

Makasheva K.¹, Bernov V.²

¹Doctor of History, Professor, e-mail: m.klara@mail.ru

²2nd year Master student, e-mail: victoria.bernov@mail.ru

Chair of International Relations and World Economy, Department of International Relations,
Al-Farabi Kazakh National University, Kazakhstan, Almaty

FROM HISTORY OF UKRAINIAN DIASPORA IN THE REPUBLIC OF KAZAKHSTAN

Under the conditions of intensification of migration processes, reinforcement of consolidation of immigrant groups, the expansion of democracy and multiculturalism policies, the ethnic lobbyism has become one of the most significant power leverage both in the economy and policy of many countries. The practice of using the political potential of Diasporas for the development of their Motherland and its international relations has increased.

Diaspora is the settling of a significant part of the people outside their country or ethnic territory. The main reason for the formation of a diaspora is migration beyond the homeland due to economic, political, religious or other reasons. In it are the essence, rationale and critical importance of knowledge of a diaspora in any country, including its migratory movements.

The Ukrainian diaspora has significant potential to strengthen Ukraine's position in the international arena, to lobby the declared foreign policy interests in the countries of residence and international organizations, to promote the improvement of the image.

Given the increasing role of ethnic lobbying in the world politics, it is necessary to study the history, dynamics and current position of the Ukrainian Diaspora in the Republic of Kazakhstan regarding it as a powerful factor of political, economic, informational influence.

In order to conduct the research several methods are to be used. They are: systems approach, historical method and comparative analysis. Conclusions of the research can be used for predicting of tendencies in the sphere of cultural and humanitarian cooperation between Ukraine and Kazakhstan.

Key words: Ukrainians in the Republic of Kazakhstan; resettlement; national and cultural revival.

Макашева К.¹, Бернов В.²

¹тарих ғылымдарының докторы, профессор, e-mail: m.klara@mail.ru

²2 курс магистранты, e-mail: victoria.bernov@mail.ru

әл-Фараби атындағы Қазақ ұлттық университеті, «Халықаралық қатынастар» факультеті,
«Халықаралық қатынастар және әлемдік экономика» кафедрасы, Қазақстан, Алматы қ.,

Қазақстан Республикасындағы украин диаспорасының тарихынан

Көші-қон үдерістерін жандандыру контексінде иммигранттар топтарын шоғырландыру, демократияны кеңейту және мультикультурализм саясатын, этникалық лоббизм көптеген елдердің экономикасында да, саясатта да әсер етудің аса маңызды тетіктерінің бірі болды. Диаспоралардың саяси әлеуетін Отанын дамытуға және оның халықаралық қатынастарына пайдалану тәжірибесі өсті.

Белгілі бір халықтың біраз бөлігінің өз мемлекетінен немесе этникалық шекарасынан тыс орналасуы диаспора болып табылады. Диаспораның құрылуының бас себептерінің бірі – ол экономикалық, саясат, дін және де басқа мәселелерге байланысты халықтың миграциясы. Осы себепте кез келген мемлекеттегі диаспораларды, сонымен қатар миграциялық ағымдарды зерттеудің мән-мағынасы мен орындылығы жатыр.

Украин диаспорасы Украинаның халықаралық аренадағы позицияларын нығайтуға, тұрғылықты елдерде және халықаралық ұйымдарда сыртқы саяси мүдделерді насихаттауға және имиджді жақсартуға ықпал ететін әлеуетке ие.

Әлемдік саясатта этникалық лоббизмнің рөлін ескере отырып, Қазақстандағы украин диаспорасының тарихын, динамикасын және қазіргі жағдайын зерттеп, оны саяси, экономикалық, ақпараттық әсердің күшті факторы ретінде қарастырған жөн.

Зерттеуде бірнеше әдістер қолданылуы керек. Олар: жүйелі тәсіл, тарихи әдіс және салыстырмалы талдау. Зерттеудің нәтижелері Украина мен Қазақстан арасындағы мәдени-гуманитарлық ынтымақтастықтың үрдістерін болжау үшін пайдаланылуы мүмкін.

Түйін сөздер: Қазақстан Республикасындағы украиндар, қоныс аудару, ұлттық және мәдени қалпына келтіру.

Макашева К.¹, Бернов В.²

¹доктор исторических наук, профессор, e-mail: m.klara@mail.ru

²магистрант 2 курса, e-mail: victoria.bernov@mail.ru

кафедра международных отношений и мировой экономики, факультет международных отношений, Казахский национальный университет им. аль-Фараби, Казахстан, г. Алматы

Из истории украинской диаспоры в Республике Казахстан

В условиях интенсификации миграционных процессов, усиления консолидации групп иммигрантов, расширения демократии и политики мультикультурализма, этнический лоббизм стал одним из самых значительных рычагов влияния как в экономике, так и в политике многих стран. Увеличилась практика использования политического потенциала диаспор для развития международных отношений.

Диаспора представляет собой поселение значительной части одного народа за пределами своего государства или этнической территории. Одной из главных причин формирования диаспоры является миграция вследствие экономических, политических, религиозных и других причин. В ней заключаются сущность, целесообразность и значение исследования диаспор, включая и миграционные потоки, в любом государстве.

Украинская диаспора имеет значительный потенциал для укрепления позиций Украины на международной арене, лоббирования заявленных внешнеполитических интересов в странах проживания и международных организаций, содействия улучшению имиджа.

Учитывая возрастающую роль этнического лоббирования в мировой политике, необходимо изучить историю, динамику и нынешнюю позицию украинской диаспоры в Республике Казахстан, рассматривая ее как мощный фактор политического, экономического, информационного влияния.

Для проведения исследования необходимо использовать несколько методов, такие как: системный подход, исторический метод и сравнительный анализ. Выводы исследования могут быть использованы для прогнозирования тенденций в сфере культурного и гуманитарного сотрудничества между Украиной и Казахстаном.

Ключевые слова: украинцы в Республике Казахстан, переселение, национальное и культурное возрождение.

Introduction

Ukrainian expatriate community plays a significant role in Ukraine's international standing. It is an important demographic, intellectual, socio-cultural and informational resource of their country of nativity and the country of residence. In close mutual cooperation Ukrainians abroad should be an important factor in Ukraine's foreign policy, building of a positive international image, development of economic, cultural and other relations with foreign countries, economic, cultural and information presence in geopolitically important regions. In this context, of particular importance is the preservation of identity, support and development of the Ukrainian diaspora in Kazakhstan, both in terms of its population size, and as an important resource for the forging of partnerships and mutually beneficial

relations with the Republic of Kazakhstan. Ukrainian diaspora in Kazakhstan is one of the largest, and is seventh largest (previously third) among the Ukrainian communities in the world.

Today, there are valid grounds for foregrounding and in-depth study of the issue of Ukrainians' migration to Kazakhstan, the interaction of ethnic Ukrainians of Western Europe, Canada, USA, Australia and other countries with the «eastern diaspora» from post-Soviet space. Relevance of in-depth research into it is prompted by such factors as: complication of internal and international situation in our countries in the years after proclaimed independence in the context of global challenges and conflicts, enhanced migration of a part of eastern Ukrainian diaspora, deterioration of their living conditions, their transformed values and focuses, increased volume and changed content of

the contacts and connections, while in some regions, especially in Kazakhstan, a unique experience of tolerance and harmony has evolved, sufficient for summarizing and identifying trends and prospects of their development.

The object of research is the Ukrainian diaspora living in the Republic of Kazakhstan.

The subject of research includes history of resettlement, population dynamics and current position of the Ukrainian diaspora in the Republic of Kazakhstan.

The purpose of research is to identify the contribution of Ukrainians to the development of Kazakhstani society and to evaluate influence of the Ukrainian diaspora as factor of maintenance of friendly relations between Ukraine and Republic of Kazakhstan.

According to the purpose of research the following tasks have been set:

(1) to specify chronological framework of the deportation of Ukrainians to Kazakhstan;

(2) to show what influence the process of deportation had on the social life of Ukrainian people;

(3) to give complex characteristics of the process of preservation of the national identity and role of the Ukrainian diaspora in Kazakhstan;

(4) to study Kazakh-Ukrainian ethnocultural associations.

This topic is insufficiently studied in science. The first attempt to substantiate the concept of «eastern diaspora» was made in the collection «Ukrainian eastern diaspora in the context of modern cultural, historical and sociopolitical processes in the post-Soviet states», based on presentations at the roundtable, held in the frames of the first international Shevchenko Readings (Tokar', 2012). Before it, there was no systematic approach to the study of the eastern diaspora phenomenon apart from only a few local efforts of studying it, without scientific publications in rated Western European editions.

Evaluating the Ukrainian scientists' contribution to the study of Ukrainians' migration to Kazakhstan, it should be stated that it was not until the 90s of the last century that first steps were made in it. Historians' researches started to come out, in which attempts are undertaken to rationalize the motives of Ukrainians' emigration to other countries and in which main migration waves and their boundaries are defined. Scientists V. Yevtuh, S. Lazebnyk, M. Andrienko, T. Fedoriv, V. Goshovsky, C. Shtepa have made most sizeable contribution to the study of this phenomenon (Yevtuh, 2011). In addition, A.

Popok has given detailed description of history and current state of Ukrainians in Kazakhstan (Popok, 2000).

Moreover, Ukrainian researchers have paid attention to the activities of Ukrainian diaspora throughout the world and its interaction with Ukrainian state. Thus, L. Mazuka in her scientific works has raised the issue of potential and perspectives of cooperation between Ukraine and world Ukrainism (Mazuka, 2012). G. Lutsishin has written about new tendencies of impact of Ukrainian diaspora on the process of national consolidation (Lutsishin, 2013), whereas V. Garagonich has pointed its influence on the development of transboundary cooperation V. Garagonich (2010). In its turn, V. Troschinsky and A. Shevchenko have described national traditions and Ukrainian mentality (Troshchinsky, 1999).

One of the important works about the life of Ukrainian diaspora is a study of S. Narizhny «Ukrainian immigration: cultural working of Ukrainian migration between two wars» (Narizhny, 1944). However, for the long time this source of information was «closed». In addition, rather interesting work at the field of the researches of Ukrainian diaspora is a work of F. Zastavny, where the author presents information about the language, culture, schooling, traditions and customs, artistic activities, literature, social and political and religious life of Ukrainians in the United States. The author does not evade the topic about saving of national traditions by Ukrainian diaspora, «church plays a certain role in saving the language, customs and other cultural and historical heritage of the Ukrainians. It has contributed to the consolidation of immigrants by religious and ethnic features» (Zastavny, 1991). Importantly, most researchers point to a high national consciousness and a strong desire of Ukrainian immigrants to preserve their national identity, language, traditions and ethnic culture in the foreign countries.

There are also analytical studies made by V. Karpenko (Karpenko, 2000: 128), K. Pugovitsy, V. Litvin (Litvin, 2005) and the Ukrainian Center for Science and Culture at the Embassy of Ukraine in the Republic of Kazakhstan.

Methods

The methodological base of research includes systems approach, historical method and comparative analysis. The systems approach will help to obtain the overall view of the process of deportation of Ukrainians to Kazakhstan, whereas

historical and comparative methods will seek to show influence the process of deportation had on the social life of Ukrainian people and to give complex characteristics of the process of preservation of the national identity and role of the Ukrainian diaspora in Kazakhstan. In its turn, analysis of past and contemporary events will be directed to the understanding of interrelations, causes and effects of the resettlement of the Ukrainian people to the Republic of Kazakhstan.

Diasporas, integrating into new social and cultural conditions, are connected with it by extended and complex networks. These networks, crossing the borders of states, serve as a communication channel to meet the social, cultural, educational, economic, political needs of diasporas. Institutional and structural-functional approaches are used to identify the role, functions, and institutions of diasporas in these networks. Therefore, key functions of diaspora in a framework of the ramified system of transnational spaces are: preservation of the stability of cultural, social, ethnic identity, integration of newcomers, maintenance of links with a country of the outcome and related diasporas. Consequently, in the process of research, two levels of diaspora relations are distinguished: internal and external.

Results

Ukrainians are the fourth largest community in the Republic after Kazakhs, Russians, Uzbeks, and one of the most influential ethnic groups in the historical, cultural and educational terms: at the level of the state leadership and the rank and file Kazakhs, cultural affinity of Kazakhs and Ukrainians has been confirmed since ancient times. (Kazakhstan – Ukraine. The Ministry of Foreign Affairs of the Republic of Kazakhstan, 2017). Ukrainians' contribution to the formation and development of Kazakhstan, development of virgin lands is valued up to the present day (Supplementary Human Dimension Meeting on Freedom of Religion and Belief, 2009).

Education is ranked top priority in preservation of the national identity of Ukrainians in Kazakhstan. Education level is prioritized as a pledge of material well-being, stability and as it excludes the desire to emigrate. According to the 1999 analysis, 48 650 Ukrainians (10.4%) had higher education, and in 2009 – 42,563 (14.2%) of the total number of Ukrainians over 15 years old.

The State program 2001–2010 for development of languages in Kazakhstan proclaimed the right of ethnic groups for learning their mother tongue. In

2013–2014 academic year, 187 of 3 million pupils were learning Ukrainian language and literature.

Among ethnic Ukrainians in RK fairly high is the share of knowledge workers, approximately 27% (agronomists, geologists, doctors, teachers, engineers, military servants), scientists (5-7%), a small share of businessmen (2-3%), as well as 43% of people engaged in the industrial and agricultural enterprises. The share of Ukrainians in culture and art is insignificant, about 0.5% (mostly working on a voluntary basis).

With the proclaimed independence in Kazakhstan new opportunities have emerged for the development of ethnic groups. It gave a start to a kind of ethnic cultures renaissance. Culture is a way of the nation's self-expression. For the Republic of Kazakhstan, with its unique multiethnic composition free cultural self-expression is one of the most important factors in maintaining peace, harmony and political stability. The importance of culture for the policy is determined by the following provisions:

- political prospects of Kazakh society and its cultural development are interrelated and interdependent;
- the nature of the political system and political relationship depends not only on the balance of political forces, and other determinants of the present moment, but is also determined by historical and cultural heritage, those values, traditions, attitudes, patterns of behavior, psycho-emotional preferences, which are included in culture;
- power is an integral part of culture. In order to understand the nature of power, it's necessary to take into account its attitude to the past, present and future, material and spiritual values, including property, freedom and human rights, religious forms of spirituality, etc.;
- stability of the political system of Kazakhstan is associated with preservation of the multi-ethnic cultural diversity, which is not an isolating factor, but a source of spiritual enrichment of every human-being and an important condition of inter-ethnic harmony and civil peace in the society;
- entry of Kazakh culture into the world cultural community in conditions of globalization requires developing political guarantees for its originality and relevance (Malinin, 2002).

A model of cultural development is essential for the development of ethno-political processes in modern Kazakh society, because it is the choice of such a model that would mainly affect the degree of stability and consolidation of various social and ethnic groups in the country.

Assembly of People of Kazakhstan (APK), established in 1995 on Kazakhstan President's Decree was designed to be one of the most important public institutes of young Kazakh democracy and of tolerance. Its main objectives are:

(1) to ensure comprehensive development of ethnic cultures, languages and traditions of the people in Kazakhstan;

(2) enhancement of integration relations with international organizations;

(3) formation of Kazakhstan identity by consolidation of Kazakhstan's ethnic groups;

(4) creation and dissemination of ideas of spiritual unity, strengthening and maintaining friendship between the peoples, and interethnic concord.

The Assembly prioritizes strengthening of social stability as the basis for a just solution to the inter-ethnic relations issue. The Assembly's membership is formed by its chairman (President Nursultan Nazarbayev is the Chairman of the KPA) from representatives of state bodies, ethnic culture associations, as well as other persons, depending on their public image.

The Assembly currently has 20 ethnic culture associations (centers) of Ukrainians. Every region of Kazakhstan has a so-termed small Assembly of Kazakhstan People. These are consultative and advisory bodies under the region's governors (akims). In May 2007, the law was adopted «On amendments and additions to the Constitution of the Republic of Kazakhstan», changing the Assembly's status from a consultative institution to constitutional body, which ensures representation of various ethnic groups in the country's sociopolitical life. Providing an opportunity for the Assembly to elect nine deputies to Majilis (lower chamber of the Parliament), the State ensures the presence of different ethnicities' representatives in the supreme legislative body. The Assembly's involvement in law-making enables addressing the arising problems and contradictions in inter-ethnic relations in legal framework.

Discussion

In the past two decades the attention to the history of the settlement of Ukrainians to the East from the mainland of Ukraine gained new impulse, which can be explained by at least two reasons.

Firstly, with the proclamation of Ukrainian independence the need in objective review of the history of Ukrainian state raised, and secondly, the sovereignization of the post-soviet states and

processes of democratization in them gave a stimulus to the awakening of national self-consciousness of Ukrainians who were living there, as well as to the creation of Ukrainian ethno-cultural associations and in the result – indication of interest to their own history.

Unlike the Ukrainian expatriate communities in Europe, USA, Canada and Australia, where the people went in search of a better life and asylum, Kazakhstan, was chiefly the place of exile for «politically unreliable» persons. The history of the Ukrainian diaspora in Kazakhstan dates back to the end of the XVIII century, when since 1768, participants of the national liberation movement Haidamaks (Ukrainian Cossacks) appeared there against their will. Part of the Zaporozhye Cossacks was also exiled to Kazakhstan after the fall of «Zaporizhian Sich» (Zaporozhian Cossack Army) in 1775. These first mass resettlements in the second half of the XVIII century were forced deportations in fact.

The number of immigrants from Ukraine in Kazakhstan steppes increased significantly in the second half of the XIX century, with the abolition of serfdom in the Russian Empire (1861) and especially with the opening of the Siberian Railway (1894). On the one hand it was easy to find a place to settle on the territory, which is more than three times the size of modern Ukraine and which was sparsely populated. On the other hand, given the indigenous people's nomadic way of life, it could not be unproblematic. Quite often the choice of residence lasted more than a year. As a rule, the Ukrainians settled in new lands in groups (hamlets) and established their homes between Kazakh auls, on the one hand and often Russian and rarely German villages on the other hand. There are still villages of Ukrainians compact living in Kazakhstan, who keep their folk customs, traditions and language – Kievka, Alekseevka, Petrovka, Poltavka, Semipolki, Ternovka, Gulyay Pole and other villages (Makarenko, 1998).

In the time between censuses (1897-1926), the resettlers from Ukraine (chiefly rural population) prevailed in the general flow of migrants arriving in Kazakhstan and accounted for a 35.6% share of their total number. They settled mostly in Semipalatinsk (24%), Akmola and Aktobe (40%) provinces, as well as in Kostanay district (15%). These areas in the forest-steppe and steppe zones were most similar in climatic and soil conditions to the immigrants' outgoing regions. Characteristic was the fact that in these areas the settlers found themselves in the ethnically kindred environment.

According to the 1926 census, the total number

of Ukrainians in Kazakhstan reached more than 860 000 and constituted the population majority in the Republic from Orenburg (the former capital of Kazakhstan) in the west to Semipalatinsk in the east (Yevtuh, 2011).

In the second half of the 1920s in pursuit of the power localization policy for enhancing the population's involvement in the socialist construction in Kazakhstan regions with prevailing Ukrainian population, schools were opened with Ukrainian as language of instruction, and steps were taken to run record keeping system in Ukrainian language.

Thousands of Ukrainians were next deported to Kazakhstan in the 30s, time of mass repressions. On the Ukrainian President Decree on actions, timed to the 70th anniversary of the Great Terror and mass political repressions of 1937-1938, the Security Service of Ukraine undertook to develop documents on the repressive policies of the totalitarian regime in the former USSR and outreach the Ukrainian public on it. One of the important tasks in it was to establish the fate of all the repressed compatriots, who are buried outside Ukraine. Lists were posted on the official website of the Ukrainian Security Service of 13 054 people from Ukraine repressed by the Soviet regime and enduring their punishment in Kazakhstan. The National Security Committee of the Republic of Kazakhstan provided this information to Ukraine in the framework of cooperation in restoring the historical truth about the time of mass political terror.

With the outbreak of World War II many Ukrainian plants were evacuated to Kazakhstan with thousands of professionals together with them, many of whom stayed there permanently.

In the 80es of the XX century, the Ukrainian population in Kazakhstan reached more than 1 million (according to other sources 4 million people). To systematize main stages of Ukrainians mass settlements on a harsh but hospitable land of Kazakhs, the modern Ukrainian diaspora in Kazakhstan can be classified into four most mass categories.

(1) One – dispossessed in collectivization and deported villagers who survived to the present day, and their descendants.

(2) Two – repressed in the 30-es and sentenced to different prison terms «enemies of the people» serving their sentence in Gulag camps and sent to the Kazakh steppes to settle.

(3) Three – «enemies of the people» too, but convicted later, during World War II and in the post-war time, mostly nationalists, UPA members, who

were serving their sentence in KarLag (Karaganda prison camps administration) and were left in Kazakhstan or sent here from other camps to settle.

(4) Four – youth of 50–60es, who came to cultivate virgin lands and build large industrial and mining giants (Karpenko, 2000: 128).

Thus, over nearly 250 years, many generations of Ukrainians have made their second home in Kazakhstan. Therefore, nowadays a number of controversies exists between different migration waves, both objective (mostly based on the language) and subjective (on a territorial and personal basis), affecting consolidation of the Ukrainian diaspora.

Some researchers believe that from that time the migration movement of Ukrainian population (mostly rural) from Ukrainian lands to the East, including in Siberia, Kazakhstan and the Far East, can be divided into several «waves of resettlement, going one after another». In fact, the concepts about the number of these waves and the character of replacement do not always sound believable.

For example, A. Ponomaryov considers that there are three main waves of Ukrainian migration to the East including the following:

- 1) the first wave – the end of XIX century;
- 2) the second wave – beginning of XX century (from Stolypin reform till Revolution of 1917);
- 3) the third wave, strange enough, occurred in 50-60-s of XX century (developing of Virgin Lands) (Ponomaryov, 1994).

It seems that such periodization is too schematic and does not reflect the real situation with the replacement just because entire periods of the deportation process of 20-s – beginning of 30-s, repressive and deportation replacements of the end of 1930-s, military evacuation of 1941-1942 as well as new deportations of the post-war period till the beginning of 1950-s are falling out of this periodization.

Ukrainians were not outsiders to the major historical events since their settlements in Kazakhstan. When the Soviet Union emerged on the political map, the nature and extent of resettlement changed sharply. Development of the richest deposits on the vast and small-populated Kazakhstan areas required more workers. Combined with the extreme continental climate this fact became decisive in choosing the ideal place for the expulsion of all who were considered undesirable by the Soviet Government. Ukrainians were also among them.

The Soviet collectivization marked the beginning of the mass resettlement of Ukrainians to Kazakhstan. Around 64 thousand Ukrainian families were replaced to northern and eastern parts

of the Soviet Union, including Kazakhstan, in 1930–1931. At the same time «enemies of the State» who had Ukrainian ethnic background served sentences in the Gulag labour camps in Kazakhstan. It is believed that the political repressions affected primarily Ukrainian intellectuals – from rural librarians and teachers to poets and scientists. Academician Agatangel Krymsky was among them. He was a founder of the Ukrainian Oriental Studies and outstanding Islam researcher and famous expert on the Koran. For the support of the organization «Spilka Vyzvolenia Ukrainy» («Society of Ukraine's Liberation») Agatangel was exiled to the city of Kostanay where he died in a prison hospital in 1942.

Sergey Kukuruz, a famous Ukrainian artist, was sent to settle in Aktobe after his release from the Stalinist camps in 1947. There were no other artists in the Republic of Kazakhstan, except him, who knew the technique of coloured linocut. He was the first person who introduced ex libris art in Kazakhstan. All his works made in the territory of Kazakhstan illustrated the region. Sergey Kukuruz was the only member of the Union of Artists in Aktyubinsk region until he left for Ukraine in 1972. Today everyone can visit a museum telling about his life located in the art school where the artist lectured for a long time.

According to the Archive of the President of the Republic of Kazakhstan, all women who worked at the Kharkov Opera and Ballet Theatre served prison sentences in the Alzhir. Ukrainian priests form a separate group of displaced persons. Alexander Khira, Nikita Budka, Aleksy Zaritsky, Arseny Richinsky and many others dedicated their lives to the local community. They worked as teachers and physicians. According to witnesses, their humanitarian activity became a factor of consolidation of thousands of those who were exiled to Kazakhstan and helped them to preserve their language, traditions and unique culture.

Ukrainian exploits left a heroic page in the World War II: 11 Kazakhstani Ukrainians became Heroes and one of them- twice Hero of the Soviet Union. Many Ukrainian scientists, hundreds of thousands of ordinary citizens were taken to KarLag in the time of Stalin repression without charge or trial, where they worked, lived, created and left a tangible trace in the history of the Kazakh steppe. According to witnesses, even in the prison camps, Ukrainians fought for their rights and made a decisive contribution to the collapse of the Soviet concentration camp system. Thousands of professionals from Ukraine – builders, mechanics,

engineers, agronomists, accountants – were actively involved in the virgin lands development.

As of 1959 the Kazakh SSR population surpassed the prewar level. This is mainly due to absence of warfare on its territory. In addition, during the war and after it, the population of Kazakhstan increased through the people, evacuated along with the plants, factories and those, who were resettled by force (of various ethnic groups) from other parts of the USSR.

Conspicuous is a fairly rapid urbanization of the Ukrainian population in Kazakhstan. The proportion of urban residents in 1959–1970 in Kazakhstan at large went 6.5% up, and Ukrainians' share was 13.4% (Russians constituted 10.1%, Belarusians – 6%). According to the 1989 census, 896 240 Ukrainians lived here, i.e. 5.4% of the country's population. In the result of intense russification only 36.6% of them considered Ukrainian their native language.

Ukrainians settled on all Kazakhstan territory, but most of them on the reclaimed virgin lands and in industrial areas. In Akmola region, they number up to 60 000 people, in Pavlodar – 78 000, in Karaganda – 95 000, in Kostanay region – 110 000. It is related to the fact that the 1950-60s were under the banner of the development of virgin lands and construction of industrial and mining facilities. During that period, Ukrainian youth arrived in Kazakhstan, following the call of the Soviet Government. There is evidence to suggest that more than 300 thousand Ukrainians participated in the development of virgin lands. There were many heroes of socialist labor among them (Kuzmenko, 2015).

Ukrainian diaspora is one of the biggest in Kazakhstan and Central Asia. According to the 2009 census Ukrainians in Kazakhstan numbered 333 031 people, which is by 214 034 (39.1%) fewer than in the 1999 census. The share of Ukrainians in the total population was 2.1% in 2009, down by 1.5% compared with 1999. As a result, the number of Ukrainians since 1970 has been steadily declining. So, in 1970 Ukrainians numbered 934 952 people, while in 2009 – 333 031. According to unofficial data the number of Ukrainians is about 450 000 people (Nechayeva, 2016).

To meet cultural needs of Ukrainians in Kazakhstan, 23 Ukrainian ethnic culture centers are registered, a weekly newspaper comes out in Ukrainian language «Ukrainski noviny» (Ukrainian News), which is funded by the state (Dave, 2007). There are regional television programs in Ukrainian, Sunday schools, creative and artistic groups. Two national associations were established: in particular Ukrainians of Kazakhstan association (Chairman

Michael Paripsa) is a collective member of the Ukrainian World Coordinating Council (UWCC, Kiev) and the World Congress of Ukrainians (Toronto). It unites in its ranks the «fourth wave» Ukrainian migrants (high school graduates, virgin landers).

They have a good command of the Ukrainian language, maintain ties with Ukrainian cities and their places of origin, as well as Ukrainian international structures, having the opportunity of giving certain material support to their communities thanks to financial assistance from the Western expats. The Association includes 4 regional Ukrainian centers (in Astana, Pavlodar, Almaty and Petropavlovsk).

The biggest by date republic's association is Rada of Kazakhstan's Ukrainians (established in 2004, headed by Yuri Timoshenko, who was AKP deputy chairman in 2010-2011). From January 2012 Yu. Timoshenko is Majilis deputy (lower chamber of RK Parliament). The association comprises 11 Ukrainian regional centers. With their assistance, radio program Ukrainian Family is aired, as well as the TV program Ukrainian Hour. Representatives of the Rada of Kazakhstan's Ukrainians are of later generation, who had assimilated quite noticeably and whose lingua franca is Russian as a rule, but who have a clear pro-Ukrainian stance.

Traditionally Ukrainian regional centers have considerable opportunities for meeting their cultural needs and for personal fulfillment (Wilson, 1999). There are Ukrainian communities in all the regional centers, many cities and towns. In 1990, for one, Taras Shevchenko Ukrainian language association opened in Karaganda that has its library, children's ensemble, song and dance groups. League of Ukrainian women is active, with a Sunday school, a theater of song «Ranok» («Morning») working under it. At the central and local administrations' support, a network of Ukrainian Sunday schools and primary school classes opened. Astana has a training complex №47, which combines Ukrainian gymnasium, a kindergarten, a Sunday school and a folk group Raduga.

During the immigration, church was a center of national and cultural life. As a social institution it has contributed to the preservation of national identity and overcoming of inferiority and association of Ukrainians that were scattered around the world. Metropolitan Ilarion (Ivan Ognienko) became a notable figure from the Ukrainian Orthodox movement outside Ukraine. In 1951 he headed the Ukrainian Greek Orthodox Church of Canada; it was a carrier of Ukrainian national idea (Sorochnik, 2014).

In 2014, the 200th birthday of Taras Shevchenko was widely celebrated in Kazakhstan. The name Shevchenko became a cultural bond between the two fraternal nations, a symbol of the first «folk ambassador» of Ukraine in Kazakhstan. April 16-17, 2014, at the Third International Shevchenko readings, the Ukrainian Center for Science and Culture held a roundtable at the L.N. Gumilev ENU. In follow-up of Shevchenko readings, a collection «Shevchenko – a spiritual son of Ukrainian and Kazakh peoples» was published (Tokar', 2014).

A famous folklorist and ethnographer Oleksa Voropay who lived many years in immigration, in his book «Manners of our nation», said: «Traditions and language – these are the strongest elements that unite individuals into one people, one nation. Folklore also can be considered as a classic example of unity among all Ukrainian lands. These common language and customs were always those nodes that bounded our nation when it was artificially divided by state borders» (Voropay, 1993).

To conclude, active process of national and cultural revival of representatives of the Ukrainian ethnos takes place today on the basis of the provision of the Constitution of the Republic of Kazakhstan on the free development of the cultures of ethnic groups of the country. Ukrainian public and art centers in abroad keep the great merit in preserving of national traditions and Ukrainian mentality. Members of such centers pay special attention to the problems of teaching young generation of native language, literature and history that is certainly one of the main directions in Ukrainian families raising children and instilling of cultural traditions. Amateur talent groups have been developing in the diaspora. This is confirmed by the activities of choirs, dance groups, amateur groups.

Conclusion

Many thousands of Ukrainians live on the territory of Russia, Kazakhstan, Moldova, Poland and other countries. At the new place of residence, in foreign language environment, setting up their mode of life, Ukrainian immigrants haven created, mainly, very strong ethnic communities in Canada, US, Australia. Much lower Ukrainian diaspora is in Western Europe – Germany, French, England, etc. But everywhere due to Ukrainian immigrants' presence the twentieth century was marked by economic development. Also, in the twentieth century Ukrainian public and cultural life of the Western world were marked by growth of a strong organization and activation.

Ukrainian diaspora in Kazakhstan in numbers is one of the largest among the Ukrainian communities in the world (after the Ukrainian diaspora in the Russian Federation and the United States).

During the migration processes Ukrainians settled mainly in Northern Kazakhstan. The characteristic feature of Ukrainian settlers in Kazakhstan was that they, especially villagers, who at the beginning of the XX century prevailed in some areas, quite consistently resisted assimilation processes, even in the Russian-speaking environment. There have been numerous documented instances where representatives of other nations, peoples and nationalities, including Russians, were notable assimilating influences from the Ukrainian. Thus, the pre-war Kazakhstan were the best conditions for the preservation of ethnic identity Ukrainian than in most parts of Russia, including even those that are directly adjacent to Ukraine and were part of a continuous historical Ukrainian territory in the east.

An active process of national and cultural revival of the Ukrainian community in the Republic of Kazakhstan has begun only since gaining its independence. It relies on the provisions of the Constitution of the Republic of Kazakhstan on the free development of cultures and ethnic groups of the country.

In an effort to differentiate the Ukrainian and Russian communities in Kazakhstan, the Kazakh government has actively supported Ukrainian cultural aspirations. Ukrainian organizations operate freely in Kazakhstan, and currently there are 26 Ukrainian cultural centers that sponsor Sunday schools, choirs, and folk dancing groups. Today there are a lot of Ukrainian songs and dance

performances, the journal of the national scale, the classes of Ukrainian language and literature in Kazakhstani schools.

However, another problem arises. Enhanced assimilation processes among Ukrainian immigrants of the third and fourth waves do not allow enough students to provide educational institutions. Parents prefer Russian institutions and targeting children in learning foreign languages, thereby suppressing the national mentality their descendants. If this trend continues, a whole generation will be lost.

Although the Ukrainian language continues to be significant in rural areas with compact Ukrainian settlement, and is actively supported by the Kazakh government, the use of the Russian language has come to dominate within Kazakhstan's Ukrainian community. Due to assimilation with Russian culture, the proportion of the Ukrainian population in Kazakhstan who declare the Ukrainian language to be their mother tongue has declined today.

The Ukrainian diaspora has significant potential to strengthen Ukraine's position in the international arena. However, even with full facilitating of the government of the Republic of Kazakhstan, there is a problem of a certain loss of identity by Ukrainian diaspora.

Therefore, there is strong need to undertake some measures in order to preserve the national identity and enhance the role of the Ukrainian diaspora in the Republic of Kazakhstan. Among such measures are the fulfillment of the priorities of state support to the Ukrainian diaspora and introduction of mechanisms for foreign countries' Ukrainians' connections with the Ukrainian state and society, rallying their efforts for the development of Ukraine and its partnership with Kazakhstan.

Литература

- 1 Сборник материалов выступлений, докладов и сообщений участников круглого стола, состоявшегося 16-18 марта 2012 года в рамках Первых Международных Шевченковских чтений / сост. П.В. Токарь. – Астана: ЕНУ им. Л.Н. Гумилева, 2012. – 434 с.
- 2 Зарубежное украинство: сущность, структура, самоорганизация: учебник / В.Б. Евтух, А.А. Попок, В.П. Трошинский, С. Ю. Лазебник, В. М. Андриенко, В. С. Гошовский, и др.; под ред. В. Б. Евтух. – К.: Альтпрес, 2011. – 304 с.
- 3 Попок А. Українці у Казахстані: історія та нинішнє становище // Трибуна. – К. – 2000. – № 7–8.
- 4 Мазука Л.І. Українська держава та світове українство: актуальні питання, потенціал та перспективи взаємодії. – Київ: Національний інститут стратегічних досліджень, 2012. – 34 с.
- 5 Луцишин Г.І. Українська діаспора: новітні тенденції впливу на процес національної консолідації / Галина Іванівна Луцишин // Вісн. Держ. акад. керівних кадрів культури і мистецтв. – 2013. – № 1. – С. 252–256.
- 6 Гарагонич В. Вплив діаспори на розвиток транскордонного співробітництва / В. Гарагонич // Історичний архів. Наукові студії : Збірник наукових праць. – Миколаїв: Вид-во ЧДУ ім. Петра Могили, 2010. – Вип. 5. – С. 100–103.
- 7 Трошинський В.П., Шевченко А.А. Українці у світі. Том 15. – К., 1999.
- 8 Narizhny S. Ukrainian immigration: Cultural labor of the Ukrainian immigration between two wars. Prague, 1944.
- 9 Заставный Ф.Д. Украинская диаспора. – Львов: Мир, 1991. – 176 с.
- 10 Карпенко В. Украинцы в Казахстане // Вечерний Киев, 2000. – С. 128.

- 11 Литвин В. Украинско-казахские исторические корни и современность // *Голос Украины*. – 11 ноября 2005.
- 12 Kazakhstan – Ukraine. The Ministry of Foreign Affairs of the Republic of Kazakhstan, 2017 // <http://mfa.gov.kz/en/content-view/sotrudnichestvo-respubliki-kazakhstan-s-ukrainoj>
- 13 Supplementary Human Dimension Meeting on Freedom of Religion and Belief, 9-10 July 2009 // <http://www.osce.org/odihr/41823?download=true>
- 14 Малинин Г.В., Дунаев В.Ю., Курганская В.Д., Нысанбаев А.Н. Теория и практика межэтнического и межкультурного взаимодействия в современном Казахстане. – Алматы: Институт философии и политической науки, 2002. – С. 172-173.
- 15 Макаренко А. Украинцы. – Алматы: Білім, 1998. – 176 с.
- 16 Ponomarev A. Ukrainian Ethnography. Lecture 13 // <http://etno.uaweb.org/book2/index.html>
- 17 Kuzmenko I. Ukrainian page in the history of Kazakhstan nation // <http://e-history.kz/en/publications/view/1148>
- 18 Nechayeva E., Tokar P., Onuchko M., Ruban S. Ukrainian diaspora in Kazakhstan. *Studia Politica Slovaca* 1:5-15, 2016.
- 19 Bhavna Dave. Kazakhstan: ethnicity, language and power. Psychology Press, 2007. – pp. 133-134.
- 20 Andrew Wilson. The Ukrainians: Engaging the «Eastern Diaspora». Charles King, Neil Melvin (Eds.) Nations Abroad. Westview Press, 1999. – Pp. 103-132.
- 21 Sorochuk L. Social and cultural life in Ukrainian diaspora as a factor of the preservation of national culture in the western world. *Ukrainian studies. Bulletin of Taras Shevchenko National University of Kyiv*, 17/2014. – pp. 32-33.
- 22 Shevchenko – spiritual son of the Ukrainian and Kazakh peoples. Ed. P. Tokar. – Astana: L. Gumilev ENU, 2014. – 375 p.
- 23 Voropay A. Customs of our people. Ethnographic essay. – Kyiv, 1993. – 590 p.

References

- 1 Dave, B. (2007). *Kazakhstan: ethnicity, language and power*. London: Psychology Press.
- 2 Garagonich, V. (2010). Vplyv diaspory na rozvytok transkordonnogo spivrobitmitsva. [Impact of diaspora on the development of transboundary cooperation]. *Historical archive. Scientific studies: Collection of scientific works*, 5, 100-103.
- 3 Karpenko, V. (2000). *Ukraincy v Kazakhstane*. [Ukrainians in Kazakhstan]. *Vechirniy Kyiv*, 128.
- 4 Kazakhstan – Ukraine. The Ministry of Foreign Affairs of the Republic of Kazakhstan. Retrieved December 05, 2017.
- 5 Kuzmenko, I. (2015). Ukrainian page in the history of Kazakhstan nation. Retrieved December 15, 2017.
- 6 Litvin, V. (11 Nov 2005). *Ukrainsko-kazahskiye istoricheskiye korni i sovremennost'*. [Ukrainian-Kazakh historical roots and modern times]. *Ukraine's voice*.
- 7 Lutsishin, G.I. (2013). *Ukrain'ska diaspora: novitni tendentsiyi vplyvu na protses natsional'noyi konsolidatsiyi*. [Ukrainian diaspora: new tendencies of impact on the process of national consolidation]. *Bulletin of State academic human resources of culture and arts*, 1, 252-256.
- 8 Makarenko, A. (1998). *Ukraincy* [Ukrainians]. *Almaty: Bilim*.
- 9 Malinin, G.V., Dunayev, V.Yu., Kurganskaya, V.D., Nysanbayev, A.N. (2002). *Teoriya i praktika mezhetnicheskogo i kulturnogo vzaimodeystviya v sovremennom Kazakhstane*. [Theory and practice of interethnic and cultural interaction in modern Kazakhstan]. *Almaty: The Institute of Philosophy and Political Science*.
- 10 Mazuka, L.I. (2012). *Ukrain'ska derzhava ta svitove ukrainstvo: aktual'ni pytannya, potentsial ta perspektivy vzaemodiyi*. [Ukrainian state and world Ukrainism: actual issues, potential and perspectives of cooperation]. *Kyiv: National Institute of Strategic Search*.
- 11 Narizhny, S. (1944). *Ukrainian immigration: Cultural labor of the Ukrainian immigration between two wars*. Prague.
- 12 Nechayeva, E., Tokar, P., Onuchko, M., Ruban, S. (2016). *Ukrainian diaspora in Kazakhstan*. Bratislava: *Studia Politica Slovaca*.
- 13 Ponomaryov, A. (1994). *Ukrainskaya etnographiya. Kurs lekcii*. [Ukrainian Ethnography. Lectures]. K.: Lybid'.
- 14 Popok, A. (2000). *Ukrainci u Kazakhstani: istoriya ta nynishne stanovysche*. [Ukrainians in Kazakhstan: history and current state]. *Tribuna*, 7-8.
- 15 Sorochuk, L. (2014). *Social and cultural life in Ukrainian diaspora as a factor of the preservation of national culture in the western world*. *Kyiv: Taras Shevchenko National University of Kyiv*.
- 16 Supplementary Human Dimension Meeting on Freedom of Religion and Belief, 9-10 July 2009, Kazakhstan. Retrieved December 04, 2017.
- 17 Tokar', P.V. (2012). *Ukrainskaya vostochnaya diaspora v kontekste sovremennykh kul'turno-istoricheskikh i obschestvenno-politicheskikh processov v postsovetских gosudarstvakh*. [Eastern Ukrainian diaspora in the context of today's cultural, historical and socio-political processes in the post-Soviet space]. *Astana: ENU named after L.N. Gumilev*.
- 18 Tokar', P.V. (2014). *Shevchenko – spiritual son of the Ukrainian and Kazakh peoples*. *Astana: L. Gumilev Eurasian National University*.
- 19 Troschinsky, V., Shevchenko A. (1999). *Ukrainci v sviti*. [Ukrainians in the world]. *Kyiv*.
- 20 Voropay, A. (1993). *Customs of our people*. *Ethnographic essay*. *Kyiv*.
- 21 Wilson, A. (1999). *Ukrainians: Engaging the «Eastern Diaspora»*. *Boulder: Westview Press*.
- 22 Yevtuh, V., Popok, A., Troschinsky, V., Lazebnyk, S., Andrienko, M., Fedoriv, T. (2011). *Zarubezhnoye ukrainstvo: su-shchnost', struktura, samoorganizaciya*. [Foreign Ukrainism: essence, structure, self organization]. K.: Altpres.
- 23 Zastavny, F.D. (1991). *Ukrainskaya diaspora*. [Ukrainian Diaspora]. *Lviv: Svit*.