

УДК 304.42

L.K. Shotbakova, candidate of historical sciences, docent
KSU named after academician E.A. Buketov (Karaganda, Kazakhstan Republic)
E-mail: shotbakovazz@mail.ru

N. Michailowa, PhD
International center for advanced training (Dusseldorf, Germany)
E-mail: michailowa@gmx.de

G.B. Orazbekova, MA in history
KSU named after academician E.A. Buketov (Karaganda, Kazakhstan Republic)
E-mail: g.bolatkhano9@gmail.com

History of formation and priorities of contemporary development of the Assembly of People of Kazakhstan of Karaganda region

Annotation. *The article considers the stages of formation and development of the Assembly of the People of Kazakhstan of the Karaganda region. The practical activity of various structural units of the Assembly of the People of Kazakhstan are shown on concrete examples, the priorities of its development at the present stage are identified.*

Key words: *ethnic groups, modernization of conscience, Assembly of the People of Kazakhstan, patriotism, ethno cultural associations, national idea, interethnic consent*

Introduction. Thirty years in the history of any nation and state is both a lot and a little. For a country that gained independence after many years of dependent existence, this is a considerable and very important period in history. This can rightfully be said of Kazakhstan, which celebrates in 2021 its thirtieth anniversary of its existence as an independent sovereign state. These years were years of overcoming the most complex socio-economic, political and cultural problems. A special place in the system of independence problems was occupied by the “problem of awakening national identity” [1, P.262].

Turning to the historiography of this issue, it should be noted that there are no works of a fundamental scientific research nature. There are articles of a review, in some cases, analytical, journalistic nature, affecting certain aspects of the history of the formation and development of one of the important political institutions of our society - the Assembly of the People of Kazakhstan [2-4]. As for the regional section (in this case we are talking about Central Kazakhstan), it should also be noted the absence of monographic works that would give a detailed, complete picture of the history of the formation and development of the APK of the Karaganda region for all years of independence. One of the first attempts to create such a work is the first part of the collective monograph “The cultural heritage of the ethnic groups of Kazakhstan: history and modernity (based on materials from Central Kazakhstan)” [5].

Materials and methods. The source baggage of the topic is quite extensive and consists of documents of a legislative and clerical nature [6-9]. A significant group of sources consists of program articles, works and speeches by Elbasy N.A. Nazarbayev [10-13].

Defining the methodological foundations of the study, it should be noted that today one of the central problems of historical science is the comparison of key aspects of the world's pictures, the characteristics of value systems and the content of cultural ideals of various historical societies and civilizations, which are the essence of modern modernization processes, and the search for one's own path of innovative development in the mainstream world history.

The specificity of inter-ethnic socialization of people in the context of multi-ethnic Kazakhstan is that the coexistence of many peoples on the territory of a single state, the commonality of their vital interests and historical destinies formed a lot in common in the spiritual life, culture and psychology of the population of Kazakhstan. Due to this, the cultural approach seems to be one of core in the study of this topic. It should be noted that within the framework of one article it is impossible to raise and discuss all the problems associated with this topic. Therefore, we propose to perceive this work as an approximation to the solution of one of the most important topics of the national humanities.

The appeal to the topic of the Assembly of the People of Kazakhstan, in particular, on the example of the Central Kazakhstan region, is explained by the fact that issues of competent, well-thought-out policy design in the field of interethnic relations are one of the most difficult, if not the most difficult area of activity of state bodies, public and political organizations. The choice of Central Kazakhstan as an object of study is explained by the fact that this region is one of the most multi-ethnic in the republic. Representatives of 115 ethnic groups live in the Karaganda region, including Kazakhs - 50.81 %, Russians - 36.20 %, Ukrainians - 3.06 %, Germans - 2.37 %, Tatars - 2.26 %, Belarusians - 0.81 %, Koreans - 0.96 %, Chechens - 0.40 %, Bashkirs - 0.29 %, Poles - 0.26 %, Azerbaijanis - 0.35 %, Moldavians - 0.17 %, Mordovians - 0.12 %, Uzbeks - 0.32 %, Chuvash - 0.13 %, and others.

Greeks - 0.13 %, Lithuanians - 0.12 %. The number of other ethnic groups is 1.24 % of the population [14, 18 b.].

In the context of expanding globalization, when the modern world becomes, on the one hand, more and more interconnected and interdependent, and on the other, conflicting, when it fluctuates between the theories of bipolarity and multipolarity, a dialogue is needed - of cultures, peoples, states, civilizations. Building such a dialogue is also necessary for multi-ethnic states, such as Kazakhstan.

Dialogue presupposes respect for the cultures of all ethnic groups inhabiting the state, preservation of cultural heritage in the context of globalization, when the search for national identities becomes especially relevant. After the collapse of the Soviet Union, the states of the post-Soviet space during a relatively short historical period faced a range of problems in the sphere of spiritual and cultural development. Among them, in particular, are the departure of the past priorities of a single cultural space and the emergence of new paradigms of national identification. In these conditions, a reference to the rich historical and cultural heritage of ethnic groups has become a key to the preservation of the nation, the stability of society, national unity and social harmony. The preservation and study of the heritage has become one of the most important reasons for establishment of the Assembly of the People of Kazakhstan [5, P.75].

No state in the world today has a universal method for constructing interethnic consent and friendship. Conflicts that arise now and then in different parts of the world, sometimes reaching even direct military and civil clashes between people of different nationalities, and beliefs are indisputable evidence of the complexity of this sphere of human communication. At one of the largest global events of the beginning of the XXI century - the Millennium Summit in New York, the UN Millennium Declaration (September 8, 2000) was adopted, which stated that ethnocultural diversity is the most valuable asset of mankind, and therefore, a culture of peace and dialogue should be actively encouraged between all civilizations.

Results. One of the most important components of the Kazakhstani model of interethnic relations is the development and implementation of a national idea. This is a complex and important methodological and political problem of our time, causing heated debate in the domestic political and scientific field since Kazakhstan gained its independence. The vision of the national idea of Kazakhstani society was also formulated by the First President of Kazakhstan N.A. Nazarbayev, who identified five basic principles: “The first is the equality of all ethnic groups. The second is national identity, the desire to communicate in their native language, to develop national culture and traditions. The third is religious identity. Let everyone practice the religion that is closer to him. Fourth - law obedience. A person is free until he has crossed the law. The fifth principle is the development of small and medium-sized businesses, which should involve 50-60 % of the working age population” [3]. As we see, the equality of all ethnic groups was named as the first principle. Ethnic pluralism in the republic was represented by two aspects: “firstly, the tendency of a significant part of Kazakhstan citizens to focus on identification by citizenship; secondly, favorable conditions have been created for all ethnic groups of Kazakhstan in order to realize their ethno-cultural interests” [2, P.6.].

The birth of the idea of establishment a special institution that would bring together all the ethnic groups living in our country was due, in particular, to the fact that at the time of independence representatives of 126 nationalities lived in Kazakhstan (according to the 1989 census).

This idea was first voiced by N.A. Nazarbayev in December 1992 at the Forum of the Peoples of Kazakhstan. The Assembly was proposed as a key dialogue platform and guarantor of the effectiveness of interethnic dialogue [13, P.74]. The need for such an instrument for coordinating interethnic relations was confirmed by concrete facts 5 years after its creation. So, “... if in 1993 every fourth resident of the country was concerned about the possibility of aggravation of interethnic relations, then by 1997 there were no more than six percent of such citizens” [13, P.149]. At the beginning of the XXI century, the Kazakhstani model of interethnic and interfaith consent was recognized as effective Kazakhstani know-how, which can be attractive and useful for many countries of the world.

The Assembly of the Peoples of Kazakhstan at the time of its creation was a unique public institution that had no analogues in international practice. The Law “On the Assembly of the People of Kazakhstan” was adopted, which forms the foundation of Kazakhstan’s interethnic policy and model of national consent, which formed the basis of Kazakhstan’s statehood [4, P.16].

Discussion. A member of the Council of the Assembly of the People of Kazakhstan VitalySventsitsky said in an interview: “... the homeland is where you were born and come in handy, where you remember your school, friends, and neighbors. When Kazakhstan became sovereign and national societies began to form, I took an active part in the creation of “Polonia”. It was not a challenge to anyone. It was me and my fellow tribesmen who wanted our language, culture, folk customs and traditions to be revived. Representatives of other peoples living in Kazakhstan had the same thoughts. Our President Nursultan Nazarbayev has sensitively caught this movement of national lower classes, and the current Assembly of the People of Kazakhstan has appeared. She resolved many interethnic issues and problems, quenched people’s distrust of each other, instilled in the representatives of non-indigenous nationality the confidence that they also had all rights. The whole world has long recognized the uniqueness of the Assembly of the People of Kazakhstan and the effectiveness of its activities in international issues. But there are still concerns that we will close ourselves in our “national quarters” in the country. This is not true. The Assembly, as I have already said, demonstrates the equality of all

the peoples of our republic, and the common Motherland Kazakhstan brings people of all nationalities together on the basis of common interests” [15].

The Strategy of the Assembly of the People of Kazakhstan, adopted in 2002, and the Regulation on the Assembly of the People of Kazakhstan determined the main directions of the Assembly’s activities in the formation and implementation of state national policy - in the field of formation of Kazakhstani identity; in the field of promoting further democratization of society; in the field of improving the Assembly as an institution of state policy in the field of interethnic relations. The goals of the Assembly were formulated: strengthening social stability as the basis for a fair solution to the national question; the formation of Kazakhstani identity through the consolidation of ethnic groups of Kazakhstan on the basis of Kazakhstani patriotism, civil and spiritual-cultural community with the core consolidating role of the state language and culture of the Kazakh people; the formation of a political culture of citizens based on civilized and democratic norms; prevention of actions, speeches and statements that could discredit the Republic of Kazakhstan; ensuring harmonization of interethnic relations, strengthening tolerance and trust in relations between representatives of various ethnic groups [6].

For more than 20 years of active work, the Assembly of the People of Kazakhstan has passed a long way of development, becoming one of the central institutions of consolidation of Kazakhstani society. The country has created all the necessary conditions for the revival of history, the development of culture, language, traditions of all ethnic groups. In this process, the APK is the main mechanism for implementing policies to support the activities of ethnic groups in the country.

The Assembly of the People of Kazakhstan of the Karaganda Region passed all the stages in its formation and development. The Small Assembly of Peoples of the Karaganda Region was formed by resolution of the head of the Karaganda Regional Administration № 95 of May 2, 1995, consisting of 29 people, which mainly included the leaders of national cultural centers and veteran organizations [16].

Today it includes 75 ethnocultural associations, including 24 – regional level, 51 - city and district level, in which more than 25 thousand people work [14, 18 b.]. Among the significant projects implemented by the APK of the Karaganda region today are “Qazaqtanu”, “Caravan of Mercy”, “Kaiyrymdy El”, “Mynbala”, etc.

The multi-vector activity of the Assembly of the People of Kazakhstan includes a variety of events, the main purpose of which is to enhance the participation of representatives of all ethnic groups in the life of the country. Thus, the APK was one of the first to introduce a system of local self-government, which includes all its structural divisions, such as Councils of public consent of the APK of various levels, Veterans Councils, trade unions, ethnocultural associations, Mothers’ Councils, the Scientific expert group, the Journalists and experts club, mediators, Club of benefactors and mentors, etc. [14, 31 b.].

One of the most important directions in the activities of the Assembly of the People of Kazakhstan today is to instill in the multi-ethnic population of Kazakhstan, especially the younger generation, a sense of patriotism. In the strategy “Kazakhstan-2050” the new Kazakhstan patriotism is defined as the single patriotism of all ethnic groups that contributed to the success of Kazakhstan in the 21st century [13, p. 414]. The education of patriotism is impossible without the formation of a national historical consciousness: “... we need a national historical consciousness, the perception of history should be whole, positive and unite society, and not divide ... Today, according to various estimates, from 10 to 25 non-written languages disappear annually, go away whole layers of ethnic cultures. There is no ethnic group which lost its language in our country” [10]. Almost immediately after independence in our country, much attention is paid to the development of the state language, as well as the preservation and development of languages of representatives of other ethnic groups living in Kazakhstan [17]. This is confirmed by the fact that today in Kazakhstan there are more than 80 ethnic schools, 108 secondary schools where representatives of 22 ethnic groups study their native languages, in 76 secondary schools native languages are studied optionally or in school clubs. In schools of national revival there are 29 departments for the study of 11 languages. In addition, there are 170 Sunday language centers where the languages of the peoples of Kazakhstan are studied. In support of Sunday schools, the government annually allocates financial resources in the amount of 12 million Tenge, assistance is provided from local budgets [1, P.9.]. In Karaganda region, Sunday schools operate in 20 of the 55 national cultural centers. The average number of students in each school is 25.

Among the most important areas of APK activity is the preservation of the institution of family and motherhood. Mothers’ councils are included in the implementation of critical Assembly projects. For example, the project “Memory for the future” is a vivid example when a story that has preserved the dedication and wisdom of women –wives of repressed men, repressed women, deported - has become a lesson and example of the wisdom and strength of the woman as a whole. Culture and history, hospitality and tolerance, historical memory, issues of education and child rearing become an example of Kazakhstan’s family value traditions, maintained at the highest level [5, P.104].

There are 160 Councils of mothers in the Karaganda region with a total number of 1,007 people. Of them: regional – 1; city – 11; district – 10; rural – 138. Members of mothers’ councils are active, successful, wise mothers of different ages and professions [18].

One of the largest actions of the Council of mothers was held in August 2016 – the republican campaign “Akoramal”, symbolizing peace and harmony in Kazakhstan. The action took place in the Karaganda region [19].

Ethnocultural associations of the Karaganda region consider various charitable events to be one of the significant directions of their activity. So, “Cossack Freedom” performs with its program in orphanages, hospices. The Lithuanian ethnocultural association “Lituanica” carries out a large charity work in Zhezkazgan to reconstruct the memorial complex dedicated to the victims of political repression. On its anniversary, Korean ECA presented to the city a memorial stone as a gratitude to the Kazakh people. The German ECA “Wiedergeburt”, providing charity, conducts free German language courses for everyone who wants to learn it, regardless of nationality. Polish ECA “Polonia” held a charity performance in the theater named after Stanislawski, opened a memorial plate to the doctor Marian Tsetkovsky [14, 35 b.].

Charity, mediation and social control are some of the important tools for the development of a healthy nation in any state. APK has become a key coordinating body of these processes in Kazakhstan. There are 13 regional mediation councils of the APK in the region, 907 mediation offices have been opened, in which 3,169 public mediators work. So, for the first half of 2018, the number of resolved disputes and conflicts by public mediators amounted to 16386 [18].

Conclusion. Therefore, in the modern global world, maintaining the unity of citizens of the state, maintaining peace and harmony in a multi-ethnic society is one of the most important strategic tasks of the country. Interethnic relations are a very fragile and delicate sphere of human relations. Many conflicts of the modern world, occurring in various parts of the globe, are based on oppositions of an interethnic or interfaith nature, which makes us think about the values of the modern world, the importance of respecting the history and culture of each ethnic group.

Spiritual unity and cultural cooperation is possible only on the basis of a tolerant, respectful attitude to the culture of each nation, regardless of its size and history of existence. A democratic state can guarantee this.

Being citizens of our republic, representatives of each ethnic group have the opportunity to preserve study and increase their cultural heritage. This is one of the most important tasks of the unique institution created in our country - the Assembly of the People of Kazakhstan - a constitutional body with a strong legal and socio-political status.

The APK is also involved in the processes of social modernization of society, and this is the development of a new system of education, healthcare, the preservation of the culture and traditions of ethnic groups of the country, and the strengthening of state independence.

THE LIST OF SOURCES

- 1 Козыбаев М. Казахстан суверенный: опыт и проблемы// Казахстан на рубеже веков: размышления и поиски: в 2-х кн. Кн.1. – Алматы: Ғылым, 2000. – 385 с.
- 2 Абишева М. Казахстанская модель межэтнического согласия: опыт для ОБСЕ// Analytic, 2009. – № 1. – С. 6.
- 3 Национальная идея//Казахстанская правда. – 2001. – 20 января.
- 4 Закиева Ж. Казахстанская модель межконфессиональных отношений в свете председательства в ОБСЕ// Analytic. - 2009. - №1. – С.16.
- 5 Бейсенбекова Н.А., Шотбакова Л.К., Смагулова Г.М., Оразбекова Г.Б., Турсынова Ж.Ж., Беркун О.Е. Культурное наследие этносов Казахстана: история и современность (на материалах Центрального Казахстана): монография. Книга 1. - Караганда: Типография «Альфапринт», 2018. – 279 с.
- 6 О Стратегии Ассамблеи народа Казахстана и Положении об Ассамблее народа Казахстана. Указ Президента Республики Казахстан от 26 апреля 2002 года, № 856 // Казахстанская правда, 2002 – 1 мая.
- 7 Закон Республики Казахстан от 20 октября 2008 года «Об Ассамблее народа Казахстана». – [Электронный ресурс]. – Режим доступа: <https://www.zakon.kz/4766318-prezident-rk-utverdil-koncersiju.html>.
- 8 Указ Президента Республики Казахстан от 7 сентября 2011 года «О Положении об Ассамблее народа Казахстана». – [Электронный ресурс]. – Режим доступа: <https://www.zakon.kz/4766318-prezident-rk-utverdil-koncersiju.html>.
- 9 Концепция развития АНК до 2025 года. – [Электронный ресурс]. – Режим доступа: <https://www.zakon.kz/4766318-prezident-rk-utverdil-koncersiju.html>.
- 10 Назарбаев Н.А. «Казахстан 2050»: один народ – одна страна – одна судьба//Казахстанская правда. – 2013. – 25 апреля.
- 11 Назарбаев Н.А. Казахстанский путь – 2050: единая цель, единые интересы, единое будущее. Послание Президента Республики Казахстан от 17 января 2014 года. – [Электронный ресурс]. – Режим доступа: <http://adilet.zan.kz/rus/docs/K1400002014>.
- 12 Назарбаев Н.А. Взгляд в будущее: модернизация общественного сознания // Казахстанская правда. – 2017. – 12 апреля.
- 13 Назарбаев Н.А. Эра независимости. – Астана, 2017. – 508 с.
- 14 Сарыарқа – менің тағдырым. Кітап-альбом / Под ред. Н.А. Бейсенбековой. – Карағанды, 2019. – 192 б.
- 15 ГАКО. – Ф.1554. – Оп.3. – Д.59. – Л.15-19

- 16 ГАКО. – Ф.1554. – Оп.1. – Д.135. – Л.1.Подлинник
17 ГАКО. – Ф.1490. – Оп.1. – Д. 35. – Л.16
18 Казахстанская модель общественного согласия и общенационального единства Н.А. Назарбаева. – Астана, 2018.
19 Роль Советов матерей в реализации программы «Рухани жаңғыру» обсудили в Шымкенте. – [Электронный ресурс]. – Режим доступа: http://www.inform.kz/ru/rol-sovetov-materey-v-realizacii-programmy-ruhani-zhangyru-obsudili-v-schymkente_a3072585.

REFERENCES

- 1 Kozybayev M. (2000). Kazakhstan suverennyi: opyt i problemy [The sovereign Kazakhstan: experience and problems]. Kazakhstan na rubezhe vekov: razmyshleniia i poiski (Vols. 1-2; Vol.1). Almaty: Gylum [in Russian].
- 2 Abisheva M. (2009). Kazakhstanskaia model'mezhetnicheskogo soglasiia: opyt dlia OBSE [Kazakhstan's model of inter-ethnic harmony: experience for the OSCE]. Analytic, 2, 6 [in Russian].
- 3 Natsional'naya ideya [National idea]. (2001, 20 January). Kazakhstanskaya pravda - Truth of Kazakhstan [in Russian].
- 4 Zakiyeva Zh. (2009). Kazakhstanskaia model' mezkhkonal'skikh otnosheniy v svete predsedatel'stva v OBSE [Kazakhstan's model of interfaith relations in the light of the OSCE chairmanship]. - Analytic, 1, 16 [in Russian].
- 5 Beisenbekova N.A., Shotbakova L.K., Smagulova G.M., Orazbekova G.B., TursynovaZh.Zh., Berkun O.Ye. (2018). Kul'turnoye nasledie etnosov Kazakhstana: istoriia i sovremennost' (na materialakh Tsentral'nogo Kazakhstana) [Cultural heritage of Kazakhstan's ethnic groups: history and modernity (based on the materials of Central Kazakhstan)]. (Vol 1). Karaganda: Tipografiya «Al'faprint» [in Russian].
- 6 O Strategii Assamblei naroda Kazakhstana i Polozhenii ob Assambleie naroda Kazakhstana. Ukaz Prezidenta Respubliki Kazakhstan ot 26 aprelya 2002 h., № 856. [On the Strategy of the Assembly of people of Kazakhstan and the Regulations on the Assembly of people of Kazakhstan. Decree of the President of the Republic of Kazakhstan dated April 26, 2002, No. 856]. (2002, 1 may). Kazakhstanskaia Pravda - Truth of Kazakhstan [in Russian].
- 7 Zakon Respubliki Kazakhstan ot 20 oktyabrya 2008 h. «Ob Assambleye naroda Kazakhstana» [Law of the Republic of Kazakhstan dated October 20, 2008 "On the Assembly of people of Kazakhstan"]. (n.d). Retrieved from <https://www.zakon.kz/4766318-prezident-rk-utverdil-koncepciju.html> [in Russian].
- 8 Ukaz Prezidenta Respubliki Kazakhstan ot 7 sentyabrya 2011 h. «O Polozhenii ob Assambleie naroda Kazakhstana» [Decree of the President of the Republic of Kazakhstan dated September 7, 2011 "On the Status of the Assembly of people of Kazakhstan"]. (n.d.). Retrieved from <https://www.zakon.kz/4766318-prezident-rk-utverdil-koncepciju.html> [in Russian].
- 9 Kontseptsia razvitiia ANK do 2025 h. [Development concept of the Assembly of people of Kazakhstan until 2025]. (n.d). Retrieved from <https://www.zakon.kz/4766318-prezident-rk-utverdil-koncepciju.html> [in Russian].
- 10 Nazarbayev N.A. «Kazakhstan 2050»: odin narod – odna strana – odna sud'ba ["Kazakhstan 2050": one people – one country – one destiny]. (2013, 25 april). Kazakhstanskaia Pravda - Truth of Kazakhstan [in Russian].
- 11 Nazarbayev N.A. Kazakhstanskiy put' – 2050: yedinaia tsel', yedinyie interesy, yedinoie budushcheie. Poslaniie Prezidenta Respubliki Kazakhstan ot 17 yanvarya 2014 h. ["Kazakhstan's way-2050: common goal, common interests, common future" address of the President of the Republic of Kazakhstan dated January 17, 2014.]. (n.d.). Retrieved from <http://adilet.zan.kz/rus/docs/K1400002014> [in Russian].
- 12 Nazarbayev N.A. Vzgljad v budushcheie: modernizatsiia obshchestvennogo soznaniia [Looking to the future: modernization of public consciousness]. (2017, 12 April). Kazakhstanskaya Pravda - Truth of Kazakhstan [in Russian].
- 13 Nazarbayev N.A. (2017). Era nezavisimosti [The era of independence]. Astana [in Russian].
- 14 Beisenbekov N.A. (Eds.). (2019). Saryarqa – menin tagdırım. Kitap-albom. [Saryarka is my destiny.]. Karagandy [in Kazakh].
- 15 ГАКО. – Ф.1554. – Оп.3. – Д.59. - Л.15-19
16 ГАКО. – Ф.1554. – Оп.1. – Д.135. - Л.1.
17 ГАКО. – Ф.1490. – Оп.1. – Д. 35. - Л.16
18 Kazakhstanskaya model' obshchestvennosoglasii i obshchenatsional'nogoyedinstva N.A. Nazarbayeva [Kazakhstan model of public consent and national unity of N.A. Nazarbayev] (n.d.). – Retrieved from <https://docviewer.yandex.kz/view/584256874> [in Russian].
- 19 Rol' Sovetov materey v realizatsii programmy «Rukhani zhangyru» obsudili v Shymkente [The role of mothers' Councils in the implementation of the "Rukhani zhangyru" program was discussed in Shymkent]. (n.d.). – Retrieved from http://www.inform.kz/ru/rol-sovetov-materey-v-realizacii-programmy-ruhani-zhangyru-obsudili-v-schymkente_a3072585 [in Russian].

Л.К. Шотбакова, тарих ғылымының кандидаты, доцент

Е.А.Бөкетов атындағы Қарағанды мемлекеттік университеті (Қарағанды қ., Қазақстан Республикасы)

E-mail: shotbakovazz@mail.ru

Н.Б. Михайлова, PhD

Халықаралық біліктілікті арттыру орталығы (Дюссельдорф қ., Германия)

E-mail: michailowa@gmx.de

Г.Б. Оразбекова, тарих магистрі

Е.А.Бөкетов атындағы Қарағанды мемлекеттік университеті (Қарағанды қ., Қазақстан Республикасы)

E-mail: g.bolatkhan09@gmail.com

Қарағанды облысы Қазақстан Халқы Ассамблеясының қалыптасу тарихы және қазіргі даму басымдары

Бүгінгі күні Қарағанды облысының Қазақстан Халқы Ассамблеясының (ҚХА) - қоғамның түрлі салаларында өз қызметін жүзеге асыратын маңызды саяси институт болып табылады. Қарағанды облысының ҚХА жүзеге асыратын жобалар кез келген этностық топтың тілі, мәдениеті, тарихы сияқты маңызды құрылымдарын сақтауға, зерттеуге және дамытуға бағытталған. Бұл оның бірізділігін, ұлттық сана-сезімін қалыптастыратын нәрсе. Сонымен бірге, әр этностың жеке-жеке бай тарихи және мәдени мұрасын дамытып, сақтай отырып, ҚХА біздің республикамыздың біртұтас қауымдастығын - Қазақстан Республикасының азаматтарын, патриотизм және өз Отанына деген сүйіспеншілік сезімін дамыта отырып қалыптастыруға бағытталған. Бүгінде бұл сәнге айналған ұран ғана емес, ол мемлекеттілікті, ғаламдық әлемдегі орнын, жеке басын, бірегейлігін, ұлттық кодын сақтаудың маңызды және қажетті шарты.

Түйін сөздер: этностар, рухани жаңғыру, Қазақстан Халқы Ассамблеясы, патриотизм, этномәдени бірлестіктер, ұлттық идея, этносаралық келісім

Л.К.Шотбакова, кандидат исторических наук, доцент

Карагандинский государственный университет им. Е.А.Букетова (г. Караганда, Республика Казахстан)

E-mail: shotbakovazz@mail.ru

Н.Б. Михайлова, PhD

Международный центр повышения квалификации (г. Дюссельдорф, Германия)

E-mail: michailowa@gmx.de

Г.Б. Оразбекова, магистр истории

Карагандинский государственный университет им. Е.А.Букетова (г. Караганда, Республика Казахстан)

E-mail: g.bolatkhan09@gmail.com

История становления и приоритеты развития Ассамблеи народа Казахстана Карагандинской области

Сегодня Ассамблея народа Казахстана (АНК) Карагандинской области является важнейшим политическим институтом, реализующим свою деятельность в самых различных областях жизнедеятельности общества. Проекты, реализуемые АНК Карагандинской области, направлены на сохранение, изучение и развитие таких важнейших составляющих существования любого этноса как язык, культура, история. Это то, что формирует его идентичность, национальное самосознание. Вместе с тем, развивая и сохраняя богатое историческое и культурное наследие каждого этноса в отдельности, АНК нацелено на формирование единого сообщества нашей республики – граждан Республики Казахстан, с развитым чувством патриотизма, любви к своей родине. Сегодня это не просто модный слоган, это необходимое важнейшее условие сохранения государственности, своего места в глобальном мире, своей самобытности и уникальности, своего национального кода.

Ключевые слова: этносы, модернизация сознания, Ассамблея народа Казахстана, патриотизм, этнокультурные объединения, национальная идея, межэтническое согласие.