Potential of Interethnic Conflict Uprising in the Kazakhsani Society

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Abstract: This article is dedicated upon a problem of interethnic conflict, its uprising sources. The authors evaluate a level of conflict capacity of Kazakhstani society on the basis of ethnic processes analysis as well as a structure of interethnic relationships. Some theoretical estimates of the causes of conflict are presented in this article. Also authors used statistical data and sociological research in recent years, a historical review on inter-ethnic relations. Such aspects as poliethics of the population composition, marginality level of inhabitants who reside near borders, fight for resources, including soil as well as illegal labor migration are identified. Special focus is on prevention methods related to interethnic conflicts such as rational application of geopolitical factors, formation of interethnic culture of tolerance and a dialogue, "peace making" system and trainings on conflicts transformation.

Key words: Interethnic relations % Interethnic conflict % Ethnic grops % Ethnic identity % Tolerance

INTRODUCTION

Independence process that embodied post-Soviet area since the beginning of 90s of XX century influenced on a revising of interethnic relations, too. Sources of interethnic conflict capacity had been laid in the period of Kazakhstan colonization by Russian empire and had been continued in the authoritarian totalitarian period in Soviet Union when Kazakh people, Kazakh culture were affected by degradation process and namely: interruption of historical succession, limitation of Kazakh language usage, washing out of inter-personal relationships. Nowadays majority blaims Russian people as well as Russian culture in it. Yet we shall not forget that Russian people themselves lost a lot: national culture polarization, of anation, demoralization of a majority of people. That was an intention of a regime: to push interests together, to transfer conflicts to a social domestic level.

Since sovereignty acquisition natural ethnic processes which had been restrained for decades by authoritarian mechanism start acquiring multivector character. On the one hand the process of ethnic identity gets actively formed, eagerness for self-cognition, to perceipt own history and culture and on the other hand there was "identity conflict" there as a result of the first processes which have perhaps not been going smoothly ranging from calm trends up to direct collisions.

"Interethnic conflicts became well spread in a contemporary world. As per Stockholm International Institute's data on peace problems in Oslo, two third of all violent conflicts in the mid 90s were interethnic" [1].

Any conflict paradigm includes pushing interests, opinions, values together. Scientists in recent decade researches undeline the following conflict reasons: fight for political, economical resources, identity and values collisions. Dan Smith underlined that ethnic conflict by nature is a conflict for power or an access to economic resources which is hidden by ethnic mask and is a tool for political mobilization. French sociologist P. Bourdieu connects forming of conflict relations with inequal capital distribution-economic, cultural, social, prestigious [2]. Awakened sense of collective identity uses sensitivity and anxiety in order to unite people, especially in crisis and war time and in the meantime it provokes seemingly uncompromising hatred which becomes a source for long-term, often cyclic conflicts [3, 128]. At the same time the theory of "relative destitution" underlines a difference between group expectations and a possibility of real access to well-being and power that is rather close to a definition proposed by the theory of "group benefits" or provision of rights to a group (group lutitle meut) where ethnic factors gained considerable weigh which is being accompanied by economic and political development [4, 120].

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As per Tishkov's opinion an interethnical conflict is "any form of civil, political or armed resistance in which parties or one of parties get mobilized, act or suffer on ethnical principal" [5]. Under B.Anderson and P.Bourdieu an ethnos is a symbolic resource, a product of creativity and people's imagination. That is why people absolutely rationall replicate that culture atmosphere that is more beneficiary for them. As per that point of view an ethnic conflict is a social phenomenon created and being provoked by political elite for preservation or acquiring of authority status [6, 31]. Hence contemporary concepts of ethnicity are rather politicised and held conflict source in itself.

MATERIALS AND METHODS

Is there a potential for provocation of interethnic conflict in Kazakhstan at present? For answering to this it is necessary to go deeply into ethnic processes analysis. There are changes in the ethnic overview of population in the condition of republic sovereignization when active migration process is ongoing in terms of objective political, social, economical and ethnoculture transformations: population flow-out due to decreasing number of Slavic peoples, Germans, Tatars, other ethnical groups of commomwealth of independent states and vice versa there is an increase of Kazakh population. A considerable share of emigrants is from CIS countries (Russian Federation, Belarus, Ukraine) and far abroad (Germany, Greece, Izrael). People strove to the territory of principal ethnic hub aiming to find their niche on a historical motherland and identify themselves with their fatherland.

The biggest decrease in the population ethnic composition within last 30 years (1979-2010) refers to Ukraines for 48%, Russians for 31,8%, Germans – 24,3%, Tatars – 26,6%. Among ethnos whose general number has increased within this period are Uzbeks – 40,2%, Uyghurs – 36,6% [7].

Greater part of practical sociological research of recent period held in Kazakhstan marks that interethnic relations are characterised as quiet and friendly [8, 3]. Within the framework of sociological analysis of ethnic process held by Akylbayeva I.M in 2010 among Astana Kazakh residents, there was a question addressed to respondents: "Is there an interethnic tolerance in the community?" 57% of Astana respondents positively replied to this question, negative answer was provided by 18%, had no idea – 25% of respondents [9, 239]. Therefore one can assume that indicator of interethnic tolerance is

on a level of medium transborder line which speaks for latent threat existence of interethnic conflicts possibility in Kazakh community.

Herewith we clearly underline few factors of interethnic conflicts uprising in Kazakhstan in this publication: multi-ethnic population, marginality level of inhabitants resided near borders, fight for resources, including soil as well as illegal labor migration.

Main Part: In spite of active migration process, including flowing-out of ethnic group, one remarkable feature of Kazakhstan is in multiethnicity of population composition which merged due to many historical reaities. Reference is given to XVIII-XIX centuries, a period when multinational composition of Kazakhstan population was respectively formed and when there was high migration surplus of Russian and other western Slavic peoples in the course of military and migration expansion from Tzar Russia, migration of peasants from Central Russia, rise and further enlargement of multiple military forts and castles as well as the first colonial cities (been inhabited mainly by Russians, Ukraines, Tatars). It resulted into inhabitation of Kazakhstan by over 60 nationalities by beginning of XX century. This process had been considerably speeden up in first fifty five years of XX century when the first peasants' colonization of Kazakhstan by Russia took place ending up a prevalence of western Slavic peoples - Russian, Ukraine, Belorussian and others up to 29,6%, by 1915, yet number of Kazakhs significantly decreased to 65,1% [10, 85].

In Soviet era the development of industry and urban infrastructure by agriculture recovery had contributed into the highest absolute (numeric) and relative superiority of other nationalities representatives (70%) over local ones (30%). That situation has started changing qualitative wise since end of 80s and it was connected with migration flow-out of Russians, Ukraines and other peoples to their historic motherland along with significant natural surplus of the very Kazakh ethnos accordingly. That kind of processes became sustainable trend for many ex-Soviet countries. Whilst within 50 years starting from mid XIX century number of people of other ethnos who has inhabited Kazakhstan area has been risen up to eight million.

However it is important to note here that multi-ethnicity is not necessarily a factor for interethnic conflict uprising but it is an area which might cause latent tension in certain situations so far. Kazakhstan's examplary case shows that poli-ethnicity may serve as a factor of peaceful co-existence of various ethnic groups

and overcoming of a certain critical point of tension in interethnic relationships. To us, a development of interethnic relations in post-Soviet Kazakhstan has been handled in line with a vector from tension to a relative stability not reaching bifurcational critical point. This is a thesis characterizing original peculiarity of interethnic relations in contemporary Kazakhstan [11]. There are many reasons behind that. First of all poliethnicity had been developed in the period of authoritarian regime that has originally been locking any kind of free-thinking and so called "internationalism" had an artificial nature as it was restrained by violation mechanism and that thing is still in the mindsets of post-Soviet people.

There are interethnic conflicts of criminal domestic nature in Kazakhstani community nowadays. They are at a local level caused between Kazakhs and representatives of other nations- Ingushs, Chechens, Uyghurs. For instance, conflicts in Terenkol village of Kachir district, Pavlodar region as well as in Malovodnoe village of Enbek district, Almaty region in March 2007 [12].

In the meantime we shall not forget that last decades there was an increase of ethno-nationalism in Kazakhstani community which was connected with political transformation and gaining a sovereignity by Kazakhstan. The controversial thing in those processes is that it contributed into unbelievable uprise of ethnic identity along with ethnic self-consience of those who inhabit Kazakhstan on one hand. On another hand is contributed into a rise of conflicts number undiscovering the nature of that destruction accordingly. Collision of cultural identities is one of hidden threats in interethnic conflicts. "Conflict transformation shall, however, demand from us a skill of getting rid of often unconsciencious manner to neglect other mates of other cultures and considering them to be lower than the original one. Ledearship qualities, creative approach, honesty, empathy and cultural sensitivity- all these qualities serve a great resource helping to overcome old and deeply rooted barriers, to get rid of ambitious cultural traditions and to seek for new ways of interaction" [13, 264].

It goes without saying that economical factor, namely a fight for bordering resources, including soil related ones, is a geopolitical interests contest of bordering states and sources for interethnic conflicts uprising. Those sources are directly connected with bordering districts and those failures which took place while national-territorial demarcation in Central Asia and that had been initiated by Soviet authorities in 1924. Direct connection with above mentioned things are reflected in the majority of interethnic collisions, especially in southern Kazakhstan at Kazakh-Uzbek frontiers and in Sary-Agash, Sayram, Turkestan settlements in particular. It shall be admitted that "Uzbekization" process in the southern Kazakhstan in terms of culture gained rather aggressive nature. For example, 64 out of 131 secondary schools are schools with Uzbek language of instructions and assessments. Uzbek community compactly resides in the southern Kazakhstan and makes approx. 2,5% (over 400.000 people) from entire composition of population in Kazakhstan [14, 70].

Soild related border interethnic conflicts are a serious problem for Kazakhstan so far. Herewith we'd agree with the statement that "these are the most demonstrable examples of war political economy which will become one of main approach in the study of reasons of inner conflicts. Yet this tool should be used with globalization context consideration whereas strengthening economic integration opens new opportunities for some people but others may suffer from it by being excluded from that process. By the end of the day it may bring to an armed conflicts through extremely complicated routes" [15, 547].

A significant source of conflicts uprising nowadays is an illegal labor migration by residents of economically weak Central asia republics such as Uzbekistan, Tajikistan and Kyrgyzstan. Major parts of those migrants are involved into such sphere as construction and trade respectively.

Labor migrants-gastarbeiters mainly migrate into urban areas where economic niche of their skills application is demanded and unlike locals they find it feasible to perform heavy physical and relatively low-paid job.

To our point of view, today a big problem for government structures is forming of legal culture among illegal migrants who ought to obtain a legalized status of labor migrant by undergoing a certainprocedure of legal registration: obtaining resident permit, getting registered as an individual enterpreneur for taxation purposes and whta is a matter is paramount importance- legal protection of their interests. Annually as per different estimations there are 300.000-500.000 labour migrants arrive into Kazakhstan, they are mainly citizens of neigboring Central Asia countries. Migration service reports about 100.000 Tajik illegal labor migrants in Kazakhstan [16]. Illegal labor sources relocation creates certain criminological human resrve as they do not possess definite social and legal status. They have nothing to lose and they may potentially become a source of various collisions,

including interethnic ones. Having received no legal status and having not connecting their future perspectives with Kazakhstan, illegal migrants contribute into decrease of legal culture as such and in addittion they contribute into disregard of locals towards them, too.

CONCLUSIONS

Despite a governmental policy adopted in Kazakhstan related to ethnic spheres which is based on a principal equality of all citizens irregardless of their national origin as well as a strategic objective which defines political stability and community consolidation on an interethnic consent and unity basis, there are interethnic conflicts there that have latent character.

For balancing interests of various ethnos inhabiting Kazakhstan territory a governmental policy is based on a model of interethnic tolerance, public consent and a compromise.

Outcomes: We can emphasize the following methods of interethnic conflicts prevention:

The first. The important factor of keeping a stable balance in interethnic relations is an efficient application of features of geopolitical location of Kazakhstan. First of all, establishment of relationships with bordering states like Uzbekistan, Kyrgyzstan, Turkmenistan as well as with other allied Turcic-speaking countries that we've got special forms of non-aggressive economical, political, cultural copperation with.

Secondly, geopolitical factor plays a role in relations with Russia, too which are in many respects got balanced by treaties of both governments on free economic relations, procedural simplifications of transborder trade and others. For instance, 70% of goods turnover of Russian-Kazakh trade is provided due to border trading along with reginal cooperation. There are more than 250 agreements on development of trading, economical and scientific research cooperation has been signed between Russian and Kazakhstan regions Yet there is a concern in the regard of politological aspect there: a problem of possible cultural, economical (includ energetical) dependance of Kazakhstan bordering territories from their Russian partners, a practice of imposing unprofitable terms (it mainly refers to trading procedures: fees, tax limitations) that might generally become a provoking factor for non-stability. Besides that there is a domination of Slavic inhabitants there at Kazakhstan and Russian

bordering regions who do not see their future with Kazakh land. For instance, according to 2008 sensus finding number of Russians and Ukraines (48,8% and 5,8% respectively) make a majority in Norhern Kazakhstan region. The number of Kazakh mates is hardly achieving the third part of a total population [17, 94].

Active integration process as well as development of traditional economics clusters such as agriculture, manufacturing industry will allow keeping harmony in interethnic relations and to overcome regional differences in Central Asia.

The second. Unfortunately in spite of a series of laws and governmental programmes adopted in Kazakhstan, including "The doctrine of national unity of Kazakhstan" adopted in 2010, the Programme on provision of freedom of conscience and enhancing of governmental confessional relations in the Republic of Kazakhstan for the period of 2007-2009, State programme of languages development and languages functioning in the Republic of Kazakhstan for 2011-2020 and others, there is no intergated purposeful system of teaching population to know values of tolerant relations, especially in the educational institutions system. In that regard a community and cultural elite in particular, shall advertise values of peaceful non-conflict problem solving ways through mass media, educational programmes, by own life positions. It would significant to pay attention to a "peace making" system in this respect accordingly. "In poly-cultural and multinational communities an educateion playes a great role, indeed. After conflicts and in the process of political transformation a community feels difference between recognized and declared adherence to diversity and a strive to (national) unity" [18, 308].

The third. Forming dialogue of a culture and ethnic tolerance. "A dialogue can be considered a classical method of constructive conflict resolving. There is a saying there which says: "while talking with each other, you can not shoot each other" [19, 291]. Tolerance might exist only where the subject is not just making conflict but looks for a dialogue with unequal one and considers him/her as a way to get personal financial benefit. A role of spiritual tolerance should be specially specified here as it a basic level for all kinds of tolerant conduct as such- economic, political, social. This kind of conduct is apriory available to each individual and it reflects natural status of his/her soul that is a main pre-requisite for synergy of nature and a community, soul and a body, individual and public.

The fourth. Arranging training on conflicts transformation with volunteers participation where their role will include: "to help people to activate their abilities, i.e. providing support to people involved into conflict to open their potential to its maximum extent; a development of "correct relations" meaning those ones which admit justice, respect, mutuality and subordination" [20, 210].

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