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## **National cultural centers of Central Kazakhstan at the turn of the XX and XXI centuries**

The article examines the activities of the national cultural centers of Central Kazakhstan at the turn of the 20th–21st centuries. An attempt was made to analyze and systematize the material on the activities of the national cultural centers of Central Kazakhstan from the time they were created to the present day. In the process of work, the peculiarities of the formation of national cultural centers were studied and their role in the formation of cultural processes and inter-ethnic harmony in modern Kazakhstan societies is shown. Priorities for the development of the national cultural centers of Central Kazakhstan are determined.

*Keywords:* Central Kazakhstan, ethnos, structure of the population, diaspora, ethnocultural centers, culture.

### *Introduction*

The main fundamental principle of the state cultural policy in Kazakhstan is recognition of the equality of cultures of all people, as well as the strengthening of the integrity of culture, by creating different conditions for their preservation and development. This made it possible to transfer part of the functions on the ethnic and cultural self-determination of people into the law hands of the nationalities and ethnic groups themselves. National cultural centers and associations play an important role in optimizing national relations. The main goal of these national associations was the development of ethnic cultures, the preservation of their native language, customs, traditions, forms of leisure, the historical memory of their people, the consolidation of ethnic communities.

The importance of researching the activities of national cultural centers at the turn of the 20th and 21st centuries is conditioned, first, by the poly ethnic composition of the population of the republic, where, according to statistics, representatives of the most diverse nationalities live; secondly, thanks to the activities of national cultural centers, socialization and ethnic identification of the younger generation are taking place; thirdly, the national cultural centers serve as leisure institutions; Fourth, the problems of intercultural dialogue can not be solved without studying the specific features of ethnic cultures.

Study cultural processes among the ethnic groups of Kazakhstan in their regional aspect derives from the priorities of the development of modern society in Kazakhstan and corresponds to the tasks facing the country's historical science. Our country confidently moving along the path of economic, sociopolitical, democratic and cultural changes, dictated by time to enter the number of developed countries of the world. The President of the Republic of Kazakhstan, N.A. Nazarbaev, accentuates the special attention to issues of inter-ethnic harmony and religious tolerance, calling it a constituent Kazakhstan road to leadership.

The peculiarity of Kazakhstan is the historically formed poly ethnic composition of the population of the republic. Since Kazakhstan gaining independence, one of the primary domestic political tasks of the government was the formation of favorable conditions for the joint residence of different people in a single socio-cultural space. Of particular importance were issues of generalizing the historical experience of the existence of Kazakhstan society, identifying and understanding the signs of national specifics in the form of their own identity.

During the 1990s, the country created institutional and legal opportunities for diaspora development. In particular, the Coordinating Council for the Implementation of the State Program for the Development of the Kazakh and Other National Languages was established, the National Council for Public Policy, and the State Committee on Nationalities. In 1995, with the aim of strengthening inter ethnic harmony and supporting the development of national and cultural associations of the republic, the Assembly of the People of Kazakhstan was created, the leading idea of which is reflected in the words of the President of the Republic of Kazakhstan N.A. Nazarbayev: «Our economy, our independence is the essence of the cornerstone, which is called the friendship of people» [1]. Speaking on October 23, 2008 at the XIV session of the Assembly of the people of Kazakhstan, President of Kazakhstan N.A. Nazarbayev noted that a unique model of inter-ethnic harmony has been created in the republic, which made it possible to turn the historically developed polyethnicity and poly-confession of the republic into a strategic advantage and national strength. Along

with the activities of the Assembly of the People of Kazakhstan, ethno-cultural associations of the republic play a special role in supporting and developing national cultures. Nowadays, Kazakhstan has 621 ethno-cultural associations. Representatives of 46 ethnic groups of the republic have their own centers [2].

In the conditions of modern society, during the period of modernization of society and their reforming, the role of ethno-cultural centers as one of the factors of overcoming spiritual and moral, value-orientation problems not only of youth, but of the entire population of Kazakhstan, is growing substantially. A wide range of issues are considered in the article, among which are the historical preconditions for the emergence of ethnic groups in the territory of Kazakhstan, the history of the formation of ethno-cultural associations in Central Kazakhstan during the period of independence of the republic and at the present stage, priority aspects and prospects for the development of inter ethnic cultural processes within the geographical space in question.

The modern young generation, due to its social place, is doubly placed in extreme conditions: a coup in the socioeconomic order is accompanied by a crisis of value consciousness. In the last decade of the previous century, the level of attention of the state and society to youth has noticeably decreased, as a result of which the value-space of the younger generation is formed by negative subcultures that destroy the national and cultural self-identification of young people. That is why it is necessary to solve the problem of socio-cultural development and education of young people as representatives of a new generation, which must learn how to manage the country and its culture. There is simply no other choice for young people: states, societies and cultures that do not know how to conduct a dialogue, show a consensus, a relationship of tolerance and partnership, do not have a future. To prepare young people for this mission, it is necessary to turn young people, both in the center of the country and in the regions, to the idea of the spirituality of culture, to ethno-cultural traditions. Interest in national and cultural traditions in the education of young people do not mean moving backward into the past. On the contrary, it is an appeal to study their ethnocultural past to strengthen their personal position, to optimize the process of socialization in the present. The mechanism of impact on young people is the impact on the development of value orientations of the person, because it is the values of the individual that find her behavior. One of the most important factors affecting the value orientations of the individual in the sphere of leisure is the national and cultural traditions.

Currently, there are quite a lot of problems in the sphere of interethnic relations in the world community and in Kazakhstan, among other things. In the present state of uncertainty about the future, unsettling national conflicts, blurred traditional national values, it is extremely important not only to revive and keep the national culture, but also to learn to respect the culture of your country where you live, to learn worthy benevolent interethnic relations. As is known, the cultures of different ethnic communities living on the territory of our country constitute one whole modern culture, are in close interconnection and are inseparable from each other. That is why in the modern world it is important to develop the ability to understand, recognize and tolerate a foreign culture.

Nowadays, hundreds of national centers are working in our country, differing in name and nature of activity, composition, etc., but they almost always, as E.G. Buyankina, show the position of one or another ethnos in the system of national relations [2; 201]. It should be noted that under the ethnos we mean a group of people united by long-term cohabitation in a certain territory, a common language, culture and self-consciousness [3; 563].

Ethno-cultural centers are a reason in the stability of inter-cultural relations in society. Considering ethnocultural centers as a factor in the stability of intercultural relations in society, A.V. Gapeeva noted that the work of the centers always emphasizes the relationship of the national to the universal, since the national without universal human content has only local significance, which ultimately leads to the isolation of the nation and the fall of its national culture. National culture, says A.V. Gapeeva can not but include elements of universal human culture, since it is precisely this that enables the exchange of spiritual and material values between different cultures and their real contribution to the global culture of the entire human race. Moreover, ethnic culture allows everyone to be attached to values and achievements that are enduring. It contributes to the formation of the spiritual and moral image of a citizen's personality, the development of his value orientations and life position [4]. Thus, in the process of activity of national cultural centers, the formation of value orientations inherent in the culture of a certain ethnos takes place.

According to all above, the problem of the activities of national cultural centers is becoming especially important today.

*Methods of research*

The theoretical and methodological basis of the research in this field the degree of knowledge of the problem. Great importance for writing the article work is the work of foreign and domestic scientists, dedicated to the problems of relations between ethnic groups and the state. For this period, a huge amount of scientific material has been accumulated, reflecting the study of various nationalities and ethnic groups. But the appeal to this literature shows that the issues related to the history of the formation of national cultural centers in Kazakhstan are reflected in the general context of the literature on interethnic relations, national policy, state and social programs on issues of interethnic harmony and materials of the Assembly of the People of Kazakhstan. The regional aspect, in this case, the region of Central Kazakhstan, is also represented in the general literature on interethnic relations. Therefore, it represents advisable to systematize the historiography of the problem under consideration and to present the degree of its study in two main areas: editions of the Soviet period of time and publications of the modern era. In this study, we mainly relied on Soviet and modern literature, despite the fact that foreign authors have a lot of work on our topic.

To the works of the Soviet period, we refer publications and studies devoted directly to the activities of national cultural associations. The earliest publications date back to the late 1990s. to such works it is possible to carry publications: «Some philosophical and legal problems of improving the culture of inter-ethnic relations», authors M.M. Suzhikov and G.S. Sapargaliev [5]; «National-cultural centers and their development in the conditions of the West Kazakhstan region», authors S.S. Kulmagambetova, M.S. Nurmakova, M.E. Khairova [6]; «Ethno-cultural processes in a nationally mixed environment», author I.S. Gurevich [7]. Investigating this literature, we came to the conclusion that the publication of such a measure of literature on this subject is primarily, because in the conditions of developing, but still fragile democratization, state and party bodies began to pay special attention to issues of national policy, international education.

Studies of the historiography of the modern period have become works, considering the issues of ethnocultural policy in the RK, studies devoted to the study of ethnoses. And also work in which the object of research is directly ethno-cultural centers of Kazakhstan.

*Literature review*

Here, the work can be systematized in two stages: the first stage — the beginning of independence, that is, from 1991 to 1999. Among such works are «Koreans of Kazakhstan», author G.V. Kan [8]; «Cultural construction in villages and villages of Kazakhstan (1946–1960)», author of A.B. Muritova [9]; «Socio-demographic processes in Kazakhstan (1917–1980)», the authors M.Kh. Asylbekov and A.B. Galiev [10]; «Ethnopolitics of Kazakhstan: state and prospects», author K.E. Kuserbayev [11]; «Interethnic harmony in Kazakhstan: problems, contradictions, perspectives», author Malinin G.V. [12].

The second stage, from 2000 to the present. For this period, numerous works have been written, among them: «Interethnic relations in Kazakhstan», authors B.K. Sultanov, N.I. Larin [13]; «Eurasian Idea in the Context of Interethnic Harmony and Tolerance», by E.L. Tugzhanov [14]; «The Social interaction of ethnoses in the modern world. Kazakhstan's experience of inter-ethnic and inter-religious harmony: proposals for the OSCE», author Z.K. Shaukenova [15].

*Main part*

As general publications on the issues of ethnocultural policy in Kazakhstan, interethnic relations, Zh.A. Aliev's publications «N. Nazarbayev is the founder of the Kazakh model of interethnic and interdenominational harmony, O.A. Venediktova «The development of tolerance is one of the priorities of the modern education system», A.B. Pan'kin «Ethnocultural paradox of modern education», R.K. Kadyrzhanova «Ethno-cultural policy in the Republic of Kazakhstan», Makasheva E. «Ethnopolitics and interethnic situation in Republic of Kazakhstan (1991–2001)», Buyankina Ye.G. «Socio-cultural activities of national public associations on the formation of value orientations of youth», Nysanbaeva A.N. «Methodological problems of analysis of interethnic relations in Republic of Kazakhstan», S.S. Kulmagambetova, M.S. Nurmakova, M.E. Khairova «National-cultural centers and their development in the conditions of the West Kazakhstan region». R.K. Kadyrzhanov, speaking about the peculiarities of ethnocultural policy in the Republic of Kazakhstan, notes that «... the fall of the totalitarian regime, the release from forced unification and leveling of the socio-cultural space not only very clearly demonstrated the socio-cultural identity of Kazakhstan as a multi-ethnic society with a variety of cultural types. It greatly aggravated the problem of forming a nationwide ideology

that unites a cultural and ideological consensus-oriented to universal human values and capable of inspiring all ethnic groups inhabiting Kazakhstan with an inspiring sense of the historical perspective» [16; 26].

In the 1990s. XX century — the beginning of the XXI century. In the Republic of Kazakhstan a number of works about the history of Koreans, Poles, Germans, Uzbeks, Ukrainians, Jews, Turks, Kurds, Tatars of Kazakhstan were published. In 1995, G.V. Kan published a monograph on the history of Koreans in Kazakhstan [8]. The author's work is written by archival documents from the «special folders» of the Central Committee of the Communist Party of Kazakhstan, the funds of the resettlement department of the NKVD, materials and documents of ministries and departments of those years.

The activity of the national cultural centers in the Republic of Kazakhstan was considered in the dissertation research by S.V. Tlepina «National cultural centers of the Republic of Kazakhstan: formation, activities, problems (1985–1995)» [9]. In her work, she gives a detailed analysis of the formation of the law base to public associations, on the basis of which the national cultural centers of the republic began their activity.

Beginning from the second half of the 1980s of the XX century, the active process of revival of national cultures led to the creation of republican and regional national cultural centers.

National cultural centers are a voluntary association of citizens of a certain nationality, usually in the form of a public association created to meet the needs for communication with representatives of their nationality, preserve, develop and popularize ethnic culture, restore its lost elements, and preserve its mother tongue and ethnic identity [17]. It should also be noted that the term «national-cultural associations» is not commonly used, alongside with it, for example, the terms «national-cultural organizations», «national public associations», «national-cultural public associations», «national cultural centers», but the term national and cultural association is broader and more collective.

In the history of the development of the national and cultural centers of the Republic of Kazakhstan, it is possible to single out four stages in the formation of such associations, where the main points are the political events of the country, political decisions, or the adoption of legislative acts regulating the activity of national cultural centers and of fundamental importance to their representatives.

The first stage of the formation of national cultural associations (late 1980's–1991) is determined by the adoption of the law of the USSR «On Public Associations» [18; Chapter 2, Article 8] and its entry into force, as well as the collapse of the USSR and the emergence of an independent Republic of Kazakhstan. The peculiarity of this stage was that the first national cultural centers acted as informal associations since there had not been legislative base yet. In addition, the activities of the first national cultural centers were associated with a number of difficulties, primarily because of the uncertainty of the goals and aims of their activities, the lack of experience of national cultural work, the experience of interaction with authorities and etc.

The second stage (1991–1996) is the time of the adoption of the most important legislative acts regulating the activity of national cultural centers. In October 1990, the USSR law «On Public Associations» was enacted, which entered into force on January 1, 1991. From that moment, the national cultural centers (which, in fact, are ethnocultural associations) could pass state registration and, thus, get official status. According to the law, to create a public association, an initiative was required of at least ten citizens who were to hold a constituent congress (conference) or a general meeting, adopt a charter and pick governing bodies. After the collapse of the USSR, the law «On Public Associations» continued to use until 1995, only after it was replaced by the law of the Republic of Kazakhstan «On Public Associations» of May 31, 1996, No. 3-I.

In 1996, ethnocultural centers began to work by the Law «On Public Associations» [18]. This law has become more thorough since it already detailed the process of creation, activity, reorganization and liquidation of public associations and excluded the defects of the previous law. It should be particularly noted that the law leaves public associations with the right to be informal, i.e. allows their activities without state registration.

Soon ethnocultural centers received state support and budget financing. The main activity of the national cultural centers was educational, cultural and educational work, the revival and cultivation of the national customs and traditions of the people of Kazakhstan, the holding of exhibitions, concerts, competitions, evenings, the development of amateur performances.

The third stage (1996–2000) became a time of active creation of national cultural centers. The peak of the creation of national cultural centers in Kazakhstan fell in 1996 – early 2000s. But the very first national-cultural centers created on the territory of Kazakhstan almost immediately faced difficulties, firstly with financial ones.

Finally, the fourth stage of the formation of national cultural associations (from 2000 to the present) is a modern stage. The stage as a whole is characterized by a clear fading of public initiative and interest in the

formation of new national cultural centers by now, in part, this can be explained by the fact that all those who wanted to create national cultural centers have already created them at previous stages. Another reason is the emergence of a trend towards the consolidation of existing national-cultural associations through their unification. Also, one of the reasons for the decline in the activity of creating new national cultural centers is due to the fact that the already functioning national and cultural centers began to share their experience more actively, focusing on the problems they face.

### Conclusion

Generally, a review of the literature on the problem under study allows us to close that for Kazakhstan the study of most of the issues related to the history of national cultural centers are actual nowadays. Consideration of the activities of national cultural centers, exemplified by Central Kazakhstan at the turn of the 20th and 21st centuries, will fill one of the gaps in the restoration of an integral picture of the history of the formation and development of national cultural centers of Central Kazakhstan.

As a result, a brief overview of the history of the formation of national cultural centers in addition to its main task also made it possible to get acquainted with the legal and regulatory foundations of the activities of national cultural centers.

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## XX–XXI ғғ. аралығындағы Орталық Қазақстанның ұлттық-мәдени орталықтары

Мақалада XX–XXI ғғ. аралығындағы Орталық Қазақстандағы ұлттық-мәдени орталықтардың қызметі қарастырылды. Орталық Қазақстандағы мәдени орталықтардың құрылған кезеңінен бастап бүгінгі күнге дейінгі мәліметтер сарапталды. Сараптау нәтижесінде ұлттық-мәдени орталықтарының қалыптасу ерекшеліктері, қазіргі қазақстандық қоғамдағы мәдени үрдістер және этносаралық келісімді қалыптастырудағы олардың рөлі айқындалды. Орталық Қазақстандағы ұлттық-мәдени орталықтардың дамуының басымдықтары анықталды.

*Кілт сөздер:* Орталық Қазақстан, этнос, халықтың құрамы, диаспора, этномәдени орталықтар, мәдениет.

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## Национально-культурные центры Центрального Казахстана на рубеже XX–XXI вв.

Авторами предпринята попытка анализа и систематизации материала о деятельности национальных культурных центров Центрального Казахстана с момента их создания по сегодняшний день. В процессе работы были изучены особенности становления национально-культурных центров и показана их роль в формировании культурных процессов и межэтнического согласия в современном казахстанском обществе. Определены приоритеты развития национальных культурных центров Центрального Казахстана.

*Ключевые слова:* Центральный Казахстан, этнос, состав населения, диаспора, этнокультурные центры, культура.

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