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CHUVASH POPULATION DYNAMICS IN THE REPUBLIC OF KAZAKHSTAN

The authors of the article consider the issues of the Chuvash diaspora in Kazakhstan. Historically, the Chuvash were settled in different regions of the republic. There were several reasons for the Chuvash to relocate to Kazakhstan – industrialization, the development of virgin lands. However, with the collapse of the USSR and the changed socio-economic and political living conditions, the number of Chuvashes living in the Republic of Kazakhstan decreases every year. In the 90s of the twentieth century. Since the mid-1990s, cultural centers have opened in places of compact residence of the Chuvash in the territory of the Republic of Kazakhstan, in the city of Almaty, Pavlodar, Chuvash cultural centers were established. Like any ethnos, living outside their historical homeland strive to preserve their language, traditions and customs. Today, the Chuvash diaspora, despite its small number in Kazakhstan, is trying to preserve its culture, language, and maintains contact with the Chuvash Republic. This desire is strong among the elderly part of the Chuvash diaspora, who do not plan to change their place of residence. However, the young Chuvash, in families with low income, the inherent desire to leave to study, stay to work and live in Russia.

Key words: migration, diaspora, identity, culture, ethnics.

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Қазақстан Республикасында Чуваш популяциясының динамикасы

Мақаланың авторлары Қазақстандағы чуваш диаспорасының мәселелерін қарастырады. Тарихи оқиғаларға байланысты чуваштар республиканың әр түрлі облыстарына тарады. Қазақстанға чуваштардың көшуінің бірнеше себептері болды – индустрияландыру, тың жерлерді игеру. Алайда, КСРО ыдырағаннан кейін және әлеуметтік-экономикалық және саяси өмір сүру жағдайларын өзгерту арқылы Қазақстан Республикасында тұратын чуваштардың саны жыл сайын азаюда. XX ғасырдың 90-жылдардың ортасынан бастап Қазақстан Республикасының аумағында (Алматы қаласында) чуваштардың шоғырланған аудандарында мәдени орталық ашылды. Павлодарда чуваш мәдени орталықтары құрылды. Өздерінің тарихи отанынан тыс өмір сүретін кез келген этнос сияқты өз тілін, салты мен дәстүрлерін сақтап қалуға тырысады. Бүгінгі таңда чуваш диаспорасы аздаған санына қарамастан, өзінің мәдениетін, тілін сақтап қалуға тырысуда және Чуваш Республикасымен тығыз қарым-қатынас жасайды. Мұндай байланыс тұрғылықты жерін өзгертуді жоспарламайтын чуваш диаспорасының қарт адамдарының арасында күштірек. Дегенмен, жас чуваштардың табысы төмен отбасыларында Ресейге оқуға кетуге, жұмысқа тұруға және сол жақта қалуға деген ниет байқалады.

Түйін сөздер: көші-қон, диаспора, бірегейлік, мәдениет, этника.

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Динамика численности чувашей на территории Республики Казахстан

Авторы в статье рассматривают вопросы чувашской диаспоры в Казахстане. Исторически сложилось так, что чувашаи расселялись в разных областях республики. Причин переселения чувашей в Казахстан было несколько – индустриализация, освоение целины. Однако с распадом СССР и изменившимися социально-экономическими и политическими условиями жизни количество чувашей, проживающих в Республике Казахстан, с каждым годом уменьшается. В 90-х годах XX в. С середины 90-х годов открываются культурные центры в местах компактного проживания чувашей на территории РК, в г. Алматы, Павлодаре были созданы чувашские культурные центры. Как и любой этнос, чувашаи, проживающие вне своей исторической родины, стремятся сохранить свой язык, традиции и обычаи. Сегодня чувашская диаспора, несмотря на свою малочисленность в РК, старается сохранить свою культуру, язык, поддерживает связь с Чувашской Республикой. Такое стремление сильно среди пожилой части чувашской диаспоры, которые не планируют менять место жительства. Однако молодым чувашам, в семьях с невысоким доходом, присуще желание уехать учиться, остаться работать и жить в России.

Ключевые слова: миграция, диаспора, идентичность, этника.

Introduction

Kazakhstan occupies a special position in Central Asia due to the polyethnicity of the population. Today, representatives of more than a hundred nations live in the republic. Great work in the consolidation of the Chuvash is played by the Assembly of Peoples of Kazakhstan and the regional House of Friendship. In the Republic of Kazakhstan, 2015 was the Year of the Assembly of the People of Kazakhstan. Such serious attention and, in fact, state financial support of the activities of national-cultural societies is aimed at controlling their activities and with their help minimizing negative processes (grievances) among diasporas. The purpose of this article is to consider the dynamics of the Chuvash population in Kazakhstan at the turn of the XX-XXI centuries.

Chuvashs in Kazakhstan

Historically, the Chuvash settled in different regions of the country. According to the results of the last national (general) population census of 2009, the Chuvash became part of 112 ethnic groups, which constitute 456 thousand people, or 2.7% of the total population of modern Kazakhstan. According to the census, the number of Chuvash people was 7.3 thousand (the proportion was 0.05%). (Zhumasultanov, 2012). According to the data on January 1, 2014, the Chuvash has 6741 people (the proportion is 0.04%) (Population of

Kazakhstan. The history of the ethnic composition according to the census, 2015). With the collapse of the USSR, the number of Chuvashs began to decline dramatically, many began to return to their historical «small» homeland – to Chuvashia. The reason for the departure of the Chuvash, like the rest of the Russian-speaking population, researchers usually call a number of social, political and economic problems: rapid demographic growth of the Kazakh population, migration of the excessive rural population to the cities, increased interethnic competition in labor markets, nationalization of government personnel and leading sectors of economy and others (Yagafova, 2013). Chuvashs, returning home, recalled good work, friendly relations in auls before the collapse of the USSR, and then much has changed, first of all, they lost their jobs, were left without means of subsistence. (Vadimov, 1998). Many informants say that «in a foreign land the sense of homeland is very developed» and many were forced to return to their parents. According to the migration service of the Chuvash Republic, as of January 1, 1996, 2,840 refugees and internally displaced persons were registered, of which 2,705 came from neighboring countries, including 509 from Kazakhstan. Number of forced migrants in 1994-1995 from Kazakhstan was high. [A man changes his place of residence, 1996]. And today, some Chuvash of Kazakhstan are trying to return to their homeland.

In 2014, Chuvashia was involved in the implementation of the state program to assist the

voluntary resettlement to the Russian Federation of compatriots living abroad. From June to December 2014, 299 applications were received, 8 of them from Kazakhstan. In addition, 17 applications were received from citizens abroad (in Kazakhstan, Tajikistan, Georgia). (Mihailova, 2015).

Censusdata

Many Chuvash seek to send their children and grandchildren for higher education in the cities of the Russian Federation (Omsk, Barnaul, Novosibirsk, etc.). According to informants, the level of education there is better. Parents want their children to settle in Russia.

In the Republic of Kazakhstan, studying in universities can be done in three languages: Russian, Kazakh and English. Higher education is very popular among the population. According to the 2009 census data for ten years, the Chuvash population in Kazakhstan at the age of 15 years and older decreased by 36%, the number of those who graduated 14.2%, and the incomplete higher education 5.8%. In general, if we compare the population and the number of people who have received incomplete higher and higher education, we can conclude that the proportion of those who have received education is growing among the Chuvash of Kazakhstan. (Table 1.)

Table 1 – Education level by education

	Population from age 15 and above		From them:			
			Higher education*		Incomplete Higher Education*	
	1999*	2009	1999	2009	1999	2009
Both Genders						
Chuvash	10448	6690	801	688	87	82

Being in considerable isolation from their historical homeland, the Chuvash maintain ethnic identity and observe the spiritual traditions of their people. During the interview, the question about what emotions arise when you hear news about

Chuvashia, informants note that the heart is «yoka», shout: «My motherland! Motherland», «I tremble all over when I hear about the Chuvashes», «Oh, my countrymen», «Come here, they show Chuvashia!». [Ethnographic material of the author].



Ella Fomin's family. Almaty

There were several reasons for the Chuvash to relocate to Kazakhstan. An almost twofold increase in the proportion and absolute number of Chuvash in the population of Kazakhstan in 1939-1959 was associated with the development of virgin lands and mass migration in 1954-1960 Chuvash to the east of Russia and Kazakhstan. Only from Chuvashia during this period about 100 thousand people has been departed

Another factor in socio-demographic transformations in the region was the large-scale industrialization of Kazakhstan in the postwar period, which caused an influx of labor from the European part of the USSR (Yagafova, 2013).

In those years, young people gladly went to Kazakhstan. Many girls saw this as an opportunity to leave the village, see new places, get a passport. Those wishing to travel in the 50s of the twentieth century appealed to the district committee of the Komsomol for vouchers. Many informants noted that they «ran off» after classmates or relatives. [Ethnographic material of the author]. In Kazakhstan, they mastered various professions: assistant combiner, cook, etc. There is an example when one managed to grow from an ordinary assembler of the first-class road to the head of MEGA-Z Company LLP. (Teterina, 2014). In Kazakhstan, the Chuvash met from different regions of Russia. Many girls, having met the guys, left Kazakhstan and settled in the husband's homeland. The informants with joy

recall the years of youth spent on the development of virgin land, they remember the lines of their favorite song:

Virgin lands, virgin lands, wonderful planet,
Nine months is winter, the rest is summer
[Ethnographic material of the author]

An analysis of the Chuvash population according to the 2009 Census showed that, by age group, the largest number of Chuvash people (1304 people) were among the age group 50-59 years, and in 1999 2038 people. to the age group of 40-49 years. We are talking about one generation of people born in 1950-1959. Apparently, it is mainly young people who came to the Komsomol to work in the virgin lands, mines, as we wrote above. Many Chuvash people living in Almaty came from the Krasnoyarsk Territory, the Kemerovo Region and other regions of Siberia. The city attracted them by the warm climate, orchards, rich apples, fertile soil, beautiful landscape. Currently, the number of Chuvash significantly reduced. In 1992, in the city of Almaty, a Chuvash cultural center was established, with a population of 1,096 Chuvashes. However, at present it does not exist [Ethnographic material of the author]

Today, the Chuvash are mainly concentrated in five regions of the republic: in Karaganda, Kostanay, Pavlodar, North Kazakhstan, Aktobe regions. The table shows the decrease in the number of Chuvash in all regions of Kazakhstan.



Pavlodar Chuvash. Friendship House. Leader Elena Sofronova



Andrianovfamily. Almaty

Table 2 – Chuvash population dynamics in the Republic of Kazakhstan by regions*

regions \ years	2006	2008	2010	2011	2013	2014
Aktubinsk	352	348	267	259	252	246
Karaganda	2491	2406	2012	1964	1883	1833
Kostanay	1554	1504	1100	1073	1012	994
Pavlodar	968	947	728	716	675	656
North-Kazakhstan	1089	1055	823	808	763	752

* Population by separate ethnic groups.

The total number of the Chuvash population in 1970 was 22,690 people, on January 1, 2014 – 6,741 people. The population loss was 70.3%. As for the decrease in the number among the urban Chuvash population in the period from 1999 to 2009, we note that the number is almost proportional. The number of men decreased by 44.83%, and women – 41.38%. Among the rural population, the difference between the loss rates of the male and female population is less than in the city and amounts to 29.11% for men and 30.62% for women.

The decrease in the number in the Chuvash diaspora is also due to mixed marriages. According to the 1999 census, 105566 monogamous and nuclear families are registered in the West Kazakhstan region, of which 91368 (86.6%) are made up of people of the same nationality and 14198 (13.4%) of people of two nationalities. Families with the participation of Turkic ethnic groups account for 1,082 (32.6%) families, including 847 with Tatars, 90 with Bashkirs, 50 with Azeris, 43 with Uzbeks, 24 with Kyrgyz, 18 with Chuvash, 8 with Uigurs, and Turks – 2 (Kalysh, 2013).

Table 3 – The ratio of the share of urban and rural population among the Chuvash population in the Republic of Kazakhstan by sex

	Male		female	
	1999	2009	1999	2009
City	3560	1964	4212	2469
Village	1917	1359	2175	1509
Total	5477	3323	6387	3978

* National composition, religion

Conclusion

The results of the study show a steady downward trend in the number of Chuvash equally in the male and female population. Migration from the Republic of Kazakhstan occurs not only to the Chuvash Republic, but also to other regions of the Russian Federation. The proportion of inter-ethnic marriages among the Chuvash population is gradually increasing. Chuvash diasporas are trying to preserve

their culture, language, keep in touch with the Chuvash Republic.

As a rule, this desire is strong among the elderly part of the Chuvash diaspora, who do not plan to change their place of residence. People of pre-retirement age have a desire to come to the Russian Federation in order to retire at 55 years old, and not at 63, as in Kazakhstan. However, the young Chuvash inherent desire to leave to study, stay to work and live in Russia. This is especially noticeable in families that have low income.

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