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VALUES OF THE KAZAKH DIASPORA IN TURKEY

In this article, considering the value orientations of Kazakhs in Turkey from the point of view of their own modernization, it is tried to determine the importance of mutual communication with compatriots. The study of the peculiarities of the value-meaning world of the modern Kazakh diaspora and its cultural analysis were carried out.

A small ethnic community usually forms its culture in accordance with the official spatial laws of historical entities that dominate the environment in which they live and play a culturally dominant role. The laws arising from these relations determine the special character of the way of life of all diaspora communities, and the Kazakh diaspora is not excluded from these mutual relations. The study of the value system of the Kazakh diaspora abroad today is a requirement of modern scientific and innovative development.

Among them, the study of socio-cultural cooperation is important from a worldview point of view. In the study, using various scientific paradigms of the study of the value system of the ethnic group, the cultural climate and values of the ethnic community abroad were theoretically and practically analyzed. The life, cultural appearance, features of the world of values of foreign Kazakhs were studied, and the theoretical and methodological aspects of the study of the axiological features of the diaspora ethnic self-consciousness were determined.

The social orientations of foreign ethnic groups in the socio-professional structure in other national environments, the degree of prestige of the types of activities, the established social, economic and cultural role were studied. Its advantages in industrial and household industries have been identified. In order to determine the political, social, legal, and cultural advantages of foreign Kazakhs, the degree of adherence to the way of life, traditions and customs was monitored.

Key words: culture, value, brand, factor, cultural research.

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Түркиядағы қазақ диаспорасының құндылықтары

Бұл мақалада Түркиядағы қазақтардың құндылықтық бағдарларын өзіндік жаңғырулар тұрғысынан қарастыра отырып, отандастармен өзара байланыстың маңыздылығын анықтауға талпынады. Қазіргі қазақ диаспорасының құндылықтық мағыналық әлемінің ерекшеліктерін зерттеу және оны мәдени талдаудан өткізілді.

Шағын этникалық қауымдастық әдетте өзінің мәдениетін өзі өмір сүретін ортада басымдық танытатын, мәдени доминанталық рөл атқаратын тарихи субъектілердің ресми кеңістіктік заңдарына сәйкес қалыптастырады. Бұл қатынастардан туындайтын заңдылықтар барлық диаспоралық қауымдастықтарға өмір сүру салтының ерекше сипатын анықтайды, ал қазақ диаспорасы осы өзара байланыстардан шеттеп қалмайды. Қазіргі шетелдегі қазақ диаспорасының құндылықтар жүйесін зерттеу қазіргі ғылыми инновациялық дамудың талабы болып табылады.

Оның ішінде әлеуметтік-мәдени ынтымақтасуын зерделеу дүниетанымдық жағынан алғанда маңызды. Зерттеуде этностың құндылықтар жүйесін зерттеудің түрлі ғылыми парадигмаларын пайдаланып, шетелдегі этникалық қауымдастықтың мәдени ахуалына, құндылықтарына теориялық және практикалық тұрғыда талдау жасалды. Шетел қазақтарының өмірін, мәдени келбеті, құндылықтық әлемінің ерекшеліктері зерделеніп, диаспоралық этникалық өзіндік сананың аксиологиялық ерекшеліктерін зерттеудің теориялық-методологиялық қырлары анықталды.

Шетелдегі этникалық топтардың басқа ұлттық ортадағы әлеуметтік-кәсіби құрылымдағы қоғамдық бағдарларын, қызмет түрлерінің беделдік дәрежесін, қалыптасқан әлеуметтік, экономикалық және мәдени рөлі зерттелді. Өндірістік, тұрмыстық салалардағы артықшылықтары анықталды. Шетел қазақтарының саяси, әлеуметтік, құқықтық, мәдени артықшылықтарын анықтау үшін өмір сүру салтын, дәстүрлері мен әдет-ғұрыптарын ұстану дәрежесі бақылауға алынды. Түркиядағы қазақ диаспорасының құндылықтық әлемінің қалыптасуы мен дамуына, өзіндік өзгерістеріне мәдени сипаттама берілді.

Түйін сөздер: мәдениет, құндылық, бренд, фактор, мәдени зерттеу.

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Ценности казахской диаспоры в Турции

В данной статье, рассматривая ценностные ориентации казахов Турции с точки зрения собственной модернизации, делается попытка определить важность взаимного общения с соотечественниками. Проведено исследование особенностей ценностно-смыслового мира современной казахской диаспоры и его культурологический анализ.

Малая этническая общность обычно формирует свою культуру в соответствии с официальными пространственными законами исторических образований, господствующих над средой, в которой они живут, и играющих культурно доминирующую роль. Законы, вытекающие из этих отношений, определяют особый характер образа жизни всех диаспоральных сообществ, и казахская диаспора не исключается из этих взаимоотношений. Изучение системы ценностей казахской диаспоры за рубежом сегодня является требованием современного научно-инновационного развития.

Среди них изучение социокультурного сотрудничества важно с мировоззренческой точки зрения. В исследовании с использованием различных научных парадигм изучения системы ценностей этноса теоретически и практически проанализированы культурный климат и ценности этнической общности за рубежом. Изучены быт, культурный облик, особенности ценностного мира зарубежных казахов, определены теоретико-методологические аспекты изучения аксиологических особенностей диаспорального этнического самосознания.

Изучены социальные ориентации иноэтносов в социально-профессиональной структуре в других национальных средах, степень престижности видов деятельности, сложившаяся социально-экономическая и культурная роль. Определены его преимущества в промышленных и бытовых отраслях. В целях определения политических, социальных, правовых и культурных преимуществ зарубежных казахов осуществлялся мониторинг степени приверженности образу жизни, традициям и обычаям. Дана культурологическая характеристика становления и развития ценностного мира казахской диаспоры Турции, а также его собственные изменения.

Ключевые слова: культура, ценность, бренд, фактор, культурологическое исследование.

Introduction

Interethnic relations in many countries are becoming more complicated due to the establishment of new value systems. Among the complex and relevant issues in this sense, one can include the unique manifestation of the «diaspora» phenomenon, and it is a special cultural phenomenon that requires scientific judgment in a practical sense.

Scientific analysis of the current values of the Kazakh diaspora is very important. The reason for this is that our country made great strategic plans for its historical future, paid maximum attention to the fate of each of our relatives, and began to pay attention to the fact that his personal life belongs to the people's religion.

The purpose of the research work is to comprehensively study the features of the value-meaning world of the Kazakh diaspora in the context of globalization and to carry out its philosophical and cultural analysis.

The historical and cultural development of the Kazakh diaspora living in a country with a different state structure and management system will

undoubtedly be a feature of the research of the values of the Kazakhs in Turkey. In the work we are studying, we have taken the Kazakhs in

Turkey as the subject of research, a country with a different historical and political development, as well as a different history of formation as a diaspora. In this regard, one of the topical topics is to determine the uniqueness of the values of Kazakhs in Turkey, where the state administration system has lived in a secular, democratic environment.

Justification of the choice of articles and goals and objectives

The study was guided by the findings of foreign and domestic scientists on the topic. In classical German philosophy, the world of values is characterized by the wide spread of a new concept. For example, I. Kant mentally divided the surrounding world into real and ideal in order to form axiological concepts. In order to achieve the goal that a person has set for himself, he thought that it is related to the influence and significance of factors.

According to Kant: «The real task of the intellect is its influence on the will, its ability to obey the moral law free from any human interest. Intelligence itself holds the highest goal of human development, which does not depend on external natural connections. The moral life of an individual is recognized as such a goal. From the perspective of the movement of all humans toward this lofty aim, the history of mankind, notions such as the history of freedom, should be taken into consideration». (Kant, 1967).

Thus, value is considered primarily as an empirical phenomenon. In the next direction, we refer to the concept that value is a phenomenon belonging only to human reality, i.e. axiological transcendentalism. Its main representatives are G. Rickert (1914), V. Windelband (1995). These are representatives of the Baden school of neo-Kantians, based on their own oppositional knowledge to naturalistic views.

According to G. Rickert, values do not exist in social reality in a physical or mental form, their meaning is not in their factuality, but in their importance. Here, G. Rickert's point of view should not be dismissed as just subjective idealism. Because it does not limit the importance of values to the subjective assessment of an individual, it does not remain at this level.

According to E. Kassirer, a neo-Kantist, if everyone lives in an individualized state of personal dreams, wishes, and fantasies, there will be no significant contribution to the effective development of culture (Kassirer, 1995:290). And philosophy, as a special branch of the spiritual world, according to the representatives of this direction, is closer to revealing the nature of values (Nurmuratov, 2014:189). Considering value as a transcendental phenomenon, personalist ontologism can be attributed to the third type in this direction. M. Sheler (1989) is a representative of this direction. The main feature is the belief that there is a hierarchy in the world of values.

The representatives of the concept of cultural-historical relativism are Dilthey (1924), Spengler (1923), Toynbee (1991). They propose the idea of axiological pluralism, that is, they focus on the possibility of each phenomenon having a multifaceted value. The peculiarity of this concept is that it is not limited to one "true" value system, but recognizes that there is a dominant value system and value orientation in each cultural-historical period.

According to the well-known scientist Serik Nurmuratov, the issue of values is one of the most important phenomena in the field of culture and spirituality. By studying the nature of values and determining their meaningful nature in relation to the historical subject, it is possible to assess the development direction of society and its future (Nurmuratov, 2016:87).

According to B. A. Turgynbaeva, the world of values is the world of culture, which represents the measure of a person's actions, the spiritual wealth of a person, and the sphere of priorities of his moral consciousness. It is said that values are formed under the influence of worldview, because a person always strives to combine various points of view during social experience (Turgynbaeva, 2012:316).

Based on the concepts of the above scientists, we had the opportunity to determine the factors contributing to the ethnic identity of the Kazakh diaspora in the foreign environment. The connection of cultural boundaries with the life of the ethnic group is considered as a form of social organizations with cultural features. The «cultural border» has a place in both the development and destruction of the Kazakh diaspora living in a certain foreign ethnic environment.

A.N. In Nysanbaev's research, the necessity of researching the Kazakh diaspora abroad is mentioned, and the current situation is mentioned. He says that Kazakhs abroad should be considered as an integral part of the Kazakh country, and that Kazakhs living among numerous peoples try to preserve ethnic integrity and national mentality with unwavering perseverance in order to preserve themselves (Nysanbaev, 2005:39). The work of Shaikemelev shows the uniqueness of the Kazakh nation as a whole. Comparing this with the historical way of life, the researcher explains that it is civil, social identity in social relations in modern times. In his work, the author wants to show the tolerance of the Kazakh people and the model of inter-ethnic relations (Shaykemelev, 2013).

In the studies of Nurmuratov (2005), it is noted that the main principles of the process of ethnic identification of the Kazakh diaspora are based on the traditional Kazakh mentality. He does not hide the fact that in the ways of establishing mutual relations in the Kazakh diaspora abroad, representatives of the younger generation take various measures and steps in the regulation of marriage relations through ethnic necessity. Here it is noted that European Kazakhs glorify national marriage among young people and even allow

marriage between Turkic peoples. The researcher considers ways of self-preservation of Kazakhs abroad, promoting such trends.

Each nation is recognized as the adherent of a certain language and culture. For him, it is not only a means of recognizing culture and surrounding truth, but a person who adheres to these cultural values will have a different image and a different face. That is, cultural values show the cultural national language of this people.

The driving force of cultural development is necessity. A need is the provision of a very important, reasoned reason for a person's soul, the feeling of its satisfaction. A well-known object that is considered very important for a human being and arouses his special interest, and the value of this interest is increasing, is a value.

According to V. I. Polishchuk, the world of values and its production is an indicator of culture, showing the way of its formation in the following chain: feeling, need, interest, value, culture. Each concept in this chain includes the previous content, and the stability and strong connection between them is provided by tradition, which is the life form of culture. Tradition is a necessity in the content of culture (Polishchuk: 2012:34).

Culture is based on a special spiritual unity combined with natural factors. That is why cultural values stand out with their vitality. No matter how individual a person is, he is looking for a support to rely on. The family is a very good support. The mother tongue is an important value that cannot be formed at the family, clan, or social group level. The values of national culture are formed, distributed and changed through language. Language is a communication tool of national culture, it includes, along with words, the language of art forms, the symbolic background of myths and legends, traditions, in short, the language of the entire nation.

If we consider the culture of the Kazakhs of Turkey, first of all we will ask what is the relationship of objects to cultural values in the question of cultural values. At the same time, the problem of the implementation of cultural values arises, and in the meantime, will and service seem useful again. But in the subjectivizing concept of the world, the necessity increases. In such a case, we have to show the previous problems of cultural values.

If we ask about the cultural understanding of Turkish Kazakhs, we should consider the importance of cultural values. For those who want

to understand culture, it is not enough to simply understand the subject, it must begin with the understanding of cultural values. Only by settling the issues of cultural values, it is possible to come to the problem of the subject, otherwise belonging to cultural values. In the fight against objectivism, which destroys the meaning of cultural concepts, it is not enough to simply separate the subject from the connection of objects. If we want to understand the meaning of cultural concepts, it depends on the strength of the subject. This stability can only be for cultural values, but can never be the reality of subjectivism.

Common objects possess cultural value or cultural values are found in all objects. Sometimes we call the object itself cultural values. For example, the values of Turkish Kazakhs are the object of cultural reality. That's why we need to match the values of Turkish Kazakhs with their own values. If we distinguish value from evaluation, it is only in the sense of feeling. In such a case, cultural values become a part of reality, in other words, an essential part of a person's soul, and in such a case, the orientation of Kazakhs of Turkey turns out to be a part of spirituality as a value.

Analyzing the system of cultural values of the Kazakhs of Turkey is important for determining the problems of the region in a holistic sense. Due to these conclusions, trying to deeply understand some layered complex structures in the region's own symbolic consciousness opens the way to the scientific objectivity of the problem and helps to clearly understand the cultural features of the region.

There is no doubt that the manifestation of the spiritual wealth of any nation is the creation of material and spiritual culture. Then the symbolic language is considered to be a process that determines the national consciousness as well as the objective and subjective factors of cultural and social activities. Every culture is a set of symbolic systems.

Cultural and social symbols are generally interpreted as a system of communication between a person and the world in a semiotic sense. The archetypal cultural symbols of the Kazakhs of Turkey hide their secrets, and behind them there is a cultural-ethical tradition based on a code-meaning basis. This is because the symbolic categories of cultural values contain the experience and worldview of Turkish Kazakhs based on traditional concepts, which determine the interrelationships between nature and social

phenomena. Then, the traditional understanding and liberal values turn into actions in the public sphere, influence the way of thinking and style, general cultural values, and form worldview understanding. In its own way, it establishes a unique connection between nature and man, and increases the direction of cultural values of Turkish Kazakhs.

Research methodology

The research was based on our direct observation of the topic and our ideas that emerged during the comparison with the data collected from around the country.

The object of the research was to go to Kazakhs in Turkey and collect information from the ethnic environment by using qualitative methods such as "participatory observation method". The method of grouping, systematization, comparative analysis, reasoning, and historical clarification of data related to research was used.

Consideration of the topic in an interdisciplinary perspective allowed for a comprehensive analysis of theories and findings related to the values of the Kazakh diaspora. The methods of cultural anthropology and visual anthropology were used during the research.

The formation of the national culture and value orientations of the Kazakhs of Turkey were studied by scientists. In particular, the characteristics of Turkish Kazakhs' relationship to society and their spiritual nature were determined. The problem of foreign Kazakhs serving to strengthen the national language and traditional culture was studied. The foundations of the national idea, which connects the Kazakhs of the world today, have been revealed. For example, according to the opinion of Mendikulova (2006), who studied the Kazakh diaspora in depth, «The Kazakh community in Turkey was a model for the representatives of the Kazakh diaspora, which was possible not only with the efforts of the Kazakhs, but also with the understanding and response of the Turkish government, thanks to which the Kazakhs who left Xinjiang came here to the second place. He found his homeland».

It can be said that the first stage of research on the Kazakhs of Turkey took place in foreign historiography. The Kazakh society, which migrated to Turkey after the 1950s, was considered a new scientific topic for Europeans. In this context, in the second half of the 50s, the German ethnographer Ulla Johansen conducted complex

ethnographic research among Anatolian Kazakhs. He meets Kazakhs in Altayköy, conducts surveys and interviews. Also, by the end of the 1970s, the ethnoculture of Turkish Kazakhs attracted the attention of Swedish scientists. Based on that, the researcher of Uppsala University, historian, Turkologist I. Svanberg conducted research among the Kazakhs of Turkey. In 1989, he published his «Kazakh refugees in Turkey». He published a monograph entitled «Study of the process of cultural survival and social changes» (Svanberg, 1989:224). Changes in the ethno-culture and social structure of Turkic Kazakhs are covered here. Among the works written about the Kazakhs of Turkey, the works of Turkish-Kazakh authors are also very important.

The works of Kazakh authors in Turkey, like foreign historiography, began at the beginning of 1960. In this regard, it is worth mentioning Hasen Oraltai, who came from among the Kazakhs of Turkey. Hasen Oraltai's work «Kazakh-Turks of Eastern Turkestan on the Road to Freedom» was published in 1961. The work provides valuable information about the armed struggle of Ospan Batyr and the political activities of Zhanimkhan Haji Tileubayuly, who served as the Minister of Finance in the temporarily established government of East Turkestan. This work was published for the second time in Istanbul in 1976 (Oraltay, 1976). Similarly, many researchers and historians began to study the history of the Kazakh diaspora in Turkey. The first researcher from Turkish Kazakhs was Khalifa Altai. His works, written in Kazakh and Turkish, are devoted to the history and culture of the Kazakhs of Turkey, as well as religious customs. His first work is called «Brief Kazakh Chronicle» published in Turkish in 1977. This booklet contains the genealogy of Kazakhs in Turkey. The second work was published in Kazakh language in Istanbul in 1980 under the name «My Memories». In the book, the author tells about the migration of Kazakhs, especially gives valuable information about their lives in India and Pakistan. This is the first work published in Kazakh language in Turkey (Altay, 1976).

The works of the well-known Turkic Kazakh historian Abdivakap Kara are of great importance in most of the works written about the Kazakhs of Turkey. Among them, the works «Suffering from Altai to Anatolia», «The great migration of Turkish Kazakhs on the way to freedom» (Kara, 2013:95) were written about the Kazakhs who moved from Xinjiang to the conditions of adaptation in Turkey

and went to European labor migration. One such publication is called «Formation stages and current situation of the Kazakh diaspora» by Abdulhak Malkaj (Kara, 2013:135). He does not hide his opinion that the Kazakhs of Turkey live happily. Because he writes about Turks helping refugees from Xinjiang. The author: «Kazakhs in this country have not experienced foreignness, foreignness, ethnic oppression and persecution», he draws attention to the cultural and social situation of Kazakhs in Turkey. Now, if we consider the literature related to Turkish Kazakhs in domestic historiography, it includes various articles and special works. For example, in 1993, J.A. Ermekbay's article entitled «Emigration of Kazakhs to Turkey» was published (Ermekbayev, 1993:167).

The article describes the migration history and social situation of Kazakhs in Turkey. Similarly, various information about the Kazakhs of Turkey has been published in mass media and press pages. As a fundamental work related to the ethnography and ethno-social situation of the Kazakhs of Turkey, B.K. Kalshabayeva and A. Beysegulova's monograph «Kazakhs of Turkey: ethnic history, ethnographic features» (Kalshabayeva, 2013) can be mentioned. This work was published by Kazakh National University in 2013. During the preparation of the monograph, the authors organized a comprehensive ethnographic expedition to the concentrated areas of Kazakhs in Turkey and used special literature. The article deals with the ethnic history and current state of the Kazakhs of Turkey, ethnographic features, mutual integration, and unique conditions. In this case, we refer to the work of Kalysh (2014) «The field and meaning of socio-cultural integration of ethnic returnees». In this work, while distinguishing the socio-cultural integration of our compatriots who returned to our country, he comprehensively considered some methodological features of the study of the ethnic characteristics of the Kazakh diaspora abroad. The author's monograph «Migration of Kazakhs: problems of ethnic repatriation in the context of globalization: monograph» is one of the outstanding works in Kazakh diasporology (Kalysh, 2015).

Results and discussion

From the 1950s, Kazakhs settled in Turkey through Pakistan and began to form a new ethnic group in Anatolia. According to the research of

scientist Beysegulova Ainura, during interviews with informants, it was revealed that Kazakhs migrated to Turkey from three territories. Altai Kazakhs who left China in 1928-1938, crossed Tibet, India, Pakistan and came to Turkey in 1952-1956 belong to the first group. The second group consists of Kazakhs from Afghanistan who arrived in the middle of the 1970s during the Russo-Afghan war, and the third group consists of Kazakhs from Iran, although their number is small. In the first years, our compatriots got used to the conditions and life of the country of Turkey, living in the lands allocated by the state, and then, in order to improve their conditions, they started coming to Istanbul, a commercial center with a large population. There, Kazakhs engage in crafts and trade, open small factories and factories, adapt to local life and improve their conditions.

Currently, Kazakhs in Turkey are located in Kayseri, Konya, Sakarya, Manisa, Nigde provinces. The order of settlement of Turkish Kazakhs has not deviated from the traditional settlement system. One of them is based on tribal and ethnic characteristics. For example, all 163 families of Kazakhs who settled in Altai in 1954 belong to the Iteli, Molky, and Tasbike clans belonging to the twelve Abak Kerei. Based on this, the arrangement of Kazakhs according to their tribal composition made it possible for them to unite in one center and live as an ethnic group. At that time, the elders of this clan, Sultan Sharip, Khalibek Taiji and others, were the main instigators of these clans. The ethno-cultural stability of the Kazakhs as an ethnic group in other environments was directly related to these trends (Beysegulova, 2022:52). I. In his research, Svanberg shows the form of settlement of Kazakhs as a traditional village. In the special expedition studies of 1979, it is written that the Kazakhs here keep about five thousand sheep, 700,800 goats and cows, and horses (Svanberg, 1989:224). This shows that Turkish Kazakhs are still engaged in traditional farming. In addition, it is shown that Kazakhs go to special houses, discuss, sing and dance to solve common problems. This can be seen from the fact that the traditional values in the settlement and family relations system of the Kazakhs in Turkey at that time have not been lost. It increased the number of Turkic peoples in Turkey and was recognized as a nation that preserves its native culture.

The first group of Kazakhs who immigrated to Turkey were settled in areas such as Tuzle, Sirkiji,

Zeytinburyn near Istanbul. The Turkish government, which received the Kazakhs who came as refugees, placed them in special camps and provided them with food. Kazakhs in such camps learned to write and speak Turkish. In general, according to the results of historical data and ethnographic research, it can be observed that the traditional system is strictly preserved in the settlement of Kazakhs in Turkey. First of all, this is evident from the fact that small males among the Kereys live together in groups. These trends are characteristic of the first Kazakh settlers, that is, Kazakhs tried to preserve their ethnic identity depending on the territory of their location.

The second migration trend characteristic of Kazakhs in Turkey has acquired a socio-economic character. Because Kazakh youth from Nigde, Salihly, and Izmir regions migrated to the suburbs of big cities like Ankara and Istanbul to get a job. In turn, the second generation of young people began to leave the areas where they are located, although it has an economic character, it can be seen that they feel safe in the Turkic-speaking environment from an ethno-cultural point of view. Accordingly, the range of Kazakhs in Turkey expanded and urban Kazakhs appeared. Although the location of Kazakhs in large megacities reduced the ethno-culture, it was the basis for the transformation of the traditional Kazakh society into a new society (Beisegulova, 2022:53).

In 1972, upon a request to the Turkish government, land was given from an area in Istanbul where there were many Kazakhs. Our relatives called this district «Kazakhkent», now it is called «Guneshli», which means «Sunny» in Turkish. In order to stop the process of «Turkification» of Kazakhs, the idea arose to settle in the district so that a Kazakh primary and secondary school could be opened. According to the information of the Kazakh community in Turkey, 13,400 Kazakhs live in Zeytinburn district of Istanbul, while 6,000 Kazakhs live in Gunesh district. 1,500-2,000 Kazakhs live in Sapagay and Shekpenjer districts, and 1,000 Kazakhs live in Izmir. In general, the association estimates that there are 21,500-22,000 Kazakhs in Turkey.

The main goal of the settlement history of the Kazakhs, who went through various migration processes, was to preserve themselves as an ethnic group. We can fully determine this from the current ethno-social situation of Turkish Kazakhs. The Kazakhs' ability to live in this environment is not separated from the Turkish society, but performs

complex functions that try to preserve its uniqueness. It can be explained as the main factor of the ethnos falling into such a state, if it is a minority, and secondly, as a scattered location. This is the only factor for the preservation of the ethnic identity of Turkic Kazakhs. Among them, the main condition is to create conditions for the development of traditional types of economy in the regions where Kazakhs first settled in Turkey. The occurrence of these conditions in the life of Kazakhs abroad has formed their desire to preserve their ethnic identity in isolation. This creates the desire of the ethnic group to get rid of the cultural influence of other ethnic groups, allows them to identify with each other, develop their culture, and preserve their language.

Although Kazakhs do not live as a whole group in a civilized country like Turkey, they live an active economic and cultural life. For example, despite the small number of European Kazakhs, every year they hold their Junior Conferences. The schedule of European Kazakh congresses has been prepared until 2022. In 2013, Kazakhs from 10 European countries gathered for a small conference in Paris, and in 2014 they will gather in Amsterdam. They established the Center of the Federation of Kazakh Public Organizations in Munich, opened a new cultural center of Kazakhs in Belgium. These data indicate a high degree of self-organization and a certain collective maturity of the Kazakh community abroad.

Although higher education in Turkey is expensive, many Kazakh youth do not seek higher education. Kazakh youth entering higher educational institutions will be among the best students. Among the Kazakh youth, there are also those who have two higher educations. There are many professionals among Kazakh youth in Turkey. The majority of Kazakh youth in Turkey are engaged in the business of processing, sewing and selling leather products. Traditionally, in Turkey, all family responsibilities fall on men. Girls who do not have a higher education get married at the age of majority and are engaged in family business. The Kazakhs of Turkey are a diaspora that is more adapted to the social and political conditions of their country.

Kazakhs abroad were forced to stay in the social environment of other countries, so they had to accept local cultural values. The process of relearning and social adaptation in a new environment is a big social problem in itself.

Learning another language regulates inter-ethnic relations of a diaspora person in society.

Psychological perception of new public-social relations causes social activity of a person. The unity of language and religion formed the integrity and unity of people. Folk traditions contribute to the formation of the behavior, consciousness and national culture of the people. The effect of the endless love of foreign Kazakhs for their homeland was manifested in the form of national spirit. The fact that Kazakhs in foreign countries do not merge with other nationalities also depends on the alphabet. There are about 1.5 million Kazakhs living in Russia who read and write in the Cyrillic alphabet, and the Kazakh press does not visit them. About 20 thousand Kazakhs live in Turkey. Many textbooks and magazines from Kazakhstan visit them. However, our relatives in Turkey do not know Cyrillic. Therefore, their only intention is to quickly switch our country to the Latin alphabet.

Turkey's policy to offer friendship to the Turkish people has always been the main position. For this reason, Turkey played the role of the second homeland for Turkish intellectuals with honor. Since the language and religion of the Turkic country are closely related to the Kazakhs, the Kazakhs quickly learned the Turkish language as if it were their mother tongue. For this reason, the second generation of Kazakhs began to replace their mother tongue with Turkish. The languages of the local Kazakhs have been slightly Turkified. Moreover, most of the names are Turkish (Tasbolatova, 2012). Their descendants in modern Europe can speak Turkish perfectly, along with English, German, French and other European languages, and they struggle when it comes to Kazakh (Nysanbaev, 1999:416).

The issue of language plays a very important role in maintaining the ethnic identity of the ethnic group. Among Turkish Kazakhs, 93.3% of urban Kazakhs stated that they knew the Kazakh language, on the contrary, 67.2% of women showed that they knew the Kazakh language. Comparatively speaking, there are differences in the level of knowledge of the Kazakh language between men and women in urban areas. And in rural areas, this indicator changes. Among Turkish Kazakhs, this indicator is 96.2%, Turkish Kazakh women make up 90.1%. We can see from these indicators that Kazakhs in urban areas have a low level of preservation of their native language. It can be seen that this indicator is the highest in rural areas. It can be observed that the Kazakh language

is used to a high degree among men. Differences in the level of language proficiency between men and women in the diaspora depend on their function in social relations. Because in family life, women are involved in social relations due to many domestic issues. It is known that language is used as the main tool here. The high level of mother tongue among men also depends on their main function in the family.

Modern ethno-cultural trends have a great impact on the preservation of the national identity of Kazakhs abroad. In order to preserve the national language and traditional culture, it is continuously working to strengthen these trends. In the implementation of this problem, the intelligentsia of our country should play a leadership role around the national idea that connects the Kazakhs of the world (Nurlanova: 1994).

The main expression of the common values of Turkish Kazakhs is reflected in family and kinship relations. We can see that there is a family institution here, traditions of marriage and raising children have been preserved. At the same time, the categories of hospitality and morality in the Kazakh diaspora abroad are passed down as an inheritance in the family. It can be seen that among the Kazakhs, the rituals performed in modern marriages are preserved as much as possible.

The main manifestation of the factor of uniqueness in the Kazakh diaspora abroad is reflected in the occurrence of national marriage. For this reason, Kazakhs introduce their young men to each other and try not to give daughters to other ethnic groups. For example, Turkish Kazakhs are very wary of this inter-ethnic marriage. Because their minority in Turkey wants young people to have stable future families. Through this, Turkish Kazakhs understand that they will preserve their ethno-culture. This shows that there are many problems in establishing marriage relations among Turkish Kazakhs. One of these problems is creating a family among young people. Due to this situation, all Kazakhs of Turkey established a common connection with Kazakhs of Europe. They hold various events among themselves, try to introduce their youth through football competitions and the European Kazakhs conference.

The nuclear family form is well preserved among the Kazakhs of Turkey. Kazakhs who migrated to urban areas in recent times live in small family forms. Regarding the marriage age of Kazakhs abroad, it is different in each country. For example, for Turkey,

which we are considering, the age of marriage is 27-28 years. The occurrence of this age difference depends on the social environment of Kazakhs living in both countries. European trends and social relations have a lot of influence on the youth of Turkey. For the Kazakhs of Turkey, the main factor in the situation of intermarriage among young people is the small size of the Kazakh habitat. In this situation, the forms of marriage in Turkey are formed in different situations. The main problem is to create a happy family of two young people who will get married. Parents try to intervene directly in this. As a result, he wants to get engaged to the girl. However, among the young people studying and working in big cities, there are enough people who are getting to know each other and getting married. Such differences among young people also affect marriage ceremonies.

These young people do not follow traditional rituals. Many young people meet their parents at school and at work, and perform traditional rituals through joint agreements.

Among the examples of material culture is the fact of showing oneself as a Kazakh by wearing national clothes. Kazakhs of Turkey wear their turbans. Among the Kazakhs of Anatolia, the headdress called «Kerey burik» is the main feature of the Kazakhs of this country. Also, changes in the system of nutrition and settlement explain the formation of a new level in the preservation of Kazakh ethnoculture.

The life and family customs of Turkish Kazakhs are influenced by the local population. The reasons for this are the mixed use of the Kazakh language and the Turkish language in everyday life, and the fact that young people have close relations with local young people. Young people in Turkey get to know each other when they start a family. Then he tells his family. After the approval of the parents, the boy comes and puts on the ring. This Kazakh tradition of wearing earrings is called «nishan». After this tradition, the boy's parents and relatives ask when they will get the girl. The girl's parents celebrate the girl's wedding by setting the day when the suitors will arrive. A week later, the son's wedding will be held. According to the Kazakh tradition, newlyweds give each other gold bracelets and crowns. It always depends on everyone's social situation. At the wedding, gifts are collected from brothers, relatives, clan relatives.

Toponymic names have been preserved in the regions of Turkish Kazakhs. And in the regions where the Kazakhs of Turkey are located, villages and settlements formed from the second half of the

20th century have been preserved. This shows that their settlement system has been preserved. In particular, the independence of Kazakhstan in 1991 led to symbolic and semantic changes in the home life conditions of Turkish Kazakhs. This is a clear manifestation of the Kazakh diaspora in Turkey, expressing concern about the political and cultural changes in Kazakhstan and feeling themselves as ethnic Kazakhs. Another place of historical memory for the Kazakhs of Turkey is the preservation of the concept of «Altai» in their family name. Because the brothers who moved from Altai went to Turkey and added their ancestral Altai as their last name when they made documents. We can see this from the frequent occurrence of surnames such as «Altai», «Zhanaltai», «Uraltai» among Turkish Kazakhs. It should be considered as a decision caused by the connection of the ethnic group with its historical homeland.

Although the economy and social trends of Turkey in the current era of globalization have a significant impact on the preservation of the uniqueness of the Kazakhs here, cultural features can be observed. Among them, family values have been preserved until now and passed on by elders to young people. These cultural values of the Kazakhs are now becoming symbolic. Succession between generations among Turkish Kazakhs can be determined not only from genealogy, but also from family customs and elements of traditions. In this context, the intangible cultural heritage of Turkish Kazakhs shows that the historical memory continues from generation to generation. The implementation of traditions in the food system shows that the people can preserve their uniqueness.

Since ancient times, the Kazakh people consider concepts such as «wear» and «characteristics» to be very important concepts in their life experience. In the life system of the Kazakhs, it was covered by such concepts as «cert», «promise», «testament», «legend», «genealogy» and has been preserved for many years. As a defining factor of the Kazakh diaspora abroad, it is provided by symbolic attributes in the home furnishings and settlement system. Here, the display of national values, dombra, paintings, souvenirs, and symbols depicting various Kazakh lands and nature in the homes of Kazakhs are recognized as ethnic markers. Among the Kazakhs of Turkey, the tradition of genealogy is also considered as a means of determining ethnic identity. The Kazakhs of Turkey have a spiritual heritage that forms the legends and historical memory passed down from their ancestors. Accordingly, the

intergenerational connection between foreign Kazakhs is maintained.

In this context, E. Smith suggests recognizing an ethnic group based on ethnonym, culture, common origin, connection and solidarity with a place of birth or territory (Smith, 1986:21).

As formative forms of the ethno-uniqueness of the Kazakhs of Turkey, the institutional power system and the activity of public funds in the traditional Kazakh society are important. Among the Kazakhs of Turkey, clan elders have a great role. This council of elders helps settle disputes between clans and improves the functioning of cultural events in the diaspora through public funds. Such a system is the main means of promoting the principles of self-preservation of Kazakhs located in two countries. This is because such public organizations, which are implemented through the Elders' Council, create conditions for publishing Kazakh culture in the press, establishing contacts with Kazakhstan, opening museum corners and organizing exhibitions.

Today, Kazakhs in Turkey have more than 10 public organizations, 2 public funds, 2 construction cooperatives, 3 agricultural associations. More than 40 small factories, more than 1,000 enterprises producing leather products, and half a thousand trade stores have been opened. Therefore, 75% of Kazakhs are engaged in real product production. Kazakhs living in rural areas grow crops and raise livestock. At the same time, the Kazakhs living there also made a big contribution to the development of the leather and plastic industry in Turkey.

The activity of institutional and public associations is very important in the ethnic identification of Kazakhs of Turkey. In particular, the activities of institutional associations are active in areas where Kazakhs are densely populated and organize various events. It regulates family relations abroad. For example, among Turkish Kazakhs, the activity of public funds has risen to a new level and is the reason for the organization of all cultural events in the diaspora. Periodicals have a special place in the activities of public funds and organizations in the country. Museum corners in the buildings of cultural organizations are also very important in educating the young generation.

Conclusion

Kazakhstan and Turkey are two important countries shaping the future of the Turkic world. In

addition, the two forces are economically and historically related. In addition to having the same origin, we are also a country with a similar culture. The relations between these two unique countries, together with economic ties, are taking steps in the military and cultural spheres as part of their strategic cooperation for the future. This is a positive contribution to the development and unification of the Turkic world in this field.

Modern social science considers the development and prosperity of the culture of ethnic groups, the vitality of nations and nations that are advancing without losing their culture in the global stage.

In the research work, for Kazakhs of Turkey, the Anatolian land determines the belief that they are living in a Turkish state or together with the brotherly Turkic people. The main problem here is the density of the ethnic group in certain regions, the possibility of not moving from their places due to migration history, which creates conditions for their cultural organization. Here we considered the Kazakh ethnos abroad as a producer ethnos and determined their place in the modern traditional economic system. At the same time, it was observed that the economic ties between the Kazakhs of Turkey were connected on the basis of traditional economy. However, we can see that Kazakhs in Turkey, when they moved to Anatolia in the second half of the 20th century, were engaged in animal husbandry, but now they have developed the profession of leather processing. In this way, the Kazakhs of Turkey are developing their traditional profession in accordance with the new market.

We can see that their material culture models are also adapted to this economy. Currently, these associations hold various events that unite Kazakhs. This is very important in the education of the growing young generation. This creates conditions for Kazakhs to be closely connected with the work of the mentioned association.

Comprehensive consideration of the ethnic and ethno-cultural identity of the Kazakh diaspora abroad is an urgent problem of modern social sciences. In the study of these discussed issues, there should be interdisciplinary connections and scientific discourse. In this regard, we believe that the study of the Kazakh diaspora should be considered in the synthesis of traditional ethnographic studies, considering new positions and directions.

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