

The Study of Axiological Orientations of Kazakh Diaspora, Living Abroad

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ABSTRACT

Considers the lines of development for ethnic-national values as the driving force of the Kazakh nation's multiethnic society, characterizes ethnic and national value orientations inherent in the representatives of the Kazakh nation based on a comparison of value orientations of Kazakh living in Kazakhstan and abroad, determines the dominating value orientations that are the basis for the identification of the representatives of the Kazakh nation. The research determines the content, character, and efficiency of ethnic-national values, which significantly depend on the formation conditions of the multiethnic society. The results of the conducted factor analysis allow concluding that the value structure of Kazakhstan's main ethnic group and that of foreign Kazakhs is multifaceted and has certain similarities and differences. Foreign Kazakhs' values focus to the search for meaning in religion, faith, destiny, and spirituality; alongside this, foreign Kazakhs value the sense of community and wellbeing, which reflects their collective values and manifests in the balance and harmony with themselves and other people. The Kazakhs who live in Kazakhstan are characterized by individual values, what allows determines the most important value what for their his family and financial status, while collective and social values, in this case, are of secondary importance.

KEYWORDS

Ethnic-national relations, multiethnic society, development, culture, value orientation

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Introduction

The analysis of correlation between the ethnic group, society and nation is one of the most challenging problems of political sciences, ethnology and philosophy. At present, there is a lack of distinct ethnic and political bases for the national idea of Kazakhstan. The political problems of the post-Soviet

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countries do not facilitate the unification of the Kazakh nation, on the contrary – they divided it into separate post-Soviet political and cultural segments. At the same time, the society actively discusses the ethnic and political basis of the Kazakh nation, while losing sight of such a type of nation as the “ethnic-political nation”.

Changes in the characteristics of the society are based on a “bundle” of processes of changes in massive intertwined social practices. These processes affect the transformation of public institutions, the change of the social structure, and the dynamics of the human potential. At that, the main and direct factor of changes in everyday public practices, which ultimately transforms institutions, is the activity of the middle, basic, and lower strata of society, which constitute its majority, rather than the elite and upper class.

A.P. Okladnikov (1973) presents the development of society as an interaction of ethnic groups and a certain relation between them. In the opinion of the authors of this paper, such an idea of the multiethnic society is fundamental for the analysis of the driving forces of its development. However, is it appropriate to consider ethnic-national relations outside the territories where they are formed, and take place? For example, is it appropriate to consider value orientations of a Kazakh diaspora in terms of its difference from the value system of Kazakhs who live in Kazakhstan? Does the difference in the value system of the abovementioned groups affect the formation of the Kazakh nation? Should the Kazakh nation be considered only within the context of Kazakhstan’s population, or do foreign Kazakhs influence the formation and development of the Kazakh nation and ethnos?

Literature Review

A. Smith (2004) stated that although there is “a huge historical equivalence” between an ethnos and a nation, these concepts are different. For example, individuals or groups that are part of this or that ethnic group do not have to live in “their” territory (homeland), while their culture does not have to relate to their citizenship, i.e. to be shared by all members. Members of an ethnic group often lack a common division of labor, a single economy, legal rights and responsibilities, since they live in different state and political systems. On the other hand, for their identification, nations do not require such signs and consanguinity, common language and cultural-economic type, as well as other signs that are necessary for identifying an ethnic community (Smith, 2004).

The most widespread Western interpretation of a nation is that of an ethnic nation (Calhoun, 2006) and a political nation (Breuilly, 2006). In Kazakh political sciences, a nation is interpreted as “a type of ethnic group, a socioeconomic and spiritual community of people with a certain psychology and consciousness, whose emergence is historical, and who have a consistent set of essential characteristics” (Alekseyeva, 2000). Such characteristics include: cultural-psychological peculiarities of people, united by a common destiny, as well as the language, customs, culture, religion, political and non-political institutions, history, with which they identify themselves, and the territory, which form a respective mode of being.

It is obvious that the nation is too complex a concept to be confined to the Procrustean bed of any specific definition, since a number of other features exist,

apart from the abovementioned ones (Kuznetsova, 2010). They add special meaning to this social phenomenon.

If a “main ethnic group” does not exist, nations are formed on a political basis, and are developed as political nations. For example, there is no “main ethnic group” in the USA, Austria, the UK, Mexico, etc. – these countries’ societies are multiethnic, wherein each ethnic people voluntarily and consciously can dissolve in the general population, distinguishing itself culturally, rather than politically, which determines the formation of a “single political nation” in these countries.

Aim of the Study

Aim of the Study is to characterize the ethnic and national value orientations inherent in the representatives of the Kazakh nation based on a comparison of value orientations of Kazakh living in Kazakhstan and abroad, determines the dominating value orientations that are the basis for the identification of the representatives of the Kazakh nation and value orientations that characterize foreign Kazakhs, which depend significantly on the standards of living, and complement and develop the modern Kazakh nation as a multiethnic society.

Research questions

- showing, by the example of specific empiric researches, that the common views on general national problems unite people in their shared acknowledgement of themselves as part of a specific nation;
- determine the content, character, and efficiency of ethnic-national relations, which considerably depend on the conditions of formation of Kazakhstan’s multiethnic society.

The practical value of this paper consists in the formation of basic prerequisites and criteria for assessing the influence of various territorially divided groups of one nation on the formation of a single nation, which may be useful for political scientists and sociologists, who specialize in studying the development of multiethnic societies.

The contribution of this research to the world science consists in the actualization and attempt at a theoretical description of the important problem of correlating the influence of value orientations of different groups within one nation (living in their native country and abroad) regardless of the dominating ethnic group¹⁻². This implies that the Kazakhs, who live in Kazakhstan and consider themselves Kazakhs in terms of their belonging to the Kazakh nation, rather than in terms of their national origin, are compared to foreign Kazakhs, who also relate themselves to the Kazakh nation, rather than the Kazakhs, who live within a Kazakh diaspora, but relate themselves to the nation of their new place of residence, and already adapted to the new social environment.

Methods

In order to study the value orientation of Kazakhs, who live abroad, the authors developed a comprehensive psych diagnostic package (Fine, 2012; Howarth et al., 2013) of methods that will allow examining the similarities and differences in the value orientations of Kazakhstan’s main ethnic group and

members of Kazakh diasporas, who live abroad. This research applied the following methods:

- 1) S. Schwarz's method or Schwarz's value questionnaire (2001);
- 2) M. Rokeach's (1973) method of value orientation studies;
- 3) Ye.B. Fantalova's (2002) method of value orientation system diagnosis, modified by L.S. Kolmogorova and D.V. Kashirsky (2002);
- 4) Kuhn's "Who am I" test, "LeBe – Life Values and Meanings" adapted questionnaire by T. Schnell & P. Becker (2007).

S. Schwarz's method is used in this paper to study the change of values in groups (cultures) that is caused by changes in the society, and changes for a person, due to problems in life. Schwarz's questionnaire is based on the theory that all values are divided into social and individual ones. Schwarz's model describes the twelve main human values: pleasure, achievement, social power, self-determination, stimulation, limiting conformism, support of traditions, sociality, safety, maturity, social culture, and spirituality (Schwarz, 1992). S. Schwarz understood values as "cognized" needs that directly depend on culture, environment, and mentality of a specific society.

When developing his questionnaire, S. Schwarz used M. Rokeach' (1973) smethod, but modified, expanded, and improved its conceptual basis. This method is currently the most widespread one for studying values that is based on a direct ranking of the values list. M. Rokeach (1971) Distinguishes two classes of values: terminal – the belief that the end purpose of individual being exists for its pursuance, and instrumental – the belief that a certain mode of action or personal attribute is preferable in any given situation. This division conforms to the traditional categorization into target values and means values (Burlachuk, 2006). The respondent is given two lists of values (18 values per list). The respondent then assigns a rank to each value on the list.

Ye.B. Fantalova's (2002) method for diagnosing value orientation systems, modified by L.S. Kolmogorova and D.V. Kashirsky, studies the system of value orientations and personal inner conflicts. This method is based on a multidimensional scaling method – paired comparison. The respondent is given a list of spheres of life, which he then compares in pairs, first in terms of their importance, then in terms of their availability (Fantalova, Kolmogorova & Kashirsky, 2002).

The modified Kuhn's method interpreted the rank of the answer to the "Who am I?" question that signified the belonging to a Kazakh diaspora (Schnell, 2006).

T. Schnell's and P. Becker's (2006) "LeBe" questionnaire, which is aimed at diagnosing life values and meanings, is based on the interdisciplinary development theory that proceeds from the personal importance of existential thoughts, experiences, and actions. People of different social, cultural, and religious backgrounds were polled. The theoretical base is the hierarchal construct of life values, which are manifested in thoughts, feelings, and actions as a realized meaning and main value. The questionnaire includes 26 main scales that measure life values. All of them can be divided into four main dimensions: self-transcendence, self-development, order, and general wellbeing. The fifth dimension, which is considered independent of life values, and which

provides information on the perceived meaning of life, is responsible for cognition and the existential crisis (Schnell & Becker, 2006).

Respondents aged 20 to 60 participated in the research. The average respondent age was 42 years and 5 months. 103 respondents are from the main ethnic group of Kazakhstan, 54 respondents are from Kazakhs, who live in China, and 61 respondents are from Kazakhs, who live in Germany. Overall, 218 members of the Kazakh ethnic group participated in the research. The experimental group consisted of members of Kazakh diasporas, who live abroad (115 people); the control group consisted of members of the main ethnic group of Kazakhstan (103 people). 121 women and 97 men participated in the research. An approximately even correlation of men and women is observed in each of the research's selections (Schwartz et al., 2001).

Data, Analysis, and Results

It is worth noting that the content, character, and efficiency of ethnic-national values, which significantly depend on the formation conditions of the multiethnic society. The driving force of interethnic and interregional relations consists in the transfer of the character of interethnic and interregional relations into a system of different relations – social, production, and interpersonal relations of a multiethnic society. The peculiarity of social relations consists in the fact that they are complex, since individuals and certain groups of individuals act as bearers and subjects of the entire set of public relations. Ultimately, this forms an objective factor of ethnic or regional groups, and the formation of corporate ties (diaspora, minority, community) within such groups. Relations between diasporas, other ethnic and regional groups, and their members do not have common trends and develop differently.

When forming the factual framework of the study of value orientations as the driving force of development in a multiethnic society, the research referred to foreign experience of studying the behavior of diasporas of concrete nations in certain conditions of a new country of residence, which often differs from the behavior of the representatives of this nation in their native country. The experience of the Jewish diaspora is of interest. This diaspora managed to preserve its identity for centuries, while developing in various countries and not having a state of its own. There is a stable stereotypical image of Israeli migrants: young individualists, who put their personal and professional self-fulfillment before the interests of the country and the society they live in and ignore the objectives of national security (Gold, 20012).

J.S. Woocher (1986) stresses that the Jewish community in the USA developed a certain set of values, myths, and rites that legalize its activity. J.S. Woocher notes that the value orientations of Jews in the USA and Western Europe are based on several core principles: the taken-for-granted unity of the Jewish nation; mutual responsibility of all Jews for each other; survival of the Jews under various threats; the central role of Israel for American Jews; the upholding of Jewish traditions; extensive charity and social justice; the necessity of recognition as a American. Many foreign researchers emphasize the importance of upholding traditions to support the Jewish identity in the diaspora. This upholding – albeit of a certain arbitrary “set” of instruction – is actually common among Jews abroad, even secular Jews.



Therefore, when investigating the development of the Kazakh nation, it is necessary to emphasize the importance of not only the political, cultural, social, economic, and other trends in Kazakhstan, but also that of the sociocultural influence of residents of other countries, who identify themselves as Kazakhs.

Thus, the authors of this paper agree with Yu.V. Arutyunyan's conclusion (Arutyunyan, 1998) that the course of relations that were preconditioned by history and the geopolitical location developed differently, which resulted in the relations' being different and finding different reflection in the memory of the people. Different people often evaluate the same events differently. The thesis that is suggested as an axiom while considering the driving forces for the development of Kazakhstan's multiethnic society is the one regarding the interdependence and interaction of ethnic-national and interregional relations. Considering this interdependence, which is especially apparent in the political field of the country, which is a multiethnic formation, it is expedient, in the authors' opinion, to develop the thesis regarding the physical, social, and political space. Various interpretations of this thesis were suggested by P. Sorokin (1992) and P. Bourdieu (1993), which demonstrated the narrowness of existing opinions of the political field.

Hence, based on these statements, it is possible to conclude that it is too early to talk about a simple and relatively reliable "one people – one nation" model, like the American one, being created in the establishment of ethnic-national and regional relations during the formation of Kazakhstan as an independent state with respective economic, political, and ethnic-cultural peculiarities. It is also too early to rule out the interconnected ethnic and regional factors and relations, which are established and implemented at the level of political and electoral practices. General national priorities, the supremacy of which is described by researches of electoral behavior and its motivation (Pierre Bourdieu, Dominique Colas and others), under the conditions of a transitive society, can only be viewed as a desired prospect, although most Kazakhs would like to see the actual supremacy of these priorities.

According to the World Kazakh Association, the size of the Kazakh diaspora in foreign countries is underestimated for various reasons. According to this organization, 2 million Kazakhs wish to return to Kazakhstan, but find it impossible, firstly, due to the lack of a specific scientific-economic program to support this endeavor (Karandashev & Schwartz, 2004).

In terms of the study, the authors will consider the diagnostics of the value-based views, based upon each method in the experimental and control group, and compare the obtained results with regard to the following statistic criteria: the U-criterion elaborated by Mann-Whitney and T-criterion elaborated by Student for independent samples (Yermolaev, 2003).

Table 1. The results of statistical analysis according to the U-criterion by Mann-Whitney pursuant to the questionnaire form by S. Schwartz (1992)

Parameters	1Sch	2Sch	3Sch	4Sch	5Sch	6Sch	7Sch	8Sch	9Sch	10Sch	11Sch	12Sch
U - criteria	4043	4557	4173	4529	4308	4089	4415	4507	4030	4140	3772	4254

P ,18 ,94 ,31 ,88 ,49 ,22 ,67 ,84 ,17 ,27 ,05 ,41

As shown by Table 2, the experimental and control groups differ from each other by only one criterion, to be more exact, by the “Social culture” criterion. The qualitative analysis of variables, included into this parameter, shows that the differences between the main ethnic group of Kazakhstan and Kazakhs, who live abroad, relate to such variables as debt avoidance, the feeling of unity with nature, indifference to mundane troubles, acceptance of one’s own life, avoidance of extreme feelings and actions, modesty, simplicity and nature protection. According to the analysis of the middle-range table, this criterion as regards foreign Kazakhs is less vivid as compared with the main ethnic group of Kazakhstan. The presence of only one statistic difference according to the methodology introduced by S. Schwartz (1992) implies similarity of general human values as regards Kazakhs, living in Kazakhstan and abroad. Next comes the comparison of diagnostic results according to the methodology elaborated by Yu.B. Fantalova, 2002.

Table 2. The results of statistical analysis according to the U-criterion of Mann-Whitney carried out pursuant to the method elaborated by Ye.B. Fantalova

Asympt. value	U - criterion	Criterion
,13	3807	f1
,78	4288	f2
,37	4045	f3
,21	3908	f4
,09	3728	f5
,69	4244	f6
,63	4214	f7
,5	4137	f8
,37	4055	f9
,04	3642	f10
,29	4037	f11
,6	4193	f12
,02	3503	R

Table 3 shows the differences as regards such criteria as “Freedom as independence in behavior and actions” and “Divergences between Value and accessibility” between the tested experimental and control groups. According to the analysis of the middle-range table as regards foreign Kazakhs, these criteria are more vivid as compared with the main ethnic group of Kazakhstan. This probably means that the foreign Kazakhs appreciate freedom as independence in behavior and actions much higher in comparison with the main ethnic group of Kazakhstan, feeling bigger discordance between values and their accessibility. The table below shows the analysis of results according to the method elaborated by Kuhn and the LeBe questionnaire (Schnell & Becker, 2006).



Table 3. The results of statistical analysis according to the U-criteria by Mann-Whitney, the method by Kuhn and the LeBe questionnaire.

DV	U - criterion	Criterion
,006	3623	NT
,001	3170	T
,001	2751	VT
,021	3532	HT
,029	3578	SR
,001	3153	O
,001	2918	M
,001	3134	P
,001	2974	C
,065	3716	PL
,003	3283	L
,015	3480	GH
,004	3302	LA
,001	2449	H

Notice: NT - nationality, T - transcendence, VT - vertical transcendence, HT - horizontal transcendence, SR - self-realization, O - order, FC - feeling of commonness and well-being, M - morale, P - prudence, C - cooperation, PL - pleasure, L - love, GH - good health, Cr - care, LA - life awareness, H - harmony, DV - divergence.

Table 4. The results of statistical analysis according to the U-criterion by Mann-Whitney carried out using the method by Kuhn and the LeBe questionnaire.

P	U - criterion	criterion
,001	2884	SF
,003	3250	SC
,961	4433	SA
,001	2946	ER
,047	3659	IN
,006	3354	SK
,63	4260	H
,082	3756	GF
,001	2962	S
,049	3666	C
,004	3296	I
,021	3526	P
,068	3722	D
,065	3715	R
,02	3521	F
,001	3110	KN
,421	4131	CR
,442	4145	TR
,001	2679	PR

Notice: SF - sense fullness, SC - sense crisis, SA - social activity, ER - the expressed religiousness, IN - interconnection with nature, SK - self-knowledge, H - health, GF - generative feature, S - Spirituality, C - challenge, I - individualism, P - power, D - development, R - the result, F - freedom, KN - knowledge, CR - creativity, TR - tradition, PR - pragmatism.

The table 4 show that the LeBe questionnaire and the method by Kuhn revealed many differences in values and value-based senses between the experimental and control groups. These differences are largely related to the parameters of the LeBe method. There were no statistical differences within only 8 parameters among 34. The foreign Kazakhs giving answers to the question “Who am I?” much rarely called themselves Kazakhs as compared with Kazakhs, living in Kazakhstan, or the range of their answers was substantially higher in comparison with the range of the same answer given by the representatives of the main Kazakh ethnic group, living in Kazakhstan.

Table 5. The results of statistical analysis according to the T-criterion, introduced by Student, carried out using the method by M. Rokeach (1973).

Significance	T-criterion	Scale
,02	-2,29	1
,46	-0,75	2
,43	-0,8	3
,15	-1,44	4
,75	-0,32	5
,64	0,47	6
,08	-1,79	7
,76	-0,31	8
,02	2,34	9
,5	-0,67	10
,05	-1,94	11
,37	0,9	12
,74	0,33	13
,59	0,54	14
,05	2,01	15
,03	2,14	16
1	0	17
,03	- 2,19	18

The table 5 shows the revealed statistically meaningful differences as regards the value-based orientations, according to the method introduced by M. Rokeach (1973), between the experimental and control groups, namely related to two terminal values, such as health and freedom, and related to 7 instrumental values, such as accuracy, intolerance to personal and others’ setbacks, responsibility, self-control, range of views, honesty and sensitiveness.

Taking into account the large number of data and variables, the authors decided to apply the factor analysis procedures for the data with a view to reduce their dimension features. In order to carry out the statistic processing related to the factor analysis the package of statistical programs SPSS 21.0 was used.

Rotation in case of 95 variables (12 variables – the method by S. Schwartz (1992), 36 variables – the method by M. Rokeach (1973), 13 variables – the method by Ye.B. Fantalova (2002), 34 variables - by LeBe) on the experimental selection of Kazakhs who live abroad, required 61 iteration, and 130 iterations - on the control group of Kazakhs, living in Kazakhstan.



Table 6a. Factor analysis of the value-based sphere (28 selected factors after rotation) carried out on the foreign Kazakhs selection (the first four factors)

Factors	Parameters	Factor loading
1. Feeling of community and well-being, based on the feeling of harmony, pleasure and self-realization as regards the interest to the growing generation Information capacity - 12.83%	Vertical transcendence	,636
	Self-realization	,883
	Order	,767
	Feeling of community and well-being	,861
	Sense crisis	,599
	Social activity	,550
	Self-knowledge	,665
	Health	,482
	Generative feature	,679
	Individualism	,666
	Power	,503
	Development	,488
	Freedom	,534
	Knowledge	,803
	Creativity	,674
	Tradition	,606
	Pragmatic character	,636
	Morale	,418
	Prudence	,607
	Community	,701
Pleasure	,779	
Love	,682	
Good health	,645	
Care	,732	
Life awareness	,476	
Harmony	,804	
2. Self-development, based upon maturity and stimulation Information capacity - 6.93%	Enjoyment	,410
	Achievement	,800
	Self-determination	,852
	Stimulation	,820
	Conformism	,709
	Tradition	,539
	Sociality	,808
	Security	,794
	Maturity	,828
	Social culture	,609
Spiritually	,622	
3. Feeling of the transcendence interrelated with the feeling of expressed religiousness Information capacity - 4.90%	Transcendence	,811
	Vertical transcendence	,811
	Horizontal transcendence	,571
	Expressed religiousness	,862
	Interaction with nature	,674
Health	,478	
Power	,451	
4. Finding sense in searching the new, in changes and risk	Active, energetic life	-,426
	Cognition	,519

interrelated with belief in	Spirituality	,783
destiny.	Challenge	,678
Information capacity - 3.15%	Development	-,436

Table 6b. Factor analysis of the value-based sphere (27 selected factors after rotation) on the foreign Kazakhs selection (the first three factors)

Factors	Parameters	Factor loading	
1. Self-realization, which implies bigger role of the feeling of community, well-being and individualism.	Horizontal transcendence	,818	
	Self-realization	,934	
	Order	,802	
	Feeling of community and well-being	,898	
	Sense filling	,657	
	Information capacity - 19.53%	Social activity	,487
		Expressed religiousness	,524
		Interrelation with nature	,711
		Self-knowledge	,786
		Health	,607
		Generative feature	,762
		Spirituality	,741
		Challenge	,710
		Individualism	,832
		Power	,813
		Development	,817
		Result	,705
		Freedom	,755
		Knowledge	,718
Creativity		,796	
Tradition		,703	
Pragmatic character		,761	
Morale		,704	
Prudence	,800		
Community	,777		
Enjoyment	,776		
Love	,670		
Good health	,798		
Care	,737		
Life awareness	,792		
Harmony	,780		
2. Self-determination, wheresuccess achievement specifically matters	Enjoyment	,620	
	Achievement	,816	
	Social power	,757	
	Self-determination	,822	
	Stimulation	,679	
Information capacity - 6.64%	Conformism	,694	
	Tradition	,754	
	Sociality	,783	
	Security	,788	
	Maturity	,627	
	Social culture	,662	
	Spiritually	,430	



3. Happy family life and material well-being are more meaningful than active, energetic life and life maturity	Active, energetic life	,710
	Life wisdom	,680
	Beauty of nature and art	,448
	Material well-being	-,496
	Happy family life	-,567
	Rationalism	,454
Information capacity - 3.79%		

The factor analysis resulted in the formation of twenty eight new factors (in case of the experimental group), which all in all explain more that 87.91% of final dispersion, and twenty seven new factors in case of the control group, which explain more than 75.03% of final dispersion, which is a good result. The authors analyzed the first 4 or the first 3 factors respectively, which information capacity exceeded 3.0% in the final dispersion.

Now the obtained results have to be interpreted. During the data analysis the factor loadings, bigger in magnitude than 0.4, were separated. In the course of interpretation the authors specifically selected the biggest factor loading as regards the absolute value is separated.

To summarize the results of the study and innumerate the latent factors, discovered as a result of joint analysis of the following methods: the method of S. Schwartz (1992) (value questionnaire (VQ) by Schwartz), the method of studying the value-based views by M. Rokeach (1973), the method of diagnostics of the value-based views system by Ye.B. Fantalova (2002) modified by L.S. Kolmogorova (2002), D. V. Kashirsky (2002), and the LeBe questionnaire in their significance descending order for the structure of the value-based sphere of Kazakhs, who live in Kazakhstan:

1. Self-realization, which implies bigger role for the feeling of community, well-being and individualism.
2. Self-determination, wheresuccess achievement matters specifically.
3. Happy family life and material life are more significant, than the active energetic life and life maturity.

Thus, the results of factor analysis allow concluding that the structure of the value-based sphere of the main ethnic group of Kazakhstan and foreign Kazakhs is multifaceted and is characterized both by certain similarities and by differences.

The first four value-based views, which represent the most important characteristics of the structure of the value-based sphere of Kazakhs, who live abroad, namely: the feelings of community and well-being, maturity, transcendence, based upon the religiousness, finding sense in searching the new, the risk and belief in one's own destiny, prove that collective and individual values are the prevailing ones, which allow, first of all, to achieve the feeling of community with others.

Foreign Kazakhs are inclined to finding sense in religion, belief, destiny and spirituality. They highly appreciate the possibility of changes, alterations and certain risk in their life that probably made their ancestors move from Kazakhstan to China and Europe. Along with that, foreign Kazakhs highly appreciate the feeling of community and well-being that reflects their collective

values. This is seen, firstly, in finding the sense of balance and harmony with oneself and with others.

The Kazakhs, living in Kazakhstan, are characterized, firstly, by individual value-based views. They are oriented on self-realization and self-determination, in particular, if it comes to the achievement of social success. Family and material well-being are the most important value-based views, while collective and social values in this case play secondary role.

Discussion and Conclusion

Where do social practices that reproduce ethnic-national and regional relations become apparent? In the authors' opinion, this operationalization should be performed by the methodologies of ethno sociology. This is a case of a group of variables, which certainly vary (quantitatively and qualitatively, in time and space), but have a constant qualitative determinacy. These include various stimuli for finding one's place in a multiethnic society (self-identification), factors of forming relations with members of other ethnic groups or regions – external factors, predetermined by the type and state of society, foreign and domestic political situation in the country, the level of development of the political social sphere and such its constituents as the level of general political culture, the state of the political consciousness, the level of development of democracy, etc.

The national feelings and awareness of Kazakhs, who relate themselves to the Kazakh nation, are realized in the national self-consciousness and behavior. In essence, they form the national (ethnic) self-identification. National self-consciousness plays a historic role in the life of any people, including the Kazakhs, and facilitates the development of the national culture, preserves traditions and customs, cultivates national values, arouses the potential and sources of self-development, which serve the progress in all spheres of public life. At that, both Kazakhs, who live in Kazakhstan, and foreign Kazakhs can participate in the formation of the Kazakh national identity. The main condition is the identification of oneself with the Kazakh nation. The Kazakh nation and government have to facilitate the cultural development of all ethnic groups and ethnic minorities that live in the territory of Kazakhstan.

After outlining the general elements of the influence of ethnic-national and regional relations on the development of the multiethnic society, in accordance with the logic and architectonics of the scientific research, it is expedient to elaborate the elements that cause the most controversies and rejections by means of operationalization and conceptualization. These include the mechanisms of influence of the personal and group ethnic-national and regional identity on the formation of the Kazakh nation, as well as ethno-national and regional conflicts, in particular, their models, strategies, and methods of regulation, under the modern civilizational trends.

Implications and Recommendations

Ethnic-national and regional relations are one of the driving forces for the functioning of a multiethnic society, since they are an objective display of social practices – both innovative and everyday ones, i.e. they act as the basis for the social mechanism of society's functioning.



The research characterizes ethnic and national value orientations inherent in the representatives of the Kazakh nation based on a comparison of value orientations of Kazakh living in Kazakhstan and abroad, determines the dominating value orientations that are the basis for the identification of the representatives of the Kazakh nation and value orientations that characterize foreign Kazakhs, which depend significantly on the standards of living, and complement and develop the modern Kazakh nation as a multiethnic society.

The contribution of this research to the world science consists in the actualization and attempt at a theoretical description of the important problem of correlating the influence of value orientations of different groups within one nation (living in their native country and abroad) regardless of the dominating ethnic group. This implies that the Kazakhs, who live in Kazakhstan and consider themselves Kazakhs in terms of their belonging to the Kazakh nation, rather than in terms of their national origin, are compared to foreign Kazakhs, who also relate themselves to the Kazakh nation, rather than the Kazakhs, who live within a Kazakh diaspora, but relate themselves to the nation of their new place of residence, and already adapted to the new social environment.

The results of the conducted factor analysis allow concluding that the value structure of Kazakhstan's main ethnic group and that of foreign Kazakhs is multifaceted and has certain similarities and differences. Foreign Kazakhs' values focus to the search for meaning in religion, faith, destiny, and spirituality. They highly appreciate the possibility of changes, alterations and certain risk in their life that probably made their ancestors move from Kazakhstan to China and Europe. Alongside this, foreign Kazakhs value the sense of community and wellbeing, which reflects their collective values and manifests in the balance and harmony with themselves and other people. The Kazakhs who live in Kazakhstan are characterized by individual values. For them, the most important value is their family and financial status, while collective and social values, in this case, are of secondary importance. They are aimed at self-realization and self-determination, especially with regard to achieving social success.

The obtained result may be explained by the historical events that accompanied the life of both Kazakhs who lived abroad and the ones who lived in Kazakhstan. Foreign Kazakhs in Europe and China are a national minority that needs support of the members of their ethnic group; therefore, the feeling of community, which is explicitly expressed in their values structure, provides the social support they require. The fact that foreign Kazakhs preserved religiousness as a value differs them from Kazakhs, who live in Kazakhstan, since religion was banned in Kazakhstan in the soviet period.

Disclosure statement

No potential conflict of interest was reported by the authors.

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