person) (Figure 9)

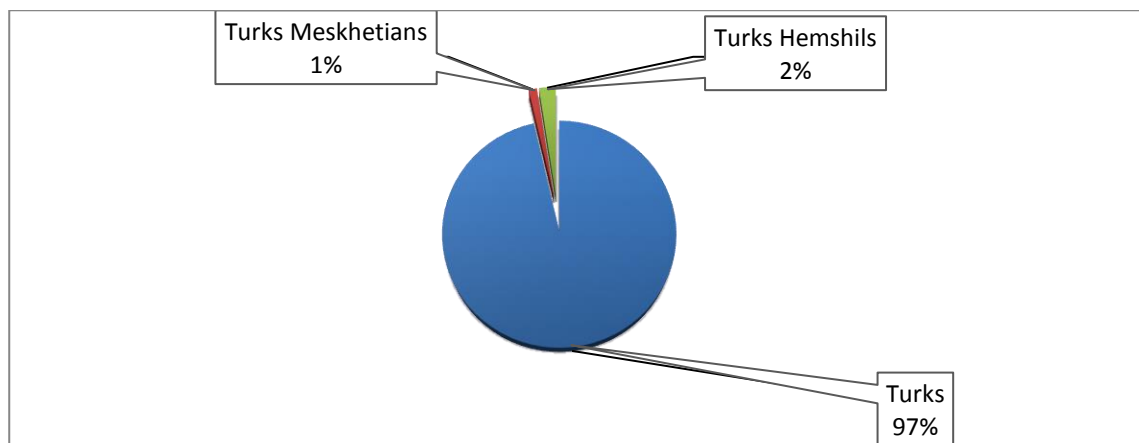


Figure 9. Ethnicity (nationality) of Turkish women in the framework of the project questionnaire

Turks Meskhetians (ahiska), like other ethnic groups, have common linguistic, religious and cultural features that are elements of a common group identity. However owing to the tragic events that accompanied the Turks of the Meskhetians (ahiska) for the last 70 years, numerous communities were scattered across different countries with large territories. Here, the living conditions of the Meskhetian Turks and gone through their experiences vary greatly, social and cultural values and elements of identity are not necessarily common to all the deportees and their descendants [Sumbadze N. 2002 p.42].

Their historical homeland is the southwestern regions of modern Georgia, which were formerly part of the Ottoman Empire and constituted Akhyska Pashalyga. After the Russian - Turkish war in 1829, on the basis of the concluded peace treaty, these lands moved to the Russian Empire and were named Akhaltsikhe Uyezd. Prior to this period, the history of the Turks who inhabited these areas is inextricably linked with the history of Turkey. As the tightening of the border closure regime, the people practically lost touch with Turkey. Naturally, in these conditions the history of the separate history and history of the Turks of the "Akhyska" began. However, they realize they are not a disruptive part of the Turkish people. 180-200 thousand Turks live in the Republic of Kazakhstan according to preliminary data. According to official data of 2009 census, there are 105,000 thousand of Turks. The reason is that many citizens still can not restore their true nationality, changed under Soviet rule [Kirisci Kemalb 1945, p. 401].

Hemshily is a small, but in a number of moments a unique group. At present, the overwhelming majority of researchers consider Hemshilov descendants of the Islamized part of the Hamshen Armenians. In the XIX century. They inhabited the eastern regions of the Trebizond vilayet (Turkish province of Lazistan). In 1878, according to the San Stefano peace treaty, the easternmost part of the territory of Turkish Lazistan up to the village of Makrial (modern Kemal Pasha) became part of the Russian Empire, forming the Batumi district. Further, the Hemshils traditionally lived as part of the Adjarian ASSR.

The Turkish identity of Hamshenis has under itself several motivations. Main is the religious proximity of both people which developed historically. All Hamshenis are Sunni Muslims. In each house there is a prayful rug on which every day fivefold in the put hour the Mohammedan prayer is performed [Kuznetsov I., 2007].

Thus, having different roots of origin, these two subethnoses are part of the ethnic group "Turks". Almost the century-long historical period of the evolutionary development of the ethnos led to the fact that the Meskhetian Turks and the Hemshi Turks began to consider themselves Turks. This was facilitated by a number of following factors:

- consolidation of the ethnos due to unification, and in consequence of this increase of its viability in the territory of other peoples;
- the acquisition of a historical ethnic homeland in the person of the Republic of Turkey;
- expansion of ties and opportunities for cooperation with its historical ethnic homeland;
- creating conditions for the preservation of ethnic culture, language, etc .;

- Perspective of emigration of young generation to ethnic homeland (Turkey)

## 2.2 Factors influencing the nationality of the Turkish woman

Ambiguity of the attitude of one's belonging to an ethnic group is observed when analyzing respondents' answers (Figure 10).

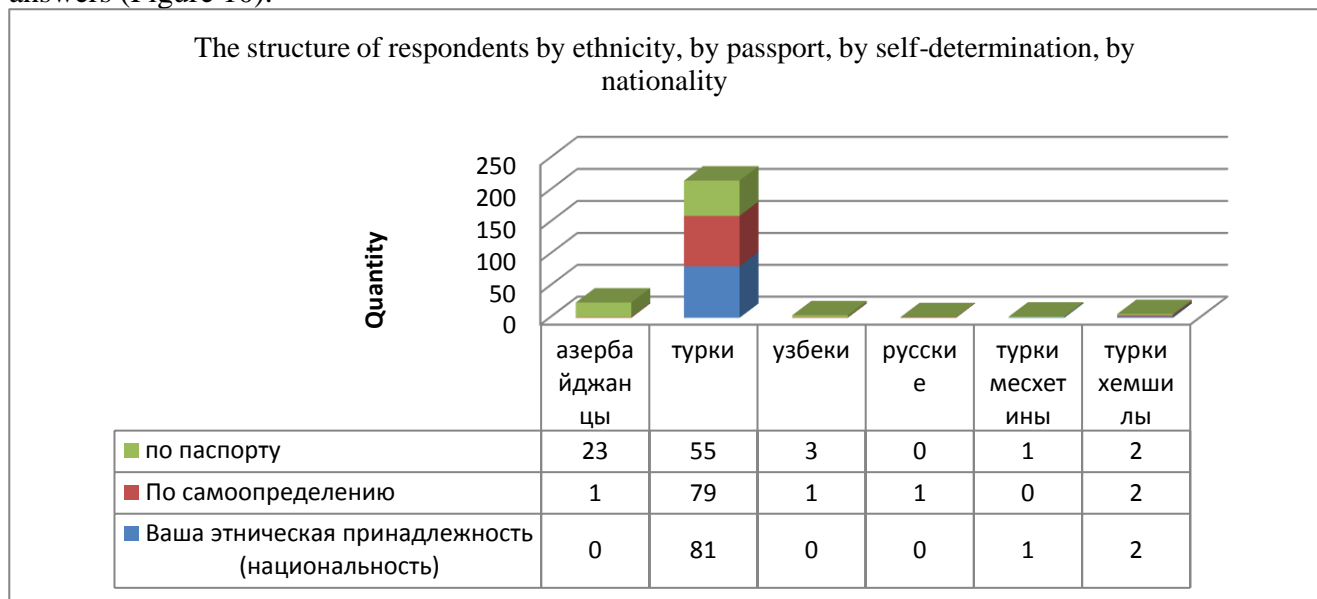


Figure 10. Structure of respondents by ethnicity, by passport, by self-determination, by nationality

23 subjects (28.4% of the group's total) were registered as Azerbaijanis by a passport, 3 people (3.7%), Uzbeks, and only Turks of Meskhetins and Turks of Hemshili did not change their ethnicity. At the same time, according to self-determination, only 1 person considers himself to be Azerbaijani and Uzbek. This situation indicates that the choice of respondents was made under the influence of political, economic factors, but not ethnic. In this regard, the main reasons for such changes in passport data are:

- The attempt to assimilate among the indigenous population (the older generation living in Azerbaijan, Uzbekistan, and later their children automatically accepted the nationality of the parents);
- Creation of conditions for return to the historical homeland (Azerbaijan, Georgia, etc.).

Self-determination of nationality among women of Turkish women has a great influence on the attitude towards religion (Figure 11). 96% of those who answered the questionnaire indicated their commitment to Islam and only 4% did not accept religion. Self-determination by nationality among Turkish women influences her religious worldview, and, as a consequence, her traditions in the family.

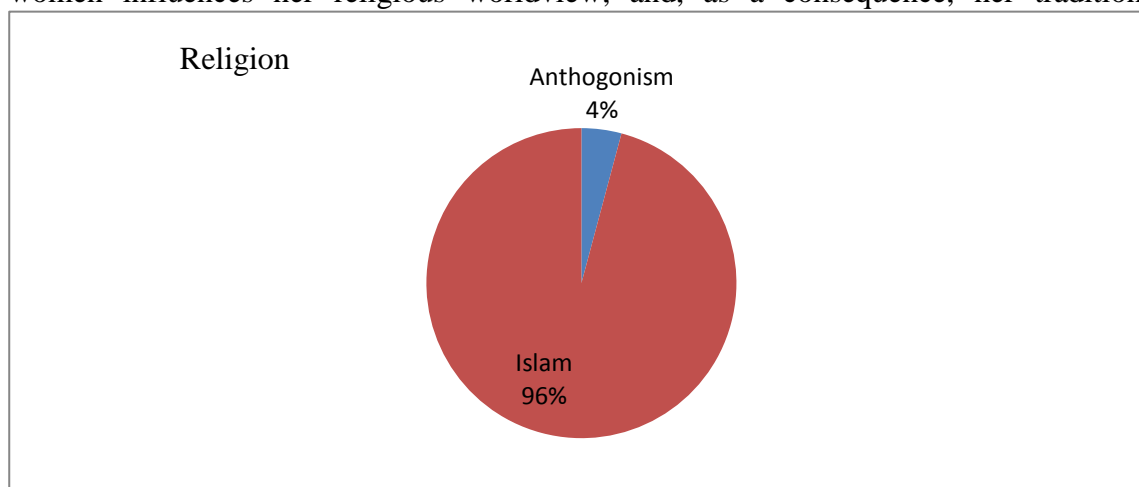


Figure 11. Relation of religion of Turkish women in the project

Self-determination on a nationality among the Turkish women influences religious outlook and respectively traditions in a family. Since questioned indicated adoption of Islam (81 persons), the relations

in a family and in community are under construction on the basis of its laws. Extent of their influence in each family will be near different, caused objective and subjective factors (figure 12).

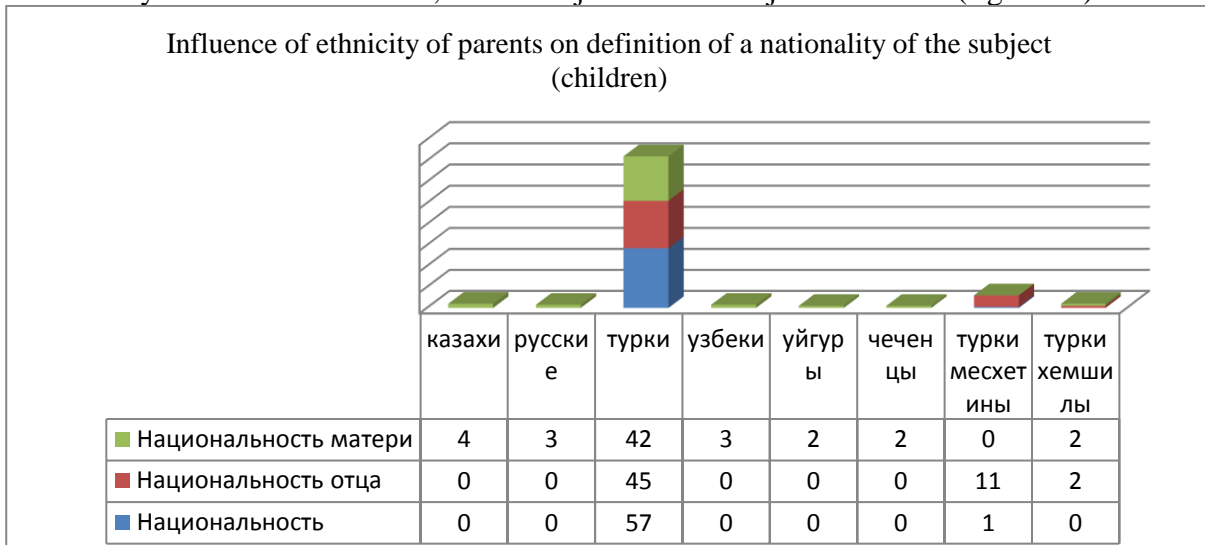


Figure 12. Influence of an ethnic origin of parents on definition of a nationality of Turkish women

For the analysis of ethnicity, the passport data of the respondents were used. From the total population of the group, 58 women who identified themselves as Turks were studied. Evaluation of the influence of the nationality of the father and mother on the choice of women showed the following dependence: they all chose the nationality on the paternal line. Initially, in the process of education in the family, the idea is laid that children should receive the father's nationality at birth.

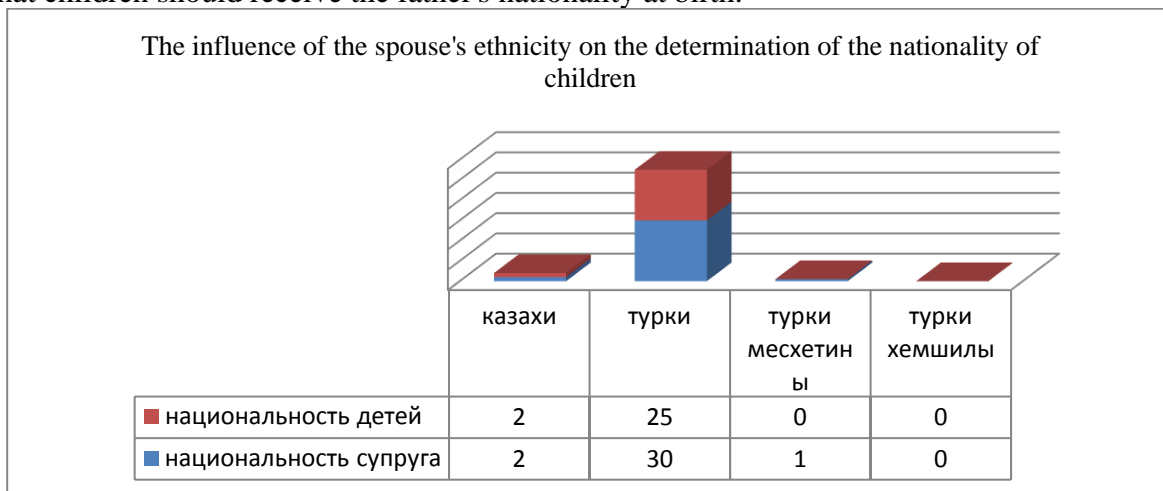


Figure 13. Influence of the ethnicity of the spouse on the determination of the nationality of children among Turkish women in Kazakhstan

Creating a family this issue will be solved in the same way. At the same time, it is clear that with each successive generation of the Turks refusing officially from the clan membership go to a large ethnic group of the "Turks". This is confirmed by the results of the analysis of the influence of the spouse's nationality on the determination of the nationality of children in the family (Figure 14).

### 2.3 Situation of a modern Turkish woman in the family

Stefanenko T. G., strengthens the position of the young wife. Since then she uses all privileges of women of a sort.

The main advantage of the traditional family way is the protection of women in everyday and social terms. A Turkish man, as the head of the family, is obliged to provide his relatives with a worthy existence. All responsibility for making decisions is also on him. Another thing is that life makes its own adjustments, and often a strong oriental man makes decisions how tells hime a clever, seemingly submissive wife [Stefanenko T.G, 1993].

## 2.4 Education of the Turkish woman, her interrelation with society

However much the family tries to protect women from external influences, the environment influences the culture of the Turkish ethnos in Kazakhstan. A special role in this issue is given to the circle of friends of respondents. According to national characteristics, the largest share among the environment is in the indigenous population-the Kazakhs (29%), Russians (26%) and only 15% are representatives of their ethnic group (Figure 15).

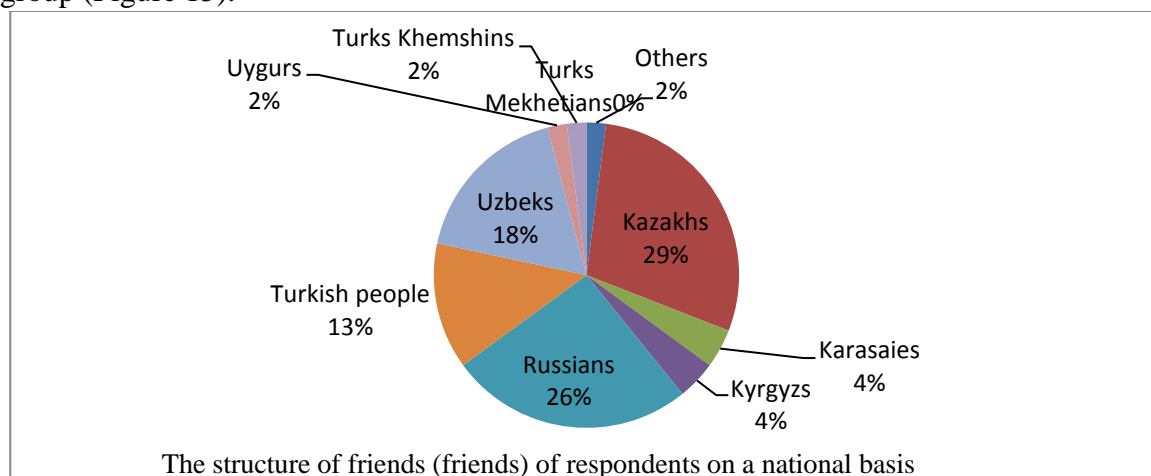


Figure 15. Structure of friends (friends) of respondents by nationality

This distribution of the circle of communication affected the knowledge of the language and customs of other ethnic groups and its influence on the culture of the Turks of Kazakhstan.

Some Turkish women not only know the Kazakh language, but also have a good command of it: they can read, write, were taught in schools in the Kazakh language (Figure 16).

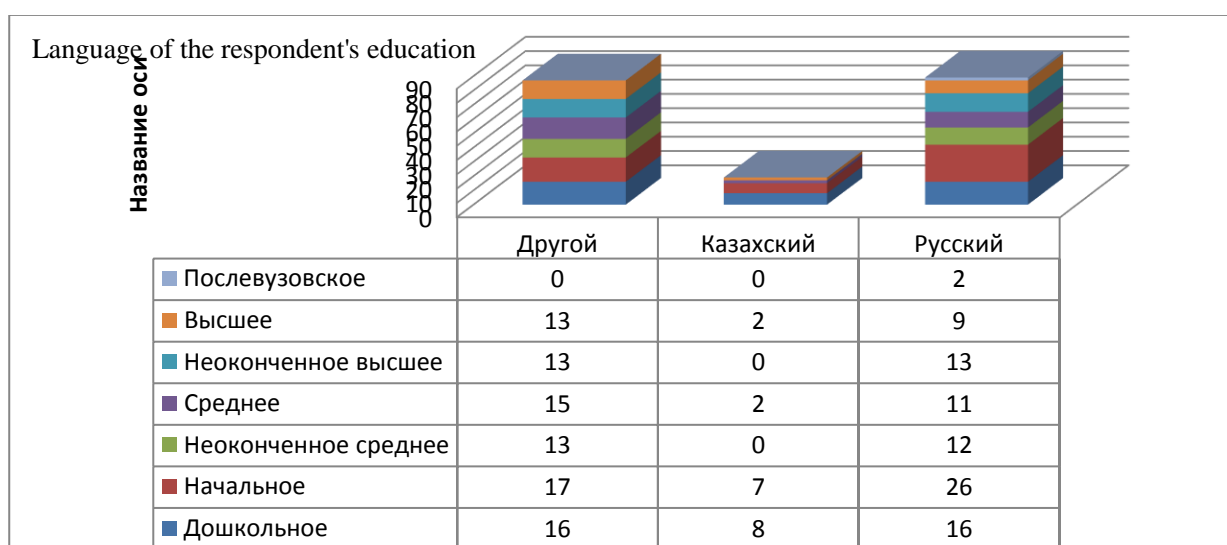


Figure 16. Language of education of Turkish women in the survey group

At present, the educational system of Kazakhstan has all the conditions for studying the Kazakh language as a state language, Russian as a language of interethnic communication, one foreign language

and the native language of its ethnos. The learning process in the country is carried out in Kazakh and Russian. A small part of the universities conducts the learning process in English. There are schools in which additional classes are conducted in the Uzbek language. The Turkish language is taught and taught in the joint Kazakh-Turkish lyceums, college, university. But in these institutions a very low percentage of representatives of the Turkish ethnos could be found.

The Turkish family in their own circle, with relatives, communicates in their native language. The degree of its use decreases with each new generation. The presence in the family of three generations creates the conditions for preserving the native language, accustoming young people to their native speech. However, social changes, educational institutions require knowledge of other languages: Kazakh (state), Russian (interethnic communication), English (international).

From the participants in the project, 33% of Turkish women received pre-school education in Kazakh and 64% in Russian. In the future, they prefer to study secondary and higher education in Russian. This approach is connected with the fact that knowledge of the Russian language is the language of interethnic communication, and will also help to establish links with citizens of post-Soviet countries who spoke Russian for 70 years.

And this process is contradictory because, on the one hand, ethnos face a problem of preservation of the ethnic identity and integrity, on the other hand, as a result of economic contacts, globalizations, an urbanization, growth of number of interethnic, cultural, scientific and other contacts process of integration between the people is observed that leads to weakening of traditional ethnic ties. It serves as a prerequisite for cultural innovations, formation of cross-cultural universals and shifts in ethnic consciousness [Stefanenko T. G., 1993, p. 149].

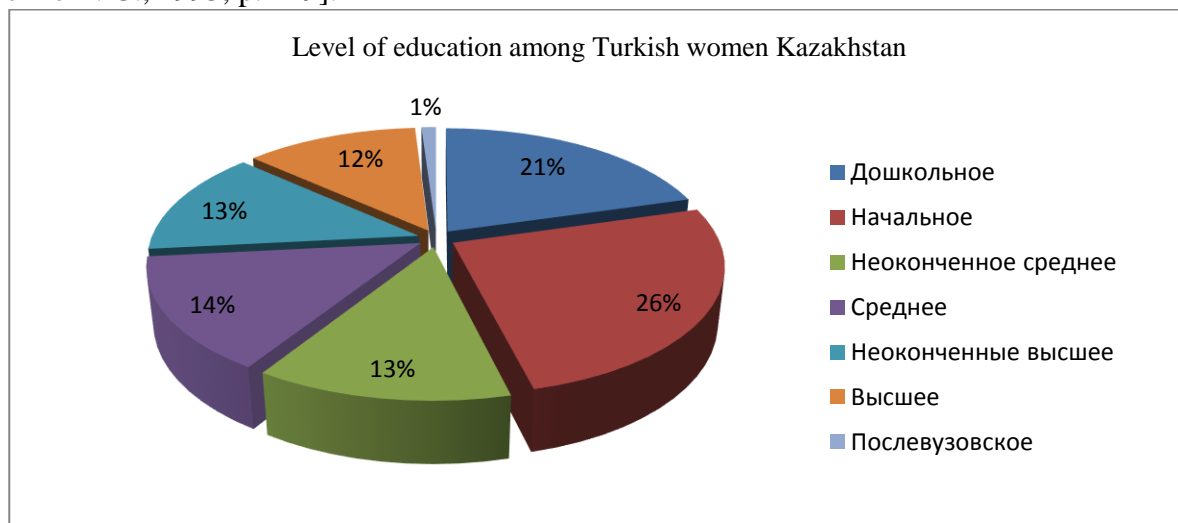


Figure 17. Qualitative structure of the level of education of Turkish women in Kazakhstan

Comparison of the life of a modern Turkish woman with the life of grandmothers testifies to the great changes that have occurred in her life. In Kazakhstan, in her rights, she is equated with a man. Among the Turkish women there are MPs, writers, journalists, doctors, singers and dramatic actress. Although only recently, in the late XIX - early XX century. Turkish women could not even dream about all this.

The possibility of obtaining vocational education has created the conditions for a Turkish woman to become more independent from her husband and his relatives. Every year, the number of Turkish girls receiving secondary vocational and higher education (12%) is growing in the country.

If earlier they were engaged mainly in agriculture or housekeeping, today they choose such professions as a nurse, a doctor, a teacher, etc. Some are engaged in entrepreneurial activities in the sphere of trade.

In everyday life she is bound up with innumerable traditional rules of behavior: it is obliged to yield to a man, she has no right to speak with a father-in-law (information is transmitted through mother-in-law or husband), also she remains dependent on the views of family and relatives, etc. However, the conducted research among Turkish women allowed to draw the following conclusions:

- at present, a Turkish woman has the opportunity to get a secondary vocational and higher education;
- can choose a profession;
- has the right to choose a spouse;
- walks with an open face and can wear modern clothes in the framework of Eastern decency;
- in a public place can walk without a headscarf;
- can work in the organization, if it does not harm the upbringing of children, etc.

It should be noted that the process of globalization is making its own adjustments to the life of a Turkish woman, making her more confident, independent in the choice, protected in life crossroads. The most successful is maintaining its national identity, especially the Turks of the Zhambyl region. This is expressed primarily in the preservation of traditional ritual, the native language, the preservation of cultural continuity in generations.

## **Conclusions**

The following conclusions were made during the research:

- as a result of the resettlement and justification of other ethnic groups among Turkic nationalities, changes occur that cover different aspects of life, including the native language;
- the communication tool is a language that acts as a means of regulating the social relations of the people, preserving its historical and cultural peculiarity;
- the language of the nationality is an inalienable element that determines the belonging to a specific ethnos;
- the preservation of the native language of small nationalities depends not only on the policy of the state, but primarily on the traditions and culture of the ethnos;
- presence and preservation of continuity of generations will allow to transfer native speech from generation to generation;
- the reduction in the use of language is caused by the decrease in the places of its consumption due to the expansion of the sphere of application of the state and Russian language;
- in recent years, in connection with the expansion of the possibilities of information technology, access to Internet resources, representatives of small nationalities can listen to native speech through watching movies, programs, etc., thereby consolidating it and promoting it among the younger generation.
- as part of the process of globalization and integration, representatives of the Turkic world of the Zhambyl region have a growing need for knowledge of the languages of interethnic communication (Kazakh, Russian, English) that expand their opportunities for self-realization in various spheres of life.
- in the issue of preserving traditions, culture, language, the role of women in the family is important. Studying the position of the women of the Turkish ethnos as one of the major representatives of the Turkic world of Kazakhstan will allow us to better understand the sociocultural changes and the degree of influence of both internal factors (changes in the family) and external factors (the influence of the external environment).
- the results of the sociological study of the position of the Turkish woman are based on primary sources and give a multifaceted socio-cultural assessment of the Turkish ethnos in modern Kazakhstan as one of numerous and can be used by scientists in various fields of science: sociology, social economy, political science, history, philosophy, linguistics.

## Literature

- Borisov RV, 2007. Dialogue of language and ethnic identity in a multicultural educational space // Bulletin of Tomsk State University. 2007. No. 299. P. 154-157.
- Vachnadze N., 2004. Demographic processes in the forties of the twentieth century in Georgia, 2004.- 120 p.
- Dontsov AI, Stefanenko TG, Utalieva Zh.T. 1997. Language as a factor of ethnic identity / journal "Questions of Psychology" № 4 1997, p. 75-86
- Zhambyl region /<https://ru.wikipedia.org/wiki>
- Kozyrev V., Chernyakov V., 2012. Modern language situation and speech culture Textbook eBook Flint, Science 2012r.
- Kuznetsov Igor., 2007. Hemshils are not Turks, but Islamized Armenians, <http://hamshen.org>
- Kirisici Kemalb 1945. Refugees of Turkish origin: "Coerced Immigrant" to Turkey since 1945. - "International Migration". -Geneva, 1996, - p.400-410.
- Limontseva GV, 2013. KD Ushinsky on the Role of the Native Language in the Development of the Personality of the Child / Kazanskaya Nauka Magazine №1 2013. from. 202.
- Medvedev R., 2006. Continuous development of languages: their influence on each other and competition / Journal of Science and Life »№ 3, 2006.
- Mukhamedzyanova GI, 2015 "The role of the family in the formation and development of the language" Nizhnekamsk, 2015 <http://nsportal.ru/detskiy-sad/regionalnyy-komponent/2015/10/05/rol-semi-v-formirovani-i-razvitii-yazyka>.
- Pisarev V., 1901. A few words about the Trebizond dialect. "Notes of the Eastern Department of the Russian Archaeological Society." -Ps., 1901.- 173-201 p.
- Stefanenko TG, 1993. Methods of research of ethnic stereotypes // Stefanenko TG, Shlyagina EI, Enikopolov SN Methods of ethnopsychological research. -M., 1993.-305p.
- Sumbadze N., 2002. The Muslim population of South Georgia. Problems of repatriation, 2002 -80 p. Turkish traditions. The role of women in the family and society. Part 2 <http://pisali.ru/travellove>
- Population by regions, cities and regions, sex and age groups, individual ethnic groups as of January 1, 2010
- Khisamitdinov F.2014 Reviving the Turkic world // Kazakhstanskaya Pravda from 01.10.2014.
- Wimbus S. Enders h, Wixman R., 1975. The Meskhetian Turks: A New Voice in Central Asia. / Canadian Slavonic Papers 27.-No. 2-3,1975.-P.320-340.

**Murtazaeva B.A.**

## ANALYSIS ON THE SOCIO-LINGUISTIC QUESTIONNAIRE OF UIGURES RESIDING IN KAZAKHSTAN



Photos from the site: <http://go.mail.ru/redirect>

Uyghurs in Kazakhstan are the fifth largest nation in the republic. As of the beginning of 2014, the number of Kazakhstani Uighurs was 246 777 people (1.44% of the country's population).



Uighurs are one of the oldest Turkic-speaking peoples. They were engaged not only in growing grain and melons, but also in forging and jewelry. Because of their ability to cultivate the land well, they were also called "locusts".

Together with the Dungans, the Uighurs first began to settle in the territory of Kazakhstan in the 1860s and 1880s, after the suppression of the Uighur uprising in China. At the same time, some of the Kazakhs of Semirechye migrated to the Uighur lands of East Turkestan after the suppression of their 1916 uprising.

### **Mass migration of Uighurs in the Semirechie**

In the middle of the XVIII century. The Chinese army defeated Dzungaria, captured East Turkestan and reached Kuldja. The Chinese army almost completely exterminated the Jungar, leaving only a small number of Dungan Muslims. The Chinese understood that here they would not be able to provide their army with food, and therefore all Uighurs were forcibly evicted from the cities of Kashkar, Aksu, Turfan, Zharkent.

Uighurs together with the Dungans in 1864 raised the uprising and gained the upper hand. The Uighur Sultanate of Taranchi was created. This sultanate begins to show power to Semirech. To put an end to this, the Governor-General of the Semirechye region, G. Kolpakovsky, in 1871, went on a campaign against Kuldzh and seized it. Thus, Kuldzha enters the Semirechye as his county. When the leaders of China and Russia met in St. Petersburg in 1881, according to the accepted agreement, Culdzh again had to be transferred to China. In the contract there was such a condition: the people must decide for themselves which state they want to belong to.

Under the treaty of 1881, Uighurs and Dungans voluntarily moved to Semirechye. They settled in the Zharkent district on the banks of the rivers Osek and Charyn, in the Vernensky district - in the villages of Chilik, Talgar. Some families moved to the town of Verny. Their descendants still live in these settlements. Five volosts were created from the settlers - Zharkent, Kemmen, Aksu-Charyn (now Almaty region, Uyghur district), Malybaevskaya and Karasu (now Enbekshikazakhsky district).

According to the rules of the land system established in 1882 by the Semirechie regional government, 10 dessiatines land were allocated for each male migrant. However, due to the fact that in the area all the best lands were given to the Cossacks, Uighurs and Dungans got only 4-5 acres of land. In addition, these lands were not suitable for farming. And the Uighurs had to pay taxes starting from 1892. Uighurs and Dungans, who lived in wintering and in cities, organized communities with their administration and mosque. Although the land was distributed to individual farms, formally it was in common use. The rule of allocating a plot of land to each family according to the number of male people was widespread. However, not infrequently bays and well-to-do masters recorded in the masculine souls of unborn children. At the same time, the best lands near the rivers and canals also became the holdings of the bays. For the poor, the land was barren, remote from the waterways. With a complaint about the tyranny of the rich, poor farmers addressed the authorities, but no one listened to their pleas and tried to help.

The impoverished settlers could not always master these difficult for cultivation lands. Then the rich took their plots for rent, and the same owners were used as labor. So the land gradually passed into the hands of renters. The Uighurs and Dungans left without land went to cities in search of work.

### **Number of Uighurs**

In Soviet times, the number of Uighurs in the country has steadily increased. During the open borders between the USSR and the PRC in the 1960s and 1970s, two new waves of Uighur settlers arrived

in the Kazakh SSR, settled mainly in the villages and district centers of the Almaty and Taldy-Kurgan regions. The number of Uighurs in the republic grew at a rapid pace. According to the 1989 census, 180 thousand Uighurs lived in the republic (1.1% of the republic's population). The Uighurs made up 7.8% of the population of the Almaty region in its present borders and 3.5% of the population of Almaty. According to the 1999 census, their number reached 210 thousand (1.4% of the population), while in Uygur district of Almaty region the majority of the population (56%) were Uighurs. In the region, the share of Uighurs rose to 9%, in Alma-Ata reached 5.8%.

The census of Kazakhstan in 2009 recorded as of 01.01.2010 the presence in the country of 227,000 Uighurs, which is 1.39% of the population of the whole country. A rather high natural increase remains, the rural population prevails, although the migration of Uighurs to the cities of the region has intensified.

Uighurs of Kazakhstan, as a rule, are tri-lingual, they know Russian and Kazakh languages well. In the republic, the network of Uighur schools has been preserved since Soviet times. In 2012, 14 schools of the republic were exclusively Uigur-speaking. In addition, 4076 Uighur children studied in other languages were studied as part of the educational program, as well as optional and / or as an independent subject, the Uighur language. The Uygur newspaper "Uyur avazi" is published.

### **Results of the questionnaire throughout Kazakhstan**

The questionnaire in the framework of the international project showed that not everyone has reliable information about the family history, that is, they can not tell exactly where and when their ancestors were moved to Kazakhstan. Therefore, the majority of respondents all consider themselves to be indigenous residents of Kazakhstan, of the interviewed **187 people of the Uyghur ethnos** to the question "*Was your family deported to Kazakhstan?*": **100** (53.4%) answered - **no**, **23** (12.5%) answered - **yes**, **64** (34.2%) - did not give an answer, that is, there is no data.

The sovereignty of Kazakhstan led to a total change in the ethno-demographic situation in the country. Emigration of the population from Kazakhstan to Russia and European countries reduced the country's population by 9.1%. Over the years of sovereignty, the absolute majority of the peoples of Kazakhstan has declined significantly. Only a small number of Uzbeks and Uighurs.

However, only Uzbeks and Uighurs increased their numbers due to natural population growth, while all other peoples grew mainly due to migration growth. The distribution of the peoples of Kazakhstan on a vast territory stimulated the development of interpersonal communication, and interaction with representatives of other cultures and religions enriched the mechanisms of polyethnic communication, creating new mutually beneficial forms of intercultural and interethnic communication. All this was an important prerequisite for the fact that modern Kazakhstani culture is becoming one of the most effective in terms of ensuring the effectiveness of interpersonal and interethnic interaction and communication between people.

In the course of the international research "Interaction of the Turkic languages and cultures in post-Soviet Kazakhstan" with the assistance of the Uygur ethno-cultural associations, meetings were held with representatives of the Uygur ethnos and their questioning. Without exception, all respondents are aware of the importance of national identity, that is, the importance of respecting national traditions, religion and cuisine. Almost all people consider it not important to live in the same ethnic group. The study was conducted by interviewing (interviewing), filling out and analyzing questionnaires.

**Ethnicity:** 173 people interviewed Uygur respondents.

**Ethnic self-determination:** Most representatives of the Uygur ethnos (out of 187 respondents) identify themselves as Uighurs under **the passport**, **178** of them (94.7%) are Uighurs; 3 (1.6%) by the **Uzbeks**; **In 6** (3.2%) - **there is no data**

In marriage, Uighurs mainly take Uighurs as wives and marry Uighurs, but other representatives of other nationalities also meet, an analysis of the questionnaires showed the following:

**Father's nationality: 177 people** (94.7%) - **Uighurs**; **3** (1.6%) are **Uzbeks**; **1** (0.5%) is another and in 6 (3.2%) there is no data. As shown by the analysis of the father's line, the national color of the Uighurs is not so rich, only 2 nationalities, except the Uighurs.

And by their nationality, the mothers of the respondents belong to 5 nationalities: **61 people** (32.6%) - **Uighurs**; **34** (18.2%) are **Kazakhs**; **13** (7%) are **Uzbeks**; **6** (3.2%) are **Russians**; **1** (0.5%) is **another**; In the 53 (28.3%) - there is no data.

Thus, in the Uighur mixed families, the father dominates the family, so the orientation is on the father. In ethnic self-determination, the dominant marker, regardless of ethnos, is the father's line (Uighur), the child in the family identifies with the ethnos of the father. Hence, it can be stated that at present in Kazakhstan, the shaping of consciousness, culture, language in Uighurs is more influenced by the father than the mother.

In addition, in mixed families, male Uighurs, as well as women, can marry representatives of other ethnic groups. At the same time, Uighurs prefer to marry Uighurs in most cases, and Uighurs prefer to marry Uighurs, thus preserving ethnic culture, traditions, mentality.

In the second generation, when one of the spouses was not of Uigur nationality, the following was revealed: 63 (37.7%) of children were recorded by **Uighurs**;

Recorded as **Kazakhs** - 7 children (3.7%),

**Uzbeks** - 6 children (3.2%),

Turks 1 child (0.6%) and 62 (33.2%) - there is no data.

All interviewed respondents mainly consider important the knowledge of their native language, but regretfully admit that with the departure of the older generation the knowledge of the native language is weakening. Only the older generation knows the native language very well, a good spoken language is in the middle generation, unfortunately, the younger generation uses Russian and Uighur, Kazakh, Russian and Uighur, Russian and Kazakh languages. The analysis of the survey showed the following:

*An analysis of the questionnaire of the language spoken in the family with schoolchildren:*

**27** (14.4%) - **only in the Uighur language**;

**43** (23%) - **only in Russian**;

**43** (23%) - in Russian and Uighur language;

**2** (1.1%) - **in Russian and Uzbek**;

**1** (0.5%) - **in Russian and Turkish**;

**4** (2.1%) - **in the Kazakh and Uighur languages**;

**22** (11.8%) - **in the Kazakh, Russian and Uighur languages**;

**13** (7%) - **in Kazakh and Russian**;

**14** (7.5%) - **only in the Kazakh language**, **9** (4.8%) - no data.

*Analysis of the survey of the language spoken in the family with adults:*

**36** (19.3%) - **only in the Uighur language**;

**38** (20.3%) - **only in Russian**;

**46** (24.6%) - **in Russian and Uighur language**;

**1** (0.5%) - **in Russian and Turkish**;

**2** (1.1%) - **in Russian and Uzbek**;

**12** (6.4%) - **in the Kazakh language**;

**12** (6.4%) - **in the Kazakh and Uighur languages**;

**20** (10.7%) - **in the Kazakh, Russian and Uighur languages**;

**10** (5.3%) - **in Kazakh and Russian**;

**1** (0.5%) - **only in Uzbek**, **3** (1.6%) - no data.

*Analysis of a survey of a language that is used with people of other nationalities:*

**75** (40.1%) - **only in Russian**;

**69 (36.9%) - in Kazakh and Russian;**

**3 (1.6%) - in Russian and Uzbek;**

**5 (2.7%) - in the Kazakh, Russian and Uighur languages;**

**6 (3.2%) - only in Kazakh, 1 (0.5%) in Kazakh and Uighur and Kazakh and Uzbek; In 20 (10.7%) - there is no data.** The analysis of the language block showed that in the "linguistic factor" for Uighurs the Russian language is the dominant language for communicating with representatives of other nationalities. Uighurs speak the state language perfectly or at a sufficient level, or they can speak and understand spoken language in Kazakh.

Most of the respondents do not record the facts of infringement of their rights on the basis of language. Because the language, sometimes called New Uighur, refers to the Turkic family of languages. A number of problems of the Uyghur diaspora are related to the organization of education in the Uighur language and the preservation of their cultural heritage:

1) official permission to pupils of Uygur schools to take UNT directly in district schools by choice in Kazakh or Russian;

2) a shortage of textbooks for Uighur schools;

3) closing of the Teacher Training Department for Uygur schools in KazNPU after Abai; Today, primary school teachers for Uighur schools are trained only in the college in Zharkent;

4) a sharp decline in the representation of Uighurs in government and local government;

Based on the above, the analysis of the survey showed the following:

**53 people (28.2%) speak** freely in Uighur, Kazakh and Russian;

In public transport, at a doctor's reception, in a notary office they use:

**77 people (41.2%) - in Russian;**

**74 people (39.6%) - Kazakh and Russian;**

**20 people (10.7%) - the Kazakh language.**

**45 people (24.1%) - read** freely in Uighur, Kazakh and Russian;

**32 people (17.1%) - write** freely in Uighur, Kazakh and Russian languages;

**36 people (19.3%) - understand** freely in Uighur, Kazakh and Russian languages;

**33 people (17.6%) read books, newspapers, magazines and ads** freely in Uighur, Kazakh and Russian languages (*whereas they prefer 82 (43.9%) in Russian, 27 (11.2%) in Kazakh and Russian, 18 (9.6%) in Russian and Uighur*);

**27 people (14.4%) - they are more comfortable listening to lectures, talks, reports, TV shows and radio programs** in Uighur, Kazakh and Russian languages (*81 (43.3%) - in Russian, 21 (11.2%) - in Kazakh-Russian, 24 (12.8%) - in Russian-Uighur*);

**28 people (15%) - they understand listening to concerts, watching performances** in Uzbek, Kazakh and Russian languages (*whereas they prefer 73 (39%) in Russian, 21 (11.2%) in Kazakh and Russian, 24 (12.8%) - in Russian and Uighur*);

**28 people (15%) answered that they did not need to explain films in Kazakh and Russian in their native language, and 7 people (3.7%) answered yes.**

But despite the inadequate mastery of the native language, all respondents consider themselves full-fledged representatives of their nationality. With personal identification, the representatives of the Uyghur ethnos define for themselves a community with their ethnic and religious group (157 people from the interviewed, that is 83.9% hold **Islam**). The ancestors of the Uighurs were adherents of shamanism, Zoroastrianism, Manichaeism and Buddhism. From the X to the XVI centuries. Islam gradually superseded these beliefs. At an early stage of the spread of Islam, Uighurs belonged to Sufism, today most of the population are Sunnis.

As key problems in the sphere of interethnic relations, representatives of the Uygur ethnic group (out of 30 respondents) responded in this way

- Sometimes with Kazakhs. Probably, because of chauvinism - 4 people (13.3%);
- 1 person (3.3%) with Azerbaijanis;
- I do not know how to answer - 2 people (6.6%).

- No - 23 people (76.6%);

Thus, the dominant number of Kazakh Uighurs believes that there is no tension that is systemic between Kazakhs and other ethnic groups living in Kazakhstan.

Uighurs have long been engaged in agriculture on irrigated land. In addition, they bred livestock and developed cattle. They did not specialize in cattle breeding, they used livestock mainly as draft power in their economic activities. Breed horses, cows, in part - sheep and goats. The main source of life for the Uighurs was grain farming.

Wheat predominated from grain, followed by barley, millet, oats, rice; Crops for the production of vegetable oils: mustard, poppy, flax. Uighurs are engaged in the cultivation of fruit crops: vegetables, cucumbers, potatoes, peas, onions, garlic, carrots, red peppers and various greens. They also engaged in the cultivation of silkworm cocoons, cotton growing, supplied the population with vegetable oil. Dungans grew poppies for the production of opium for medicinal purposes. They also grew tobacco, successfully trading them and derivatives from it, in particular, we sow. In modern times, the occupation of Uighurs has changed, according to the results of a questionnaire among representatives of the Uyghur ethnos there are:

**20 people (10.8%) are teachers;**

**20 people (10.7%) are workers;**

**18 people (9.6%) - employees in the service sector;**

**20 people (10.7%) are civil servants;**

**10 people (5.3%) are unemployed;**

**2 people (0.5%) are entrepreneurs;**

In 30 (17,6%) – other kinds of activity (restaurant business, trade, etc.).

From folklore of 78,9% of respondents (their 45 people) know and sometimes use proverbs and sayings. People are more senior (50 years) remember fairy tales and myths which told them their grandmothers (Alpamysh, "Takhir va Zukhra", "Farkhad va of Shirin", "Akhmadzhan Kasimi", "The silly padishah", Yalmauz, "Malik and Roykhon", "Chura ботир", Bilal-Nazym, Nazugum, Perizat, Rabiya-Saydan, Leyli-Medzhnun, "Sadir палван", "Ghani батыр", "Yusuf Va Zuleykho", legends about Nasreddin Apendi, verses, etc.), and 21,1% (their 12 people) of younger generation answered that they are not known. People of average generation whose childhood and youth fell on years of the Soviet power – 70-90 years, badly know the Kazakh literature, more or less representatives of the younger generation are acquainted with the Kazakh literature. Now respondents with the higher education revive knowledge of folklore, and also native literature by means of opportunities of new technologies (a possibility of the Internet), and also participating in the events held in the ethnocultural national centers.

The quality of Kazakh, Russian and English textbooks was only appreciated by respondents with higher education, mostly Kazakh and Russian textbooks were rated as "satisfactory". The quality of the English textbooks was rated as "good".

### **The results of the questionnaire in Taraz, Zhambyl region (The place of non-compact residence of Uygurs)**

Interviewing with representatives of the Uygur ethnos in Taraz city of Zhambyl region in August 2015 was also conducted.

In the Zhambyl region at present, according to the Uygur ethno-cultural association Zhambyl region. Mahmut Kashgari has about 3,000 ethnic Uighurs, most of whom are 1500 people. He lives in Chu. About 1,000 representatives of this ethnic group live in Taraz, the rest are dispersed in the regions of the region. According to the chairman of the association, Turdiyeva Mahabat Abdrakhmanovna, this number did not include Uighurs (mostly women) who are in mixed marriages, and people who for one reason or

another have changed their nationality. The average age of representatives of the Uyghur ethnic group in the Zhambyl region is approximately 40-50 years, the elderly people are only about 200 people.

With the assistance of the Uyghur ethno-cultural association, meetings were held with representatives of the Uyghur ethnoses for conducting interviews. Twenty conversations were conducted. Among the respondents there were representatives with postgraduate education (candidates of sciences) - 2 people, with a higher education - 9, and with secondary and secondary special - 9 people. The age of the respondents: the older generation (70 years and above) - 1 person (74 years), the middle generation (40-60 years, age 46 years) - 13 people, the younger generation (20-40, 5) - 6 people. One interview took about 40 minutes - 1 hour. All respondents are urban or suburban residents (Dunganovka village). The analysis of the interviews showed that basically everyone knows the spoken native language (18 people - 90%), some are fluent in Kazakh (15 people - 75%), and everyone speaks Russian fluently.

The interviewed parents were moved to Kazakhstan. Only one respondent (a doctor by education, has a postgraduate education) was resettled at the beginning of the 20th century, not his parents, but his grandfather, resettled in search of a better life, after some clashes between Uighurs and the Chinese. According to the respondents, their families were not deported to Kazakhstan. The resettlement occurred mainly in the late 50's and early 60's due to the famine in China, the so-called "black years". The resettlement occurred more often from Kashkar, less often from Suidun and Artush. Initially, the resettlement occurred in the Taldykorgan region (now Almaty), Panfilov district (Avat village, Zharkent village, Shonzha village).

Representatives of the Uyghur ethnoses who are members of the ethno-cultural association support the national traditions, honor their native language, samples of folk art in their native language. In addition, the interviews showed that respondents are grateful to live in Kazakhstan, have close ties, sometimes related, with representatives of other ethnic groups living in Kazakhstan. Almost all respondents think that marriage with representatives of another religion is unacceptable. Only one respondent's spouse is Ukrainian.

All respondents consider themselves to be indigenous residents of Kazakhstan, they generally consider it important to know their native language, but regretfully admit that with the departure of the older generation the knowledge of the native language is weakening. Only the older generation knows the native language well, a good spoken language is in the middle generation, unfortunately, the younger generation of Uyghur language basically does not use it. But despite the inadequate mastery of the native language, everyone considers themselves to be full-fledged representatives of their nationality. Without exception, all respondents are aware of the importance of national identity, that is, the importance of respecting national traditions, religion and cuisine. Almost all people consider it not important to live in the same ethnic group.

At present, there are no Uyghur schools in the city of Taraz, the Uyghur language as a subject in educational institutions is not studied separately. At one time, the Uyghur language was taught optionally at the Uyghur ethno-cultural association of the Zhambyl region, but at present the elective course does not work due to lack of material incentives for teachers. All respondents understand that the use and study of the mother tongue in nurseries and kindergartens is necessary, but they understand that because of the small number of representatives of the Uyghur ethnoses in Taraz, there is no such possibility.