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TECHNOLOGY OF FORMATION OF POLY-ETHNICITY IN THE DISCOURSE OF MODERN STATES

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ABSTRACT

The aim of this study is the analysis of poly-ethnicity as an objective factor of the modern political processes, as well as the attempt to create a typology of formation of poly-ethnicity, as this issue is important for the effective management of international crises and conflicts. The research methodology is based on the use of poly-ethnic system of general scientific, comparative methods, attracting the statistical methods of historical analysis, as well as the constructivist approach. The authors conclude that the problem of multi-ethnic modern states is multifactorial, especially in the face of challenges and threats that potentially accumulate in the inter-ethnic contradictions.

Keywords: poly-ethnicity, migration, multiculturalism, democracy, ethnic processes, national policy

TECNOLOGIA DI FORMAZIONE DI POLIETNICITÀ NEL DIBATTITO SUGLI STATI MODERNI

SINTESI

L'obiettivo del presente studio è l'analisi della polietnicità come fattore obiettivo dei processi politici moderni e un tentativo di creare una tipologia di costituzione di polietnicità, poiché si tratta di un argomento importante per una gestione efficiente di crisi e conflitti internazionali. La metodologia di ricerca, che si basa sull'uso del sistema polietnico dei metodi scientifici generici comparativi, comprende anche i metodi statistici dell'analisi storica e l'approccio costruttivista. Gli autori concludono che il problema degli stati multi-etnici moderni sia connesso a molteplici fattori, specialmente di fronte alle sfide e pericoli che possono concentrarsi nei contrasti inter-etnici.

Parole chiave: polietnicità, migrazioni, multiculturalismo, democrazia, processi etnici, politica nazionale

POLY-ETHNICITY AS A TREND OF MODERN STATES

Ethnic processes of modern states directly relate to the formation of poly-ethnic structure of the population, which implies the ability to get along within the boundaries of the common territory of the people who have different ethnic, religious and cultural attitude, particularly in the context of globalization and integration of world space.

Poly-ethnicity is intensified on a global scale through an increased migration and movement of people, due to the erosion of nation-state borders, resettlement in war, ethnic conflicts as well as the establishment and operation of new political spaces and alliances such as the European Union, the EEU (Eurasian Economic Union), which are not limited only to the union of economic components, but also affect the process of international cooperation. Active labor migration contributes to strengthening poly-ethnicity in Europe. Migration of population leads to the fact that the world is not homogeneous and, therefore, multi-ethnicity process increases. Therefore, ensuring inter-ethnic tolerance, the territorial integrity of multi-ethnic states directly relates to the maintenance of a balance between the ethnic and cultural diversity, the overcoming of territorial and regional isolation, depending on the type of historical poly-ethnicity, migration, implementation of multiculturalism and the type of political regime (Solovyova, 2009).

It was showed by numerous scientific works that poly-ethnicity is typical for many countries. Several ethnic groups traditionally live within the national borders of poly-ethnic countries. Today, about 4000 nationalities and tribes live in the world, which are united in 240 multinational poly-breeding States (Khamzina, Stukalenko, 2015). According to the analyst D. Welsh, only those states may be called ethnically homogeneous, where ethnic minorities make up a total of less than 5% of the population, while the proportion of one ethnic group is more than 95% of the total population (Welsh, 1993). Thus, most of the states are ethnically heterogeneous, since the barrier of 95% is not overcome.

If you look at the large number of people, you should note that they are mostly concentrated in the states with multiethnic composition of the population and make up for more than two-thirds of the world's population. By the beginning of the XXI century the largest peoples amounted to (millions of people.): Chinese – 1,170, Hindustanis (the main people of India) – 265, Bengali (India and Bangladesh) – 225, Americans – 200, Brazilians – 175, Russian – 150, Japanese – 130, Punjabis (the main people of Pakistan) – 115, Mexicans – 115, Biharis – 105.

In total, therefore by 2000, there were 10 people, which is about 65–70% of the whole of humanity (Askeeva, Bekeeva, 2012). States are distinguished on the basis of the ethnic structure of the population among the multi-ethnic states: states with a sharp

predominance of one nation in the presence of more or less significant minority (UK, France, Spain, China, Mongolia, Turkey, Algeria, Morocco, USA, Australia); with a complex ethnic composition (Iran, Afghanistan, Pakistan, Laos); bi-national (Canada, Belgium); with a complex and multi-ethnic national composition (Russia, India, Switzerland, Indonesia, Kazakhstan).

New sovereign states with the multi-ethnic population appeared on the post-Soviet area as a result of the collapse of the Soviet Union. Russia and Kazakhstan are the main centers of poly-ethnicity on this area, due to the huge territorial resources, geopolitical location at the crossroads of Europe and Asia, a high level of urbanization areas, multivariance of economic clusters and political stability. All this attracts migrants from neighboring countries, especially Kyrgyzstan, Tajikistan and Uzbekistan. Russia and Kazakhstan are also a product of the Soviet era, where poly-ethnicity has been elevated to the rank of image creation effect of the internationalization of the Soviet national policy, which was based on the principles of equality and friendship of all nations. Despite the fact that in the context of state sovereignty in these countries the number of indigenous population is increasing, that varies from 60 to 80%, poly-ethnicity is a traditional feature that appeared as a result of the features of historical, political, cultural, migration processes.

MIGRATION AND MULTICULTURALISM
IN MULTI-ETHNIC STATES

The main source in the technology of formation of poly-ethnicity in modern states is migration. Strengthening of poly-ethnicity trend is caused by processes of mass and irregular migration (migrant workers, refugees), which resulted in the fact that all European countries despite their wish have become immigration countries (Weil, 1996). Today almost all countries of the world participate in the international exchange of human resources as importers and exporters of labor. According to the International Labor Organization, at the end of the XX century there were a total of no less than 120 million legal labor migrants in the world. And in 2005, according to the official United Nations 191 million people in the world were foreign migrants, accounting for 3% of the total world population, and internal migrants about 1 billion people (nearly one in every six people on earth). According to the report by the UN Department of Economic and Social Affairs, the number of migrants in the world was 232 million people or 3.2% of the population in 2013. According to the report, in Europe and Asia almost the same number of migrants settles – 72 million and 71 million respectively (UN reports on the number of foreign migrants – among the leaders the USA and Russia, 2013).

The qualitative characteristic of poly-ethnicity is multiculturalism. Multiculturalism is an integrated ideology when the poly-ethnic states implement the strat-

egy of intercultural communication through equitable coexistence of various forms of culture. However, the implementation of multiculturalism in modern states is ambiguous and appears in the form of positive multiculturalism or as a clash of cultures.

The USA, Canada, Australia, the countries of Northern and Western Europe actively implemented positive policy of multiculturalism. These countries are characterized by the high level of economic growth, as well as the traditions of the implementation of democracy, which is attractive to many migrants. Positive multiculturalism in America and Europe was based on various models, where the basic values were integration, non-discrimination, tolerance, loyalty policy and decision-democratic principles.

Thus, since the early 1970's, Canada, the USA, Australia and other democracies have chosen the approval of multiculturalism practices. Multiculturalism policy has been designed to provide not only the individual, but above all individual ethnic communities to preserve their cultural characteristics. Today a lot of foreign practitioners and theorists examine the practice of multiculturalism as the most adequate response to the challenges of ethnic separatism (Kimlicka, 2001).

On the post-Soviet area the elements of multiculturalism are implemented in Russia and Kazakhstan. More than 190 nations live in Russia, and 130 ethnic groups live in Kazakhstan in spite of the mono-ethnic process. These countries are multiethnic and multicultural. Multiculturalism of Russia and Kazakhstan is based on finding point of contact of civil and ethnic identities. In Russia, a positive model of multiculturalism is based on the idea of formation a Russian nation on the basis of civic identity and tolerance (Sakharova, 2011).

Today the ideology and politics of multiculturalism in almost all the countries of America and Europe is in crisis, which is associated with an increase of migration from the Middle East and Africa. This is due to the globalization of the problems that occur in the world. First of all, the economic crisis, the fall of oil prices, marginalization and impoverishment of the population, the high level of conflict, which manifests itself in civil, inter-ethnic wars, and the threat of terrorism. Most migrants who arrive in Europe come from countries where armed conflicts occur. According to UN data, as of September 2, 2015, only Greece accepted 244 855 refugees arrived by sea, compared with 43 500 in 2014. Among the refugees there were 69% of the Syrians, 18% of the Afghans and to 4% of the Iraqis as of August 28, 2015 (The UN Refugee Agency, 2015). Spontaneous migration of refugees from the Middle East, Africa and Asia, who are trying to get into the rich countries of Western and Northern Europe, contributes to the crisis and the threat to the division of Europe (Weiming, 2012).

The political regime is an important factor in poly-ethnic modern state. The vast majority of political systems in the modern world are multiethnic, i.e. where

the proportion of ethnic minorities in the population is greater than 10% (Aklayev, 2005). Practice in many states shows that totalitarianism and authoritarianism tend to neutralize the radical problems of ethnic uniqueness. The idea of totalitarian regimes is the creation of a unified universal marginal person, devoid of ethnic, religious, individual characteristics. Thus, in the USSR the concept of a unified Soviet people on the basis of Russian culture was implemented (Panarin, 1996). In Nazi Germany – the Aryan race with the German culture. History showed the futility of utopian and totalitarian technology of solving national problems, because the historical perspective cannot be represented by a single class, a supra-national community or a political ideology. In this context it can be argued that one of the essential reasons for the collapse of the Soviet state is the ethno-cultural discrimination against ethnic groups.

On the contrary, democratic state recognizes poly-ethnicity as an objective reality and the policy factor, providing equal opportunities for development and participation for all nations, ethnicities and other social groups. There is no opposition, the imposition or forced unification, and the search for consensus between the government and ethnic groups, and between ethno-national groups here. In modern scientific thought offers a variety of positive ways for solving national problems in an open democratic society's type. In particular, the American political scientist Hollinger sees the solution to the problem in the formation of post-ethnic nations on the basis of the cosmopolitan model of multiculturalism, based on the idea of instability and variability of ethnic communities (Hollinger, 1995). The British researcher Huysmans (2000) holds similar ideas assuming the separation of common democratic political culture from national (ethnic) culture.

In contrast to them, Kimlicka W. (2001, 47) notes that *“liberal-democratic states should not only uphold the familiar set of common civil and political rights of citizenship, but should also adopt various group-specific rights or policies which are intended to recognize and accommodate the distinctive identities and needs of ethnocultural groups”*.

The Russian researchers, in particular V. Tishkov (2003), J. Toschenko (2003), V. Filippov (2003), offer the third way. They substantiate on the Russia's example that the unity is possible only after the implementation of liberal idea of the importance of the individual into the Russian public consciousness, but not the idea of individual communities or ethnic groups importance. Thus, the basis for the effective functioning of multi-ethnic states is recognized as the declaration and implementation of the rights of the individual.

Most researchers, despite the variability of the proposed mechanisms, the potential conflict-transformation of poly-ethnicity primarily associate with the implementation of liberal values and democratic regime in the country's political system (Nysanbayev, 2013).

Thus, the formation of poly-ethnicity as an important trend that is typical for the ethnic processes of modern states is influenced by such factors as migration, multiculturalism, the form of the political regime. These factors are synthesized in the types of poly-ethnicity as were defined by the history and the conditions of its formation in a particular state.

Creating a certain typology of poly-ethnicity helps to overcome crises in international relations and security of modern states.

Taking into account the historical experience of the formation of poly-ethnicity, we have identified three of the most urgent types: supra-ethnic construct, migration and authoritarian – totalitarian.

SUB-ETHNIC CONSTRUCT OF A MULTI-ETHNIC COMMUNITY

The concept of religious identity

The question on the ethnic composition and methods of effective regulation of inter-ethnic communication is a significant and difficult adjustment component of state policy. In this connection, one can select certain constructs that make the issue of ethnic identity take its strength in the context of the search for identity of a higher level. In particular, such constructs can be an institute of religious identity (e.g., Institute of millet the Ottoman Empire, which was dominated by the primacy of religious identity over ethnic) concept of civic nation in modern European states (the primacy of civilian identity over ethnic).

The social organization of the Ottoman Empire was based on the primacy of religious identity (Svanberg, 2005). The millet system assumed that the newly arrived ethnic groups (refugees) were integrated into Turkish society, especially on religious identity. In addition, each millet could function with a relatively wide autonomy in matters within his jurisdiction. The united by values of religious, ethnic groups, thus, had more opportunities for social organization. The existing religious institutions (mosques, churches) became centers of education, social assistance and adaptation, as well as representatives of various ethnic groups on the political level. Thus, the new ethnic group of refugees did not seek to create new social structures, and found a niche in the existing ready social structures. In addition, religious identification ensured the preservation of traditional ways of life.

The Canadian scientist Driedger (1976, 133–134) substantiated the typology of ethnic minorities' adaptation models:

1. Ethnic assimilators: those who have adapted to the majority. Such groups do not develop their own institutions, and fit into the already existing structure, thus they can be easily assimilated by the culture of the majority. They did not insist on the recognition of ethnicity, and not reject it.

2. Ethnic identifiers – groups that identify themselves primarily along ethnic lines. They create ethnic institutions to consolidate the ethnic identity.
3. Cultural marginalized – groups that have low entry status in the new society and the approval of their own ethnic identity.

If we apply this classification to the Turkish society in the period of the Ottoman Empire, largely it was a conglomeration of ethnic assimilators (traditionally resident ethnic groups, a group of refugees from the former Ottoman provinces of the Balkan Peninsula, and others.), which, through religious institutions, especially Christianity and Islam generally without conflict incorporated into Turkish society.

There were also ethnic identifiers (small groups settled nomads, religious minorities), cultural outcasts (Kurds central Anatolia, some regional Sunni Muslim groups and others) (Svanberg, 2005).

In the subsequent Republican period, especially during the rule of Kemal Ataturk, the policy of the transformation of Turkey from an ethnically pluralistic state into a nation was taken. *“However, turkizing and modernization did not result in the assimilation of national minorities within the country”* (Svanberg, 2005, 315).

According to Svanberg (2005), whose opinion was formed in the period of the Ottoman Empire, a model of inter-ethnic relations, built on the millet system (the primacy of religious identity) to the modern day is preserved as an algorithm of interethnic relations. However, it has acquired an additional impetus to construct in the search for a sub-ethnic construct of ethnic integration: Pan-Islamism, Pan-Turkism.

The concept of civic nation

The European countries that have embarked on the path of democratization faced with the problem of poly-ethnicity and its impact on the stability of a society. In particular, in republican France embarked on the primacy of the nation over the civilian ethnic component. The reason for this was a multi-ethnic composition of France, which was caused by the change of the state borders. As a result, it consisted of new ethnic groups. For example, the state borders of Lorraine – the region in the north-east of France, for its centuries-old history is changed a lot. From 870 until 1766 the Duchy of Lorraine remained a part of the Holy Roman Empire.

From 1766 to 1871 Lorraine became part of France. The province's population was mixed, but largely it was German-speaking. Since 1871 part of the area was ceded to Germany, which was again returned to France as a result of the annexation by the end of the First World War.

In the twentieth century, except during World War II, the region remained French (Thomas, 2009). Formed this way thus poly-ethnic type can be designated as the

primacy of the civil identity of the ethnic. Ethnic groups living in a certain area for a long historical period, consider their land ancestral, even in cases where there is no national state (Germans in Lorraine).

Ethnic minorities to secure ethnic identity develop their own ethnic institutions (regional parliament acts in Lorraine). Ethnic minorities use national values and traditions, which are generally integrated into the culture of the state. The recognition of their political rights and the adoption of various projects to preserve their culture are recognized by them as an effective and sufficient means of preserving ethnic identity. However, for all ethnic groups supra-ethnic values were formed aimed at the consolidation of society.

This type of multi-ethnic community builds supra-ethnic construct integration – the concept of civic nation. State forms the target of a higher order, thus uniting citizens. This type of poly-ethnicity is rather widespread.

Democratic governance principles allow in the whole without conflicts to solve problems of interethnic interaction. The principle of legal equality to all ethnic groups makes such a society stable. Ethnic minorities do not tend to return to their historical homeland, as they see the prospects of preservation of ethnic culture, socio-economic development.

As a result of the efforts of many ethnic minorities civil identity is becoming a base. Thus, an additional condition for the stability of this type of poly-ethnicity is a complementary set of values of the state and ethnic communities (democratic rights, freedom), common historical destiny, finding economic niches, which makes it possible to find a large number of points of contact. In general, there are a number of factors affecting the successful adaptation and incorporation (Svanberg, 2005).

However, in cases where the state does not adhere to democratic principles, the situation with the traditional type of poly-ethnicity is fraught with ethno-political conflicts. The absence of a unified civil identity of all ethnic groups contributes to the fact that ethnic identity is becoming the leading factor of solidarity and the banner of any protests. One of the existing negative practices of the authoritarian management style is the state policy of displacement of ethnic groups with their historical territory of residence.

Uighurs succeeded so much in extending its influence over the states - oases that their language and script were accepted by all nations which obey them. However, to prevent the dominance of the Uighurs' resettlement of Chinese in the sparsely populated outskirts seen as imperial China and contemporary Chinese Government as vital to national security. The resettlement of Chinese in Xinjiang since 1949 has taken on an unprecedented scale in the Chinese history. This has led to a drastic change in the ethnic composition of the area: the Chinese population has risen from 5% to over 45% of the total population of Xinjiang (Benson, Svanberg, 1997).

Thereby, traditionally poly-ethnicity (ethnic groups when sufficient long-term residents in a particular area, and perceive it as primordial) has two vectors of evolution. In societies of the open type the government seeks to preserve ethnic identity, gradually moving to a new level of consolidation of society (political, civil, religious consolidation).

In authoritarian and totalitarian political systems poly-ethnicity is a factor of challenge, as mono-cultural society is not important for the authorities, but its marginalized homogeneity and complete manageability and predictability.

Today even a lot of European democracies, building their policy in general on the principles of justice and legal equality do not always address these issues effectively. Concentration of ethnic minorities is a concern of the government, since it accumulates the potential of separatism: the fact of the historically traditional residence in a particular area gives ethnic minorities the right of self-cultural, economic and political independence.

Migration poly-ethnicity type

The next type of poly-ethnicity is formed as a result of mass migrations. The history of mankind knows the mass migration of two types – from the world's periphery to the centers of economic development and in the opposite direction – from the center to the periphery, since the New period. (Konstantinov, Zelev, 2007)

The first type of migration originally was typical for nomadic empires (Hun, Mongol conquest). The migration wave of the first type, as a rule, did not lead to the consolidation of the type of government and culture of the conquerors on the conquered territory. On the contrary, immigrants and invaders took over the administration of the conquered country types, got used to a foreign culture, assimilated by the local population and as a result lost their ethnic and cultural identity.

Migration processes of the second type (from the center to the periphery) were the result of the expansion of economically developed and socially more stable political systems at the edge of economic development. Dominating became colonists imposing their culture, traditions, language, political system, form of management, even though the small number of them in relation to the indigenous population.

The most significant migration of this type took place during the European colonization of Asia, Africa, America and Australia. According to experts, only from 1846 to 1939, at least 60 million people left Europe (Inozemtsev, 2003). So the modern ethno-cultural and socio-political face of many developed countries – former colonies of Australia, India, the USA, Canada and others was formed. If at first colonists imposed their own forms and standards of social and political life, gradually, starting with the 70's priority in national policies of

these states becomes the practice of multiculturalism, where the basic concepts are the concept of openness, pluralism, decentralization, dehierarchization, cultural egalitarianism, relativism (Kushnareva, 2011).

Since the second half of the twentieth century, once again the direction and flow of migration change: from developing into the economic developed, social stability of the states of Europe and America. If the migration from the earlier world periphery in economic development centers led to the assimilation of indigenous peoples in the modern world, a consequence of these processes is a growing poly-ethnicity.

Since the 70s, the main suppliers of labor in Europe become developing countries in Asia, Africa, Latin America. The cultural, economic, political and legal terms, the “new residents” of Europe have different values. Differences in standards of living and education, attitude towards main social institutions (family, religion) lead to the erosion of traditional identity as the host country, as well as migrants’ failure in social roles and social expectations, confusion value orientations (Konstantinov, Zelev, 2007). Migrants appear into a strange environment, which is quite aggressive to them. Trying to save at least at home, national values and psychological comfort, migrant workers try to stay compact, forming a ghetto. Ghettoization of migrants isolates further them in a new social environment.

American anthropologist F. Bok (Konstantinov, Zelev, 2007) noted that the ghettoization as one of the ways to resolve the culture shock is implemented in situations where the person who has got into another society tries or is forced (due to ignorance of the language, the natural timidity, other religion) to avoid contact with a foreign culture. Virtually there are more or less isolated areas inhabited by other cultures in every major western city today.

Migrant workers, especially the first generation, willing to work for less money, which in turn changes the employers’ attitude towards indigenous people as potential employees occupying the different niches of employment (as a rule, socially unattractive). They are trying to take less socially unattractive work, which generally reduces the labor market. Hence hostility to migrant workers from the indigenous population, which significantly reduces the value of multi-cultural practices.

Thus, in the case of labor migration, the processes of ethnic incorporation are destructive. Despite the fact that migrants and indigenous populations live side by side, they exist in different dimensions, confined to the world of their own ethical values. There are such reasons as not full composition of their families and the sense of survival in the new environment.

Migrants of the second and third generation have even less motivation of implementation in a new cultural environment. Generous social benefits, which are forced to go to the state, while preserving the environ-

ment in the traditional type of immigrant families with many children do not lead to an improvement in their social status, and contribute to the growth of dependency and increase the share of the unemployed. In the US, immigrants that made up the year 2002 10% of the population, received two times more social benefits than Native Americans, which could not but displease the last (Buchanan, 2002).

Having different scales of social values, immigrants do not form the motivation to obtain a high quality education, without which there cannot be a successful integration into the host society. The Federal Migration Service noted a significant increase in crime among migrants in Moscow in January 2013 (just 40%). According to law enforcement, every fifth crime is committed by a newcomer in Moscow (The UN report, 2013).

Thus, the second type of poly-ethnicity is a result of migration. However, in contrast to the first migration step, migration of the XX and the XXI century does not have the character of the assimilation, ethnic and cultural incorporation but enhance the poly-ethnicity, multiculturalism of modern society, despite the measures taken by multiculturalism policy. Addressing a positive inter-ethnic cooperation in the countries-donors has here a complex character here due to the following factors.

Authoritarian-totalitarian type of multi-ethnicity

The third type of poly-ethnicity is associated with a voluntarist policy of authoritarian and totalitarian types of states, which resulted in ethnic groups or forced to permanently leave their historic homeland (forced emigration), or fall under the millstones of the totalitarian machine, including subjected to forced displacement, assimilation, genocide.

For example, in the 30s of the twentieth century hundreds of thousands of the Kazakhs left Soviet Kazakhstan, which resulted in the formation of a numerous diaspora of the Kazakhs in China, Pakistan, Afghanistan, and Turkey (Benson, Svanberg, 1997). According to Alekseenko (2000, 367), “with regard to all possible amendments, the Kazakh population loss amounted to no more than 1,840 thousand people, or 47.3 % of the ethnic population in 1930”.

The forced emigration of a large part of the ethnic group (for example, the Kazakhs) outside the country led the national policy to the need to fill its area with other ethnic units. In Soviet Kazakhstan in the period of 1936–1943, only 659,500 people were deported, 560 thousand of them were the Poles from Western Ukraine, 96 thousand – the Koreans, 6 thousand – the Iranians, and 7.5 thousand – the Kurds.

A significant number of immigrants – the Crimean Tatars, who were exhausted after three years of living in the occupation during the Second World War, died in exile from hunger and disease. Estimates of the number

killed in this period are very different: from 15–25% as estimated by various Soviet authorities to 46% as estimated by the Crimean Tatar activists, collecting information about the victims in the 1960s (Bekirova, 2004).

Immigration policy is often the purpose of the genocide by imposing fear, lack of conditions for adaptation and socialization. For this purpose, the peoples evicted in remote, usually have different cultural, linguistic environment, climatic and geographical features of the territory. Displaced people, expanding, thus, the range of poly-ethnicity areas of resettlement, remain for a long period, a permanent factor in the conflict, as the first to respond to the instability of the region and are a magnet for foreign reactionary forces.

Thereby, the type of poly-ethnicity, formed as a result of the authoritarian and totalitarian style of government, is the most difficult and conflict-adjustable, because after so many years of persecution most migrants see the return to their historical homeland, and the proclamation of national independence as the only acceptable solution. A. V. Tishkov (1993) particular indicates that the main reason for the collapse of the Soviet Union as a totalitarian state with a multi-ethnic composition of the population was the oppressed discriminated position of the non-Russian peoples, culture and identity of which was subjected to a violent strain in order to implement the formal concept of “merging of nations” and the construction of a single “Soviet nation”.

CONCLUSIONS

Poly-ethnicity becomes imperative in international relations of modern states. Firstly, because the share of ethnic homogeneous states is not great. Secondly, there are global processes of growing migration, the implementation of the ideology of the tradition of multiculturalism and democracy in all areas that contribute to the formation of multinational states. Thirdly, poly-ethnicity appears significant, in many cases only the value identity of modern communities. Fourthly, poly-ethnicity is a threat to the emergence of inter-ethnic conflicts and crises in the multinational states. That is why it is important to consider the types of poly-ethnicity to strengthen the security of inter-ethnic states: construct supra-ethnic poly-ethnicity, in which ethnic groups are actively incorporated into the foreign culture, public policy, tend to have a single vector of basic values, while preserving their ethnic and cultural identity. The preservation of cultural identity against the backdrop of the successful incorporation of ethnic minorities in the traditional social structure is significant here. Thus, in our opinion, the practice of solving international problems to certain extent is determined by the formed poly-ethnicity type. Such an approach will may promote the adoption of adequate political decisions and effectiveness of modern states.

Thus, the problem of multi-ethnic modern states is multifactorial, especially in the face of challenges and

threats that potentially accumulate in the inter-ethnic contradictions. However, the following best practices can be identified, which should form the basis of ethnic security solutions in the states:

1. It is important to understand that the culture and politics of consensus, dialogue and tolerance – this is the only way to long-term prospects of stable inter-ethnic relations in multiethnic states. The dialogue is cultivated field of mutual consent of the people. Only through dialogue and consensus, emanating from an understanding of historical factors and causes of ethnic groups living in a certain area, equitable and fair treatment of ethnic groups on the part of the authorities, poly-ethnicity of instability factor may be a factor of mutual enrichment of cultures and a factor of stability and prosperity.
2. Nationalism ethnic groups in the poly-ethnic state as a form of degradation and indoctrination of national sentiment oppose the national consciousness. It is the development of national consciousness that leads to the formation of both patriotism and love for the country and a sense of neighborliness and respect. Nationalism leads to a confrontation between “our” and “their”. In this context significant that public policy should focus on the development of national consciousness, traditions, language and culture of all peoples living in the state.

State power should not be limited to calling for “to tolerate”. Tolerant attitude is formed only in the process of love, recognition and knowledge of the culture. To this end, government policy must be directed not only at development, but also at education, knowledge and mutual learning cultures of the peoples living in the country or in the particular region. Only through knowledge of each other’s culture, we will treat each other with understanding and patience.

3. Equal access and integration of ethnic groups in education, health care, giving them rights to work. At the same time the part of ethnic socialization should be manifested in the respect of law, constitutional order, values, language, traditions, history, social and cultural norms in the states where they live, which will promote a positive culture and respect in the international relations system.

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helped to conduct a more detailed study of inter-ethnic communication in the context of liberal management, as in the former Soviet republics, despite poly-ethnicity and liberalization, the problem of interethnic relations have not found a stable state practice.

L. Benson, I. Svanberg based on an analysis of a large factual material provide examples of forced assimilation

of the Kazakhs with the titular population in China, ethnic survival in Turkey at that time. Thus, the work of Linda Benson, Ingvar Svanberg and many other studies have objectively analyzed the ethno-political processes that took place in the Kazakh land, namely the problem of cultural, ethnic, social genocide of the Kazakhs in the Soviet period.

TEHNOLOGIJA OBLIKOVANJA POLIETNIČNOSTI
V DISKURZU MODERNIH DRŽAV

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POVZETEK

Dandanes se multietničnost izkazuje kot nujnost pri večjem delu političnih odločitev. Prvič zato, ker delež etnično homogenih držav ni velik, kar pomeni, da je multietničnost ena od temeljnih identitet večine modernih demokratičnih držav. Drugič, etničnost ostaja ena od temeljnih identitet modernega človeka, saj združuje zgodovinske, kulturne in politične vrednote ter ideale. Tretjič, multietničnost je eden od vodilnih trendov globalnega razvoja v kontekstu aktiviranja migracijskih procesov, ki izkorišča praktični in idejni potencial multikulturalizma ter širitve demokratičnih institucij. In tudi tam, kjer se poskuša ohranjati „etnično čistost“, potekajo procesi „prikrite“ multietničnosti, saj kulturni vpliv globalizacije ne pozna meja. Cilj pričujoče študije je tako prepoznati različne možnosti oblikovanja sodobne multietnične države ter predstaviti tiste, ki so v okviru sodobnih procesov najpomembnejše. Prvi tip oblikovanja multietničnosti je vzpostavljanje supraetnične integracije preko iskanja širših ravni identitete (verske identitete, državljanske nacije). Narodi ohranjajo svoje kulturne značilnosti ob izkazani veliki strpnosti do političnih aktivnosti države in ob možnem udejstvovanju v njih. Takšna multietnična država se oblikuje vsled sprememb državnih meja in sprejetja begunske politike. Drugi tip multietničnosti je usmerjen v ohranjanje etnične identitete in določen odpor ali indiferentnost do političnih procesov, pojavi pa se zlasti kot posledica delovnih migracij. Tretji tip multietničnosti je obravnavan znotraj avtoritarnih in totalitarnih sistemov, ki skušajo marginalizirati družbo z oblikovanjem etnično, socialno in politično homogenih družb. Toda etnična identiteta je sčasoma podvržena deformaciji kot enemu od dejavnikov v človekovem družbenem preživetju. Razkritje različnih načinov oblikovanja multietničnosti je lahko osnova za vzpostavljanje različnih tehnologij reševanja problemov medetnične komunikacije. Tak pristop lahko spodbudi sprejemanje ustreznih političnih odločitev in učinkovito izkoriščanje človeških virov.

Ključne besede: polietničnost, migracije, multikulturalnost, demokracija, etnični procesi, državna politika

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