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**ETHNIC PSYCHOLOGICAL FEATURES
OF KAZAKHS LIVING ABROAD**

The migration path of the Kazakh diaspora has affected all aspects of their life: on the way of life, traditions, valuesets. **Brightly this phenomenon is reflected in the language that are actively used.**The essential problem of Kazakhs abroad is the study of the Kazakh language, the preservation of national culture, traditions and the implementation of mother-tongue education, which allowed us to talk about the relevance of the study of ethnic psychological features of Kazakhs living abroad, as the basis for the preservation of national culture. The return of repatriates to their historical homeland is an essential part of the national policy of the Republic of Kazakhstan. One of the problems of national policy is to solve the demographic problem since the current demographic situation in Kazakhstan (for example, population is decreasing, the birth rate is low each year, leave the country representatives of other ethnic groups).

In connection with the above, we have considered the problem of the study of ethnic and universal values of representatives of the Kazakh Diaspora abroad as one of the central problems of preservation and development of the Kazakh national culture, traditions, customs and continuity of generations.

In the study of value orientations there are a significant number of contradictions: scientific potential, social and ethnic psychology, determines the direction of socially significant character of value orientations and the degree of its demand for the current psychological practice; between the declared value orientations system and the level of phenomenological operational and socio-psychological characteristics, conditions of development; between the need for a combination of traditional ethnic values and the availability of opportunities for their development in the socio-cultural environment; development of value orientations of the person by effective models, algorithms and technologies in a particular ethno cultural space and the degree of their development; between social and psychological supports of value system development.

These conflicts cause many difficulties and shortcomings in the study of value orientations of the person in the ethno-cultural space. In particular, the Kazakh Diaspora and require scientific and practical resolution. In this article authors considered to study ethnic psychological nature of the value orientations of the Kazakh diaspora living abroad.

Key words: national culture, traditions, customs, the ethno-cultural space, kazakh diaspora.

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Шет елде тұратын қазақтардың этнопсихологиялық ерекшеліктері

Қазақтан Республикасының қоғамдық және ұлттық қызығулары тұрғысынан шет елде тұратын қазақтардың тарихи және қазіргі жаңа заманауи мәселелерін зерттеуде ұлттық сипатын көрсететін этностық құндылықтарға екіпін жасау аса маңызды мәнділікке ие болады. Сонымен қатар бұл мәселелер шет елде тұратын қазақ өкілдерінің ұлттық және этностық айрықша ерекшеліктерімен байланысты болып табылады. Қазақ диаспорасының миграциялық жолы олардың өмірлерінің барлық аспектілерін қамтыды: салт дәстүрлер, құндылықтар. Бұл құбылыстар тіл мәселесінде қатты білінеді, өте белсенді қолданылатын көптеген тілдік жүйелермен астасып кетеді. Шет елде тұратын қазақтардың негізгі мәселесі қазақ тілін үйрену, ұлттық мәдениетті, салт дәстүрлерді сақтау және білім алуды өзінің ана тілінде жүзеге асыру сұрақтары аясында шет елде тұратын қазақтардың құндылықтарға бағдарлануын зерттеудің маңыздылығын көрсетеді. Оралмандардың өздерінің тарихи отандарына оралуы және шет елде тұратын қазақ диаспора өкілдерімен тығыз байланыс орнату сұрақтары Қазақстан Республикасының ұлттық саясатының бөлінбес бөлігін құрап отыр. Ұлттық саясаттың мәселелерінің бірі демографиялық сұрақты шешу. Жоғарыда талданған жағдайларға орай, біздер ұрпақтардың сабақтастығын, салт дәстүрлерді, ұлттық қазақ мәдениетін дамыту мен сақтаудың негізгі бір мәселесі этностық құндылықтарды зерттеумен байланыстырамыз. Құндылықтарға бағдарлануды зерттеуде бұл күндері көптеген мәселелерді көруге болады: әлеуметтік және этностық психологияда құндылықтарға бағдарлану сипатының негізгі бір сұрақтарының бірі құндылықтарға бағдарланудың әлеуметтік мәнді бағытын анықтайтын ғылыми потенциал; фонологиялық оперативті деңгейдегі құндылықтарға бағдарлану жүйесі және әлеуметтік-психологиялық сипаттамалар, дамудың шарттары мен факторлары; дәстүрлі этностық құндылықтар, әлеуметтік-мәдени ортада олардың даму мүмкіндіктері; тұлғаның нақты бір этномәдени кеңістікте құндылықтарға бағдарлануының дамуы және олардың даму дәрежесі; тұлғаның құндылықтарға бағдарлануының дамуына әлеуметтік-психологиялық қолдау беру және оларды ұйымдастыру деңгейі. Осы конфликтілер көптеген қиындықтар тудырады және этномәдени кеңістікте, соның ішінде қазақ диаспорасының құндылықтарға бағдарлануын зерттеудің жеткіліксіздігі ғылыми және практикалық шешімді талап етеді. Осы жағдайлар әлеуметтік және этностық психологияда психологиялық зерттеулерді қажетсінеді және тұлғаның құндылықтарға бағдарлануының туындау заңдарын жан-жақты талдауды және олардың дамуының әлеуметтік-психологиялық факторларын табуы талап етеді.

Түйін сөздер: дәстүрлер, салттар, құндылықтар, этномәдени кеңістік, қазақ диаспорасы.

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Этнопсихологические особенности казахов, проживающих за рубежом

Обращение к этнической стороне ценностей, которые отражают национальный характер новых общественных отношений и отношений казахского народа, изучение исторических и современных проблем, проживающей за рубежом казахской диаспоры, имеют важное значение с точки зрения национального и общественного интересов Республики Казахстан. В то же время данная проблема тесно связана с этнической и национальной уникальностью представителей

казахской диаспоры, проживающих за рубежом. Путь миграции казахской диаспоры затронул все аспекты их жизни: традиции, обычаи, ценности. Ярко это явление находит свое отражение в языке, в котором переплетается множество активно используемых систем языка. Основной проблемой казахов за рубежом является изучение казахского языка, сохранение национальной культуры, народных обычаев, традиций и получение образования на родном языке, что позволило нам говорить об актуальности изучения ценностных ориентаций казахов, живущих за рубежом. Возвращение оралманов на историческую родину и установление тесных связей с представителями казахской диаспоры за рубежом являются неотъемлемой частью национальной политики Республики Казахстан. В связи с вышеизложенным, мы рассмотрели проблему изучения этнических ценностей представителей казахской диаспоры за рубежом в качестве одной из центральных проблем сохранения и развития национальной казахской культуры, традиций, обычаев и преемственность поколений. При изучении ценностных ориентаций сегодня существует значительное количество проблем: научный потенциал, который прежде всего определяет направление социально значимых исследований характера ценностных ориентаций в социальной и этнической психологии; система ценностных ориентаций на уровне феноменологических оперативных и социально-психологических характеристик, факторов, условий развития; традиционные этнические ценности и возможности их развития в социально-культурной среде; развитие ценностных ориентаций личности в конкретном этнокультурном пространстве и их степень развития; социально-психологическая поддержка развития ценностных ориентаций личности и уровень ее фактической организации. Эти конфликты вызывают много трудностей и недостатков в исследовании ценностных ориентаций личности в этнокультурном пространстве, в частности, казахской диаспоры и требуют научного и практического решения. Это требует психологических исследований в социальной и этнической психологии, всестороннего анализа законов проявления и функционирования ценностных ориентаций личности, а также выявления социально-психологических факторов их развития.

Ключевые слова: традиции, обычаи, ценности, этнокультурное пространство, казахская диаспора.

Introduction

Considering the value orientation ethnophors (individual carrier of a certain ethnic culture and national psyche, the representative of the ethnic group), it is impossible to get around the problem of the ethnic group and its ethno-cultural characteristics, socialization, national mentality, ethnic identification, etc.

The relevance of the study of these problems is growing rapidly in the Republic of Kazakhstan. The analysis shows that a more studied are valuable orientations of the person lying in the plane of the perspective of different age groups, group cohesion, conflict, aggression, professionally significant qualities.

Less studied the system of value orientations of representatives of ethnic groups and, in particular, the Kazakh ethnic group, living abroad, is not revealed its structure and system-forming factor, not represented by their substantial components, determinants. Until now, in psychology there are practically no conceptual studies on the fundamental shifts in the process of development of valuable orientations of the person in the conditions of crisis of society.

Thus, the study of value orientations – one of the most urgent problems of modern psychological the-

ory and practice. Its relevance is increasing due to the presence of the social order, formed by the end of the beginning of XX-XXI centuries., To identify the mechanisms and factors in the formation of the system of value orientations among representatives of different ethnic groups.

Kazakh people, and in particular representatives of the Kazakh diaspora living abroad, is currently going through a period of adaptation to the new socio-cultural and socio-economic system, affecting many aspects of the way of life and traditional values. There is a profound contradiction between the need for preservation of ethnic identity, ethnic mentality and the need to adapt to new conditions, to learn a new culture.

Social and psychological needs of the practice, on the one hand, and the need for the conceptualization of known and new results of empirical and theoretical research in this field, on the other hand, determine the relevance of the development of important scientific and practical problems.

This allows us to formulate a scientific problem of the study, which consists in the contradiction between the need to preserve the Kazakh culture, formation of national consciousness among foreign Kazakhs and the insufficient development of scientific representations about the features of valuable orientations, structure, determinants of functioning

and development of valuable orientations of Kazakhs living abroad, for the formation and maintenance in their national consciousness and national identity.

The essential problem of Kazakhs abroad is the study of the Kazakh language, the preservation of national culture, folk customs, traditions and the implementation of mother-tongue education, which allowed us to talk about the relevance of the study of value orientations of Kazakhs living abroad, as the basis for the preservation of national culture (Doshzanov, 2006).

At the present stage of development of the Kazakh diaspora is characterized by two processes: the preservation of ethnic identity or repatriation to Kazakhstan. The process of preservation of ethnic identity among the Kazakh Diaspora is characterized by several criteria: availability and at what stage of development are in the Kazakh community: marriage and the family, society, ethnic, and language schools.

Another feature typical of the Kazakh communities abroad, mainly to 1991. Was the lack of association of organizations and devices Kazakh companies, which can be explained, firstly, their small number, which led, secondly, to the entry of the Kazakhs in the association and ethnic organization of Turkish associations (Rakisheva, 2005).

The situation changed after the proclamation of the sovereignty and independence of the Republic of Kazakhstan, which was the starting point for the establishment of Kazakh companies in different countries, who are currently trying to meet more often, to organize joint cultural and sports events, in what appears strategy of the Kazakh Diaspora – to preserve ethnic identity.

Kazakh Diaspora is formed of three output states or former residence: Kazakhstan, Turkey and China, and then continue to spread around the world. For Kazakhs, living in different countries of the world: Kazakh, exit the country and language of the host country language (Koshanov, Nysanbaev, 2005).

The use of the Kazakh language the second and third generations of Kazakh Diaspora poor. Therefore, the older generation has initiated the organization of schools for teaching Kazakh language and culture among the younger generation. Among the schools established in foreign countries to study the Kazakh language should be noted Kazakh society in Turkey, the UK, the lack thereof in France, the USA, etc. Moreover, the language problem associated with three different alphabets: Cyrillic, Latin and Arabic script.

The Kazakh diaspora older generation are not welcome interethnic marriages. More or less calm

Kazakhs refer only to marriages with representatives of the Turkic peoples, because of family roots origin, which, in turn, lead to the highest compatibility and durability in a marriage (Argynbaev, 1975).

An entirely different view is held by representatives of the Kazakh Diaspora of the young – the second and third generations in the 1990s. living in Western European countries where ethnic and religious motives are not so important for elders. Especially interethnic marriages famous Kazakh Diaspora in France, which has the largest number of them (Mahin, 2000).

The representatives of the Kazakh Diaspora in the UK prefer to mono-ethnic marriage and they are characterized bringing their families in their country of residence. Therefore, it is important for them not to lose the ethnic roots and attach their children to the study of the Kazakh language and traditions of Kazakh people.

Objective: To investigate the versatility of value orientations of the titular ethnos of Kazakhstan and representatives of foreign Kazakh diaspora in identifying features of the structure of value orientations of the Kazakh ethnos living in Kazakhstan and abroad (Germany and China), to create the conditions of formation of ethnic identity, ethnic identity and continuity of Kazakh national culture both in Asia and Europe.

The main hypothesis of the study: value orientation of the Kazakh people in the cultural system of connections and relationships are based on a system-component that defines the conditions of their development, orientation, nature of activity of the individual and ensure the integrity and unity of the Kazakh ethnic group.

Materials and methods

Socio-psychological patterns value orientations of representatives of the Kazakh Diaspora, their essential features are manifested through a system of stable features and significant interactions expressing stable orientations that define the direction and nature of changes throughout the system of value orientations and dynamic components that determine the activity of the subject.

In solving research problems used a wide range of specific methods of collecting factual material and its processing. The reliability of the results and conclusions of the study was provided by using reliable and proven in psychology research methods, mutual testing of the results obtained by different methods, and the use of methods of mathematical

statistics, content analysis revealed the facts and laws of theoretical analysis.

As specific psycho-diagnostic techniques were used: method of Schwartz (evaluative questionnaire (CO) Schwartz), modification techniques Kuhn «Who am I?», An adapted version of the questionnaire T. Schnell and P. Becker «Leba – life values and meanings» (author's adaptation in the Kazakh language), methods of observation and analysis of statistical data in the Republic of Kazakhstan and abroad; mathematical and statistical methods of data processing. In the mathematical treatment of experimental data used comparative method Mann-Whitney Kruskalla – Wallis and Student and factor analysis.

Scientific problem solved in the course of the study, which is to define the system of value orientations of the Kazakh diaspora living abroad, and the identifying constant backbone element -orientations, which determines the ethnic identity of values in times of socio-cultural, socio-economic crises, processes of assimilation and accommodation, which provides integrity and unity of the Kazakh ethnic group and sets its direction of development.

The significance of the study is to solve the scientific problem to study nature, characteristics and mechanisms of development of valuable orientations of the Kazakh people and the development of principles for the development and operation of value orientations of the Kazakh Diaspora abroad and change of the system of value orientations of representatives of the Kazakh diaspora living abroad.

The study of ethno-psychological features of valuable orientations of Kazakhs living abroad, the development of the structure of the value orientations of the Kazakh ethnic group constitute the scientific and psychological basis for future developments and conservation ethnoorientations, make optimal decisions on sensitive issues of cultural, spiritual, economic and political co-existence and dynamic development of the Kazakh people in the modern period.

As the subjects involved were selected on a representative sample of the representatives of the Kazakh people living in Kazakhstan and abroad. The study involved subjects aged from 20 to 60 years. The average age of the subjects 42,5 months. 103 subjects represent a sample of the titular ethnos of Kazakhstan, 54 subjects have made a selection of Kazakhs living in China, and 61 of the test sample was representatives of the Kazakh diaspora living in Germany.

Just study involved 218 representatives of Kazakh ethnos. Also we studied the features of

valuable orientations and structure of the Germans settlers, previously lived in Kazakhstan, and the Germans living in Kazakhstan. 55 subjects have made a selection of the Germans living in Kazakhstan, and 52 subjects have made a selection of German immigrants, previously residing in Kazakhstan.

In addition, the studied age, gender specificity of value orientations of the titular ethnos of Kazakhstan and Kazakhs living abroad. The sample of our study were the representatives of the Kazakh Diaspora living abroad (China and Germany) and representatives of the titular nation of Kazakhstan, living in Almaty and Shymkent, in the study sample included German settlers, who had previously lived in Kazakhstan, and the Germans living in Kazakhstan .

Results and discussion

Valuable orientations of representatives of the Kazakh ethnic group are qualitative and quantitative differences which are not accidental and due to the peculiarities of the ethnic culture and social experience of the respondents.

Value orientation of the Kazakh people in the cultural ties and relations system are based on a system-ethno values component that defines the conditions of their development, orientation, nature of activity of the individual and ensure the integrity and unity of the ethnic group: the most important characteristics of the structure of valuable sphere of the titular ethnos of Kazakhstan are: competence, commitment , organization that demonstrates the importance of achieving social success, success in work for the Kazakh ethnos.

In the structure of valuable sphere of the titular nation of Kazakhstan as significant values, associated with the adherence to the principles and traditional equality and freedom. These value orientations reveal themselves also in the ability to persevere with simultaneous orientation on a desire to be helpful to others, to act for others.

The essence of value orientations manifested through individual personal, group and human structures and processes of regulation of relations, attitudes, behaviors and actions of subjects in order to achieve its objectives and the joint impact of the relevant mental and socio-psychological structure.

If you change the socio-cultural and socio-economic conditions and situations that give rise to a shift of value orientations, have persisted core values, and this is due to the prevalence of human values over ethnic values: for German settlers,

previously lived in Kazakhstan, more important sense of community and well-being, which manifests itself in value human friendship and intimacy, to find meaning in pleasure, romance and intimacy, in pleasure, in unison and harmony with each other and compared with Germans living in Kazakhstan.

The Germans-migrants are characterized by the most pronounced national identity than with Germans living in Kazakhstan, and representatives of the titular nation of Kazakhstan. For the title of Kazakhstan ethnos and the Germans-migrants tend to find more meaning in self-realization, the manner and sense of community and well-being in comparison with Germans living in Kazakhstan.

The tendency to adapt the Kazakh Diaspora in the new socio-cultural environment are socio-psychological mechanisms of assimilation, accommodation and transformation of cultural values of the ethnic group in the individual and personal values.

The process of the Kazakh ethnos productive adaptation to changing socio-historical situation involves balancing the processes of assimilation of new cultural norms and rules, and the accommodation of the proposed system of value orientations in accordance with the established traditional system of ethical values. In the case of equilibrium processes of assimilation and accommodation arises and develops a new system of value orientations.

In general value orientation representatives of the Kazakh ethnic group, depending on the demographic and territorial characteristics of the respondents to the Kazakh titular ethnos of Kazakhstan, regardless of age preferred guiding principles in life are the safety of family, close friends and authority.

The least important is the value for money – gentleness. Most of the values that are important and are a guiding principle for the Kazakh adolescence, characterized by also Kazakhs adulthood. For the youthful age of Kazakh internal conflict in the area between the value and significance of the values expressed its availability for such a value orientation as an active, active life.

Subjects of mature age is not revealed internal conflicts on any of the value orientations separately, but at the same time revealed the internal conflict as a whole between the availability and value of all indicators, considered together. National identity is not sufficiently formed as the Kazakhs adolescence and in adulthood Kazakhs. The role of ethnic groups living in their ethnic territory on the value orientation. The Germans living in Kazakhstan, in the value field of competence and success play a greater role than following and

maintaining traditions compared to the titular ethnos of Kazakhstan and German settlers.

The Germans-migrants are characterized by the most pronounced national identity than with Germans living in Kazakhstan, and representatives of the titular nation of Kazakhstan. For the title of Kazakhstan ethnos and the Germans-migrants tend to find more meaning in self-realization, the manner and sense of community and well-being in comparison with Germans living in Kazakhstan.

Trying to save the ethnic identity can clearly be seen in family relations representatives of the Kazakh Diaspora. The Kazakhs living in Western Europe and North America is dominated by simple (the nuclear) a small family consisting of a married couple and their children, which is a consequence of the reasons why the Kazakhs immigrated to these countries.

In Turkey and Eastern countries Kazakhs prefer to live complex (not separated) families, where the parents are living with unmarried (unmarried) children and do not stand out from the parental family married sons, daughters-and grandchildren.

The Kazakh diaspora older generation are not welcome interethnic marriages. More or less calm Kazakhs refer only to marriages with representatives of the Turkic peoples, because of family roots origin, which, in turn, lead to the highest compatibility and durability in a marriage [6].

Such ethno differentiating role, manifested in family and marital relations, plays a self-consciousness, which gives the Kazakhs the opportunity to try to isolate themselves from other ethnic groups in the non-indigenous environment and to emphasize the connection or affiliation with Kazakh ethnos. I think that another important reason for not greeting intermarriage is a religious factor, strongly developed among foreign Kazakhs.

The most important element of the social environment is the ethnic culture, folding under the influence of historical development of ethnos and ensuring the preservation of the ethnic mentality of an ethnic nature. And ethnicity, and social character are the functional role as an expression of personality traits, manifested in its social behavior, that is, in behavior, in which the individual is merged with the social community.

Conclusion

Awareness of ethnicity, ethnic attitudes, ethnic perceptions, habits, standards of conduct as the constituent elements of ordinary consciousness form a national identity in the narrow sense of

the word. The self-consciousness of the nation includes: ethnic group consciousness and attitudes towards other ethnic groups, commitment to national values.

The variables of ethnic identity (Aboriginal culture orientation and others.) Are included in the structure of the consciousness of every person. In the development of the individual structural units of consciousness are filled with content, due to the historical development of social relations, values, conditions for inter-ethnic relations.

On the ethnic identity of people focused on the value of traditional culture, of course, can not affect the new values of modern civilization. This effect of different values of the individual affects the system, and in particular to a system ethnic values. In some cases, ethnic identity and ethnic identity is not so much transformed, as are destroyed, leading to a blurring of the ethnic identity of the person and a complete loss of connection with traditional culture. It was found that other elements in the structure of ethnic consciousness is a kind of foundation that unites people in certain ethnic communities: awareness of unity and common historical destiny,

the historical territory – ethnic homeland, a common culture, ethnic mentality, and finally, especially the psychology of ethnic education.

Thus, ethnic identity is part of the identity of each individual, is an internal determinant of value orientations, its content due to the nature of the ethnic community, ethnic identity has a social nature, that is based on external determinants – on the material and spiritual culture, language and religion. Theoretical and practical analysis conducted in the study suggests that the problem of preservation and enrichment of ethical values representatives of the Kazakh diaspora living both abroad and in Kazakhstan, currently is extremely relevant, but at the moment is not enough developed.

The study attempted to determine the factors of conservation and enrichment of valuable orientations of representatives of the Kazakh diaspora living abroad, to analyze the role of social experience in the process of acculturation and assimilation. In general, the obtained results indicate a high stability orientations with respect to changes in the cultural-historical situation and their leading role in ensuring the adaptation of the person.

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