

MULTICULTURAL WAY OF LIFE OF VARIOUS NATIONALITIES IN TURKESTAN

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Abstract:

The main objective of the current paper is to examine the different kinds of level of interaction, culture, interethnic marriage, linguistic features and some sort of traditions of people of various nationalities who live in the south part of Kazakhstan. Quantitative and primarily qualitative methods were used in the research process.

Keywords: multiculturalism, nationalities

Discipline: cultural anthropology

KÜLÖNBÖZŐ NEMZETISÉGEK MULTIKULTURÁLIS ÉLETMÓDJA TURKESZTÁNBAN

Absztrakt:

Jelen tanulmány legfőbb célkitűzése, hogy megvizsgálja a különböző szintű interakciókat, kultúrát, interetnikus házasságokat, nyelvi formulákat és bizonyos típusú tradíciókat a Kazahsztán területén élő különböző nemzetiségek körében. A kutatás során kvantitatív és elsősorban kvalitatív módszertani apparátusra támaszkodtunk.

Kulcsszavak: multikulturalizmus, nemzetiségek

Discipline: kulturális antropológia

It is a well-known fact, that Kazakhstan is the ninth largest country in the world in terms of territory. According to this fact, Kazakh land composed from big regions and territories which will divide to several fields into each other. More precisely, let us split up Kazakhstan territory into four regions: southern, northern, western, eastern, then each region is partitioned into several areas of republican significance. Furthermore, about 130 different ethnic groups also live in Kazakhstan. Of course, there are historical reasons why the Kazakh land has become such a multinational state.

The history of Kazakhstan is very deep and the consequences of those historical events, especially in the end of the XIX century and in the period of the XX century, were full of profound demographic changes in the life of the Kazakh people: repressions and deportations of the kulaks, the first and second world wars, evacuation operations during the war years, the efforts of the Soviet government to improve the industrial base of the country, additionally, the most painful side in our history, for our people, more than two million people died in the starvation in 1930. Moreover, the development of virgin lands is complex of events aimed at increasing the production of grain in the USSR in 1954-1965. etc.

As a result, a unique situation was created in the country. The titular ethnos, the Kazakhs themselves, were reduced in number and faced ethnic hardships.

In general, the ethnic groups inhabiting Kazakhstan are quite deeply integrated into all socio-economic, political, socio-structural, cultural-historical relations and processes existing and developing in the republic. Therefore, interethnic relations in Kazakhstan are complex and have a sophisticated structure that reflects the palette of various relationships and interactions of all ethnic groups living in the republic and realizing themselves in a wide variety of forms and spheres of social activity. These processes and relationships

determine the overall dynamics and vector of spheres of public life, by the actions of their representatives, to a large extent determine the dynamics and quality of interethnic, interfaith relations, and also develop their ability to adequately comprehend and evaluate the direction and intensity of processes. The state of interethnic relations, based on the measurement of respondents' subjective assessments, sometimes differs significantly, and often requires deciphering. This implies the need to analyze the results of both past and modern studies, the answers to the questions posed in the questionnaires, first of all, revealing the level and quality of relationships in the static state that exists at the present time (Шаукенова, p.105).

The object of the research

Interviews and questionnaires with people of varied ethnoses, personal experience, products reflecting the specifics of interethnic marriage. Media files which will be done by myself during the research periods (video from the interview, questionnaire and one day of one mix-marriage family).

Research methods

To study the level of interaction, culture, interethnic marriage, religion, linguistic features and traditions of people of different nationalities living in the south part of Kazakhstan in everyday life, talking with them and comparing this with the information provided in historiography. All above mentioned cultural aspects will be taken into account through deductive type of study, sampling method, qualitative research, abstraction and comparative analyse of diachronic complexions of culture. Assess the level of influence of civilization on these processes on each ethnic group. The main

methods which will be used in the research, as following:

Primarily, it is necessary to gather the facts first. Then the methods of ordering, partial generalization, scientific generalization of the collected facts are used. Deductive reasoning method is working from the general to the more specific. According to the deductive method of research we will go from giving overall information to more detailed explaining deeply. First of all, it needs to collect all needed information, details from exact spot which was chosen and make clear subjects and objects of the research;

The study will use a sampling method. To use this sampling method, it is needed to divide the population into subgroups (called strata) based on a relevant characteristic. That's what it is, the sample is the group of individuals who will actually participate in the research. In our case from all population will be chosen that type of families who has mix marriage from various ethnic groups. The sampling method itself is divided into several groups. Probability sampling means that each member of the population has a chance of being selected. It is mainly used in quantitative research. Therefore, in order to obtain results that are representative of the entire population, probability sampling methods are the most appropriate choice. As mentioned earlier, stratified sampling will also be used;

That is, we divide all groups of people living in the study area into subgroups and separately. Stratified sampling involves dividing the population into subpopulations that may differ in important ways. It allows you draw more precise conclusions by ensuring that every subgroup is properly represented in the sample. We find and interrogate intermarriages among separated ones. We will interview them;

The qualitative research method is used to formulate interview questions. Qualitative interviews use open-ended questions, that is,

questions that the researcher asks but does not provide answers. Open-ended questions place more demands on participants than closed questions because they require participants to come up with their own words, phrases, or sentences to answer;

Ask questions of a group of people in-person, over-the-phone or online. In this research we will try to contact with one family who has mix marriage system from different nationalities online, if clearly by video connection. An interview was arranged with this family by creating questions according to the qualitative research methods to gain our main purpose and fulfill all requirements which was shown in the aim of the research;

Next method which will be used in the research is abstraction. The essence of this method is to abstract from the unimportant parameters that the object is endowed with, to fix the phenomena that are of interest to the researcher. As a result of abstraction, we are able to receive information about some features of the object.

The main research question is: How does work the multiethnic coexistence of this region in families through interethnic marriages?

Research of interethnic relations in Turkestan

The main purpose of my research and territory, which is to be identified, is the city of Turkestan, located in the southern part of Kazakhstan, in the multinational Turkestan region with century-old history. First of all, general information about the Turkestan region will be given.

Concerning historical parts of the paper, Turkestan region (until 2018 South Kazakhstan region) is an administrative-territorial unit in the south of the Republic of Kazakhstan. Founded March 10, 1932. In 1962-1992 it was renamed Shymkent region. And on June 19, 2018, by decree

of the President of Kazakhstan, the South Kazakhstan region was renamed Turkestan, and its administrative center was moved from Shymkent to Turkestan; Shymkent received the status of a city of republican significance and was withdrawn from the South Kazakhstan region.

The territory of the Turkestan region is 117.3 thousand km². Center of the region is the city Turkestan. It borders with Karaganda in the north, Zhambyl region in the east, Kyzylorda in the west and the Republic of Uzbekistan in the south.

The region includes 11 administrative districts, 4 city akimats, 7 cities (except Shymkent), 13 settlements, 171 rural districts, 932 villages. Over the past two years, the state has paid special attention to the city of Turkestan, has built many new ultra-modern buildings and has become the cultural and spiritual capital of Kazakhstan.

In January-October 2021, funds allocated for construction work in Turkestan amounted to 175,902.2 million tenge. As we see from this information, the level of cultural well-being of Turkestan can be judged by the fact that such funds are allocated for six months.

Before start talking about the exact spot of the research it is recommended to give a common picture of the statistics of population who live here, more precisely, to determine which ethnic groups are represented in the Turkestan region and what their statistics are.

The total population of the Turkestan region at the beginning of 2021, according to statistics, was 2,044,742 people. In the table you can find exact statistical data according to the nationalities and ethnic groups who live in the Turkestan region and Turkestan city pursuant to the information from population census 2021 (I1)

If you look at the population density, then there are 23 people per 1 sq.m. (I2).

The population of the Turkestan region and Turkestan city by individual ethnic groups at the beginning of 2021

Table1. The population of the Turkestan region and Turkestan city by individual ethnic groups at the beginning of 2021. Statistical information was taken from the official page of statistics of the Republic of Kazakhstan: www.stat.gov.kz (I1)

Nationalities	Turkestan region	Turkestan city
All nationalities	2 044 742	179 742
Kazakhs	1 550 594	125 425
Uzbeks	353 946	49 170
Russians	34 583	1 506
Azerbaijanis	18 857	408
Tajiks	38 508	97
Tatars	7 698	698
Turks	16 887	1 852
Koreans	1 967	42
Ukrainians	691	10
Kurds	6 725	15
Germans	1 252	1
Uighurs	2 391	60
Persians	3 745	16
Chechens	948	1
Kyrgyz	1 764	92
Greeks	397	26
Bashkir	330	5
Others	3 459	318

Ordinarily, interethnic relations between the ethnic groups of large communities are characterized by the orientation of their members towards a common set of values. It means, members of an ethnic group speak the same language, love specified territory as their hometown, adhere to the same religion and certain cultural traditions, coherently, perform determined actions that are laid down by their historical culture

in their everyday life. This publication describes aspects that reveal the interethnic communication of diverse ethnic group's daily life of the multicultural society of Turkestan.

Theoretical background of the research

Our study will be based on focusing of the following aspects: the level of integration of various ethnic groups living in this region together with the Kazakh people; their relationship with each other in everyday life; culture: traditions and customs, celebrating national holidays, sacred rituals on important events during life according to the beliefs, preparation of national dishes, degree of preservation of national values; the language used in everyday life; religion, beliefs, rules in everyday life according to Islam, sexual upbringing; the educational system, the sphere of life that reflects their history and national values of each ethnic groups; other significant spheres of everyday life will be given through the prism of two important issues are considered: their social structure form and inter-ethnic marriage.

In addition, here the most important aspect which is needed to paid attention is group of people which calls "Kozha" (Қожа). Kozha the group of people who live in this territory will unites them despite the fact that the above social structures are divers in every nation, have one common root in the history.

Information will be provided on key aspects of such areas of life, focusing on them separately. Furthermore, the study will reflect the level of preservation of national values. In one word we can say in this research Turkestan population's social structure will be studied through many factors which are mentioned above. In this regard, the work of M. Gordon on the study of the social structure of dissimilar nationalities: To study a society's social structure is to study the nature of its family groups, its age and sex distribution and

the social groupings based on these categories, its social cliques, its formal and informal organizations, its divisions on the basis of race, religion, and national origin, its social classes, its urban and rural groups, and the pattern of social relationships in school and college, on the job, in the church, in voting behavior and political participation, and in leisure time activities. It is a large definition but a consistent one in that it focuses on *social relationships*, and social relationships that are *crystallized-that is* which are not simply occasional and capricious but have a pattern of some repetition and can to some degree be predicted, and are based, at least to some extent, on a set of shared expectations (Gordon, 1964, p.31). Particular attention will be paid to the social structure mentioned by Gordon.

To date, specific rural districts inhabited by different nationalities have been identified in the Turkestan region, which are the basis of our study. They consist from several villages. These rural districts are inhabited only by persons of exact nationalities or persons who are in mixed marriages with the local Kazakh population. Some of them are: Ikan, Shornak, Turkskaya Sloboda (Түркі поселкасы), Zhuinek, Karachik, Ushkayik, Sauran, Yasy, Orangay, Babaikorgan, Shornak, Zhibek Zholy, Maidantal and others.

Assimilation as a key aspect of the paper, according to Gordon's book, assimilation is a process of interpretation and fusion in which people and groups acquire the memories, feelings and attitudes of other people in groups and, by sharing experience and history, are included with them in a common cultural life. Another explanation of this term which is more obviously that corresponds our research: social process by which two or more individuals or groups adopt and carry out each other's behaviors. We usually speak of a person or minority category being assimilated into a group or society, but here again this should

not be interpreted as a "one-sided" process. It is a relationship of interaction in which both parties behave mutually, even if one of them may be affected much more than the other (Gordon, 1964, p.65.). The idea which describes the main position of the research.

Description of research spots in Turkestan

Representatives of different ethnic groups live in the territory of South Kazakhstan. Let us discuss in more detail all above mentioned basic aspects of our research. Foremost, information about exact place of the study taken into account. So, first village is *Zhana Iqan* (Жаңа Иқан ауылдық округі). *Zhana Iqan* rural district is an administrative unit of the Sauran district of the Turkestan region. It includes the villages of Ibaata and Oyik. The center of the village of Ibaata. According to the 2009 census, the population of the district was 6,253. Most Uzbeks live in close contact with the local Kazakh population. The second name among the population is "Uzbek village" («Қазақстан»: Ұлттық энциклопедия, 1998)

As for the history of the village, Ikan is the common name of two medieval monuments. The first Ikan is located in the middle of the village of Ikan in the city of Turkestan, Turkestan region. Covers 10 - 15 centuries. It is not known exactly when Ikan, which became a hill, was founded. Hafiz Tynysh in his work "Abdullanama" notified firstly in his letter which was directed to Bukhara Khan Abdullah in 1582. The ruler of Tashkent writes that Baba stopped at Iqan during a campaign against the Sultan (13).

The famous historian P.I. Rychkov in his "Topography of the Orenburg Governorate" reports that there were about 300 houses in Ikan and that its inhabitants were engaged in agriculture. In the Middle Ages, Ikan played a significant role among the cities of the Turkestan region. The current surviving roof is trapezoidal, 6-7 m high.

The size is 300x225 m. In the southeastern part, the remains of the citadel (50x50), as well as the outlines of buildings of various designs, have been preserved. According to the plan of the city, the gate had several towers in the northwest. He controlled and protected the city. Most of the city was destroyed during the construction of new buildings.

The *second Iqan* is located on the outskirts of the village of Ikan. Covers the 4th - 5th centuries. The locals also called him "Shana Asar". The plan of the city, which has turned into a hill, occupies an area of 180x110 m in the form of a triangle. According to the existing preservation, it is surrounded by fortress 1-1.5 m high. In the center of the city there is a citadel with an area of 40x40 m. It is also surrounded by a tower wall. There are other buildings on the site of the city (Қазақ мәдениеті. Энциклопедиялық анықтамалық 2005).

The inhabitants of Zhana Iqan in Turkestan are mainly engaged in crop and livestock production. Now in rural areas there are more and more people who take loans from the state. Some of the residents planted gourds, and some lost their crops. There are those who give priority to fishing. This life of hardworking people is an example for the environment.

More than 7,000 people live in the area, which consists of the villages of Oyik and Ibata. The villagers use 80,514 hectares of land. The area of the settlement reached 7639 hectares («Қазақстан»: Ұлттық энциклопедия, 1998). Every year the labor of the peasants who carry out their tasks at their own level is multiplied. After all, this year they went to the development of fishing. Currently, a rural consumer cooperative of water users has been created here to provide arable land with water. The lands are irrigated by the rivers Ikan-su, Kokkiya and springs (14).

Sbornak rural district is an administrative unit of the Sauran district of the Turkestan region.

It includes the villages of Shornak, Kosmezgil, Asha and railway junction No. 32. The center of this district is Shornak. According to the 2009 census, the population of the district was 11,102. The second name of the rural district among the population is "Kazakh-Uzbek village". It became a cotton picker, a preparation point for the Turkestan ginning plant, and a grain receiving point. Farms were organized on its basis. In the 18th century, the ancient city of Shornak was located here.

Zhuynek rural district is an administrative unit of the Sauran district of the Turkestan region.

It includes the villages of Zhuynek, Shekerbulak, Shypan. The center is the village of Zhuynek. At the 2009 census, the population of the district was

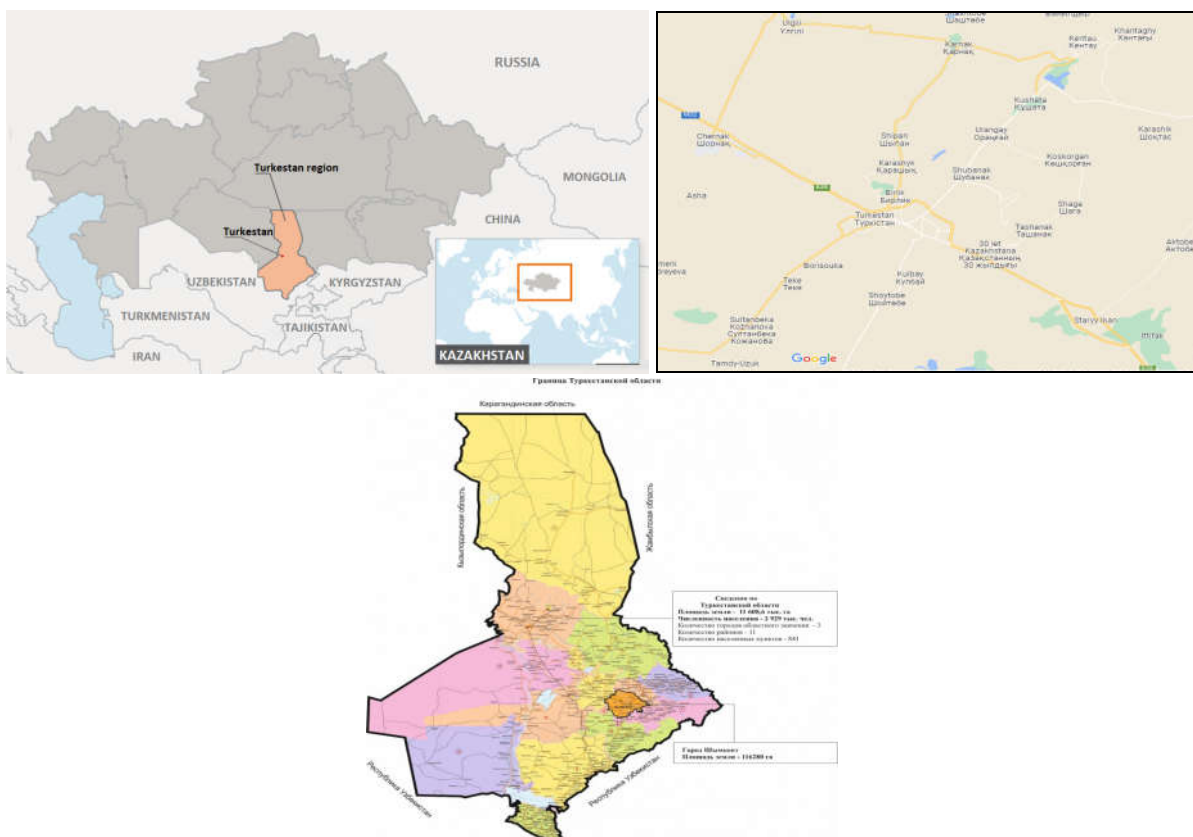
8,646. Since 1930, the center of the cotton-growing collective "Commune". On its base in the Commune, farms engaged in cotton growing and poultry farming were created («Қазақстан»: ҰЛТТЫҚ ЭНЦИКЛОПЕДИЯ, 1998).

There is also a rural district in Turkestan, called "*Turkish settlement*" (Түркі поселкасы). Only Turks live here. The main legal name is Moltek. It is called a Turkish settlement because most of the people living here are Turks.

Karachik rural district is an administrative unit of the Sauran district of the Turkestan region. It includes the villages of Karachik, Karatobe, Kumtiin. The center is the village of Karachik. At the 2009 census, the population of the district was 8,267 (15).

Picture 1. Maps.

Source: <https://atau.kz/search?search=%D1%88%D0%BE%D1%80%D0%BD%D0%B0%D2%9B>



Case Study of my case concerning the multiethnicity in Turkestan

In order to show the degree of interaction of discrepant ethnic groups with the Kazakh people and the process of assimilation level in real life, consequentially, to make distinctly and straightforward all above mentioned aspects, examples could be given here. At this moment, it is best solution to share with my personal instance as having lived and grew up among the multicultural societies of the Turkestan region.

Next main point of the research is that, focusing on the significant aspects of study that allow us to see and determine the level of preservation of the culture and national values of each representation of various ethnic group which is living here. Consequently, the degree of interaction with the Kazakh people, in one-word, process of assimilation level needs to be taken into account. In order to make distinctly and straightforward all above mentioned aspects, examples could be given here. At this moment, it is best to share my personal instance as having lived and grew up among the multicultural societies of the Turkestan region.

In general, the culture of the Turkestan region is completely different. For example, we clearly see the dissemblances between the cultures of Europeans and people from Asia. However, here it is still far to compare Turkestan's population culture with Europeans, because the people who live in this part of Kazakhstan are highly exceptional in culture from other Kazakhstanis who live in other regions.

I was born in the Turkestan region and lived there until I was 17 years old. I was raised and educated there from my childhood and grew up in the local culture, seeing, recognizing and feeling it all. Then I went to study and moved to Almaty. Since Almaty is located in the southern part of Kazakhstan, there is no significant difference in the concept of culture. However, due to the large

number of Uighurs and Dungans in Almaty, their cultural, linguistic and religious influence can be seen in their daily lives. More precisely, despite the fact that the local population speaks Kazakh, the influence of the Uighur and Dungan languages is evident in the Kazakh dialects. In addition, it is customary for local Kazakhs to cook the national dish of the Uighur people on special holidays. Of course, we will not dwell on Almaty people culture for a long time.

So, back to the culture of the Turkestan. The people of Turkestan as mentioned before, are culturally extremely dissimilar from the inhabitants of other parts of Kazakhstan. People living in other parts of Kazakhstan call a native of Turkestan "Yujane" (южане) in English "southern". This means that the word comes from the Russian language, which means "man from the south", i.e. the name is associated with the territory. However, the meaning of this word is to follow cultural dissemblances and traditions more strictly than in other regions of Kazakhstan. Cultural differences are reflected, first of all, in the language of the people, their religion, the food they eat in their everyday life and the way of communication with each other, in relation to adults, in observing ancient customs and traditions at a high level, this is especially evident in the culture of the wedding, in the requirements for bride and in sexual upbringings.

According to the works of Kazakh authors, language is equal to the of National identity and Ethno-cultural symbolism.

Moreover, ethnocultural symbolism is determined by national identity and national culture, which contains values and symbols of ancient origin. At the same time, the content of national identity is largely determined by the content of ethnocultural symbolism, that is, how national elites construct symbols and manipulate them to form the identity of their nation. That is why, in order to determine the content and state of

the national identity of Kazakhstan, it is necessary to determine the content and state of its ethno-cultural symbolism (Кадыржанов, 2014, p.53). Kazakhization, considered through the prism of the “center-periphery” methodological approach, means the desire of Kazakh ethnocultural symbolism, more precisely, the Kazakh elites who develop and promote this symbolism, to occupy a central position in the ethnocultural symbolism of the entire Kazakhstani society. This means that Kazakh symbols, including primarily the Kazakh language as the main symbol of ethno-cultural symbolism, should become central, that is, mandatory for the entire population of Kazakhstan. As a result, symbols, in particular, languages, of other ethnic groups will become peripheral (Кадыржанов, 2014, p.73). As we can see, the Kazakh language has the highest status. If this requirement is applied to people of other nationalities living throughout the Kazakh land, then we will see that it is the same for the multinational population of the Turkestan region. The study will focus on such linguistic subtleties. From my personal experience, I can prove that this concept is working for the various ethnic groups who live in Turkestan region, because here even representatives of other nationalities speak in highly well in Kazakh language and use in their everyday life. One village in Turkestan can be good pattern for this concept. Village calls “Orys аулы” (Russian village). They are inhabitants most of them Russians but they speak in Kazakh language.

Religion – The impact of Islam of Ethnic Coexistence in Turkestan

The south part of Kazakhstan adheres to the highest degree of religiosity. Because most of the groups of people who are called "kozha" live here. Kozha are the descendants of the Prophet Muhammad, who brought Islam to Central Asia. Most of the historical figures who spread and

preached Islam religion lived in Turkestan. Evidence of this is the mausoleum of Khoja Ahmed Yassawi, monument of medieval architecture. The mausoleum of Hodja Ahmed Yassawi also served as a mosque and madrasah. The epigraphic frieze, which runs along the top of the three walls of the mausoleum, contains suras and verses of the Holy Quran. The inscriptions are decorated with blue ceramics. From the inscriptions you can read the words "Allah", "Muhammad", "O Blessed One", "Power is in Allah", "Allah is my ruler", "800 years of the Hijra". Bronze, gold and silver door handles and more than six candles are among the pearls of architecture. They bear the name of its creator, the master of Isfahan, Taj ad-Din Izeddin. The inscriptions on the bronze candle indicate that it was made on the 20th of Ramadan in 799 AH. The centerpiece of the whole construction is a tombstone of Hodja Ahmed Yassawi in the middle of the cemetery. The door of the tomb is covered with a thin metal plate with gold inscriptions (16).

We can mention about the mausoleum Arystan-Bab, Domalak Ana and others too. There are many historical places that are considered sacred to people. It means that religion take an important role in the lives of local people, in their everyday life, in culture and in one word in all sphere life, especially in marriage system and in sexual upbringing. As an example, from my personal evidence, when a girl turns 9 years old, her mother or grandmother invites her to teach her a certain discipline, which is considered next in importance. These are: the order of prayer, the main duties of Islam, memorizing the most important prayers in the Koran. It also teaches them to respect older people, to listen to them when they speak, not to cross in front of them, and to do what they ask from you.

Consequently, the rules of dressing, i.e. the Qur'an, state that a woman should dress modestly and not expose his genitals. In addition, after 13

years, she psychologically prepares the girl to become a bride. She teaches the rules of being a good bride, how to properly run a household, how to keep clean, how to cook, to know the rules of crafts, in general, the most important disciplines that a woman should know.

The following important factor that should be noted is about sexual upbringing factor. Special attention is paid to sexual education. Before marriage, a girl is not allowed to have an intimate relationship with a man. At the time of marriage, the girl's virginity will be tested. Specifically, after the wedding day, a special bed is made for the newlyweds and a room will be prepared. The next morning, the groom's sleeves or his mother check the evidence that the girl is clean. If he did not receive proof, this was considered a disgrace to the whole family of the bride, sometimes the bride was returned home and the marriage was annulled.

In this moment, it is needed to mention now about "Kozha" group of people who has their own rules according to the Islam and save in high level all rules of customs, traditions which were left from their descendants. Especially, it was shown deeply well in their marriage system. According to the rules of Kozha, the man who want to marriage need to find a bride from the origin Kozha in order to maintaining blood purity according to their beliefs. So, let's take a look at their history of origin. The main chronicler of the Khojas was Safi-ad-din Orun Koylaki, who lived in the 13th century and was the first to write Nasabname. Translated from Persian, "Nasab-nama" means "writing the origin." Here VIII-XII centuries. The history of Kazakhstan and the history of the arrival and spread of Islam in Kazakhstan at that time, i.e. the emergence of craftsmen and Sufis who spread Islam in the region, as well as the dominance of the Karakhanids between South Kazakhstan and the lower reaches of the Syr Darya. The first transcription of the manuscript was published in Kazakh in 1992 by A.K. Mominov and Z.

Zhandarbek. N. Lykoshin also published in Russian another version of "Nasab-nama", which is a genealogy of masters from other peoples of Central Asia.

The symbol of Kozha is the first letter of the Arabic alphabet. Their motto as a preacher of the Muslim religion and its bearer was the name of Allah. That is why those who believe in Allah, those who believe in Islam, those who respect Allah and Islam, also honored, respected, prayed and despised their masters. Among the villagers (for example, the country of a small zhuz, a four-black tribe) there were one or two lords who revered them as "priests", "descendants of a preacher." Eventually the lords mingled with the local tribes and tribal rulers began to emerge. Despite the fact that they were called the masters of the tribe, they managed to preserve their genealogy and customs. The ancestors of the Kozha came to Kazakhstan and Central Asia with good intentions to spread and promote Islam. The people respected and considered saints, although they were not part of the three zhuzes, they recognized themselves as Kazakhs, and today they are growing up in all regions of the Republic. The aristocratic group in Kazakh society also includes sultans and khans. In Central Asia, the names "Ak Suek", "Ok Suyak", "Ak Siyak" (white bone) are given only to those who converted to Islam. According to the genealogy of Kozha, the descendants of Muhammad had a number of advantages and privileges in terms of social status in the history of the Kazakh state under all khans compared to the Kazakh tribes as a whole. They enjoy special respect in the country. During the time of the Kazakh Khanate, seniors were exempted from paying taxes to the khan's treasury as a social group on a par with the sultans. In history Turkestan was called the "City of Kozha"(17).

As we can see, Kozha is a member of the above mentioned ethnic groups and this factor is a

common feature for the peoples of Turkestan despite many distinctions.

Marriage system and family

The next position in the study of the multicultural society of Turkestan is the marriage system, which shows that this is a multi-ethnic region and that each people has its own characteristics, and provides information about their daily life.

Before we talk about the marriage system, let's look at how every family living there got married. Because the practice of "bride kidnapping" is widespread in the southern part of Kazakhstan. This means that a man who wants to get married and start a family kidnaps his beloved girl. It could be divided into two types: with the consent of the girl or without her consent. First type is, if the financial and economic situation of the bride did not allow her to follow certain customs and traditions, gather relatives and have a "farewell party", as usual, the future bride would join her beloved husband. The second type of abduction was carried out without the consent of the girl, and according to local customs and traditions, the girl did not object to it, but respected her elders and agreed to marry and stay in the groom's house in order to preserve the honor of the local community. In addition, many families which created by this way still live and most of them really happy, even my parents and all my sisters and relatives had created their family by this way. However, now this custom is not so common among the population and is gradually disappearing. In this region due to the multiethnicity the mixmarriages are an extremely frequent phenomenon. As for mixed marriages, the type of mixed marriages between people of diverse nationalities is very common among the various ethnic groups of Turkestan. Intermarriage is a complex process with a structural system reflecting

the level of cultural assimilation. As V.I. Kozlov pointed out in his article by focusing his attention on the main features of the mix marriage: mixed ethnic marriages are an integral part of ethnic processes, an important factor and the most important indicator of their development. Families based on such marriages, to varying degrees, illustrate all types and stages of ethnic processes, from language changes and transformations in lifestyle, culture, customs, traditions and specific value systems, to a different ethnic identity awareness, which in its final stage manifests itself in the second generation, when the ethnic line of the second parent is interrupted when the child chooses the nationality of one parent. Mixed marriages, being the primary cells in which ethnic processes take place, their study from the point of view of ethnography, ethno demography and ethno geography becomes an important and urgent task (Komarova, 1980, pp. 31-34).

The system of intermarriage makes it possible to determine more deeply the above factors in the course of the study. During the study of interethnic marriages, we need to pay attention to the following factors:

- the life of a new bride, since in Turkestan a lot of attention is paid to this point and each ethnic group may have its own nuances, although the requirements for the bride are basically the same;
- as a result, next complexion is birth of a child and his upbringing; Rituals which connected with the baby's born;

If you would like to understand the operation of marriage system of multiethnic region we have to analyze status of new bride. Compared to other regions of Kazakhstan, the attitude of the inhabitants of Turkestan towards the daughter-in-law is strict and follows its own rules. This is due to the fact that the southern part of Kazakhstan borders on Uzbekistan, where a fifth of the population is made up of ethnic Uzbeks.

The Kazakh people pay great attention to the decency of the bride. If the daughter-in-law is rude, the girl's parents and parents will be offended.

Therefore, the song "Betashar", dedicated to the newlywed, contains very instructive verses. The wishes of sympathetic brothers and relatives at the wedding are also the wishes of the bride to be polite. As a future mother-in-law, the young bride contributes to the well-being of the family and children. Once a bride becomes a bride, she has responsibilities. Morning tea, table setting, house cleaning, service at the hearth in the village, grazing, milking cows, cooking. The next morning, before entering the house, she needs respectfully greets groom's parents. It calls "Salem salu" (respectful greetings according to the custom).

The tradition of greeting is the respect and greeting of brides to their parents and in-laws of the husband. He greets other family members. Even if the groom's relatives come to visit, the bride bows and greets him. He prepares tea and sets the table. The one who greets the bride expresses his appreciation and gratitude. The bride puts on a headscarf in front of the adults. It is also a tribute to adults (18).

The following concept which can give us more detailed and legible facts is rituals connected with child. It would not be a mistake to say that the beginning of the tradition for children begins with the "holiday of the womb" (Құрсақ той). Because this holiday is also a holiday for the child. However, this holiday is now celebrated in different ways. In fact, he has a different goal. the ritual is performed by the grandmother at home. She wishes well-being to the bride and unborn child, and gives her neighbors and relatives a "belly holiday".

One of the following rituals for children is the potty race. When the mother's contractions become more frequent, a smart girl from the village builds a hearth and starts frying national food. The

reason for the rivalry is the myth that with the onset of labor, the baby will be born before eating.

The first holiday when a child opens the door to the world is shildekhana. The idea is to protect the child and "protect" him. That is why it is called the July Guard. The essence of this ritual is to protect the child and mother from evil. "Chille" in Persian means "forty". In traditional Kazakh society, a dangerous period for a child is considered up to 40 days from birth, before that, the child and mother are well taken care of, not letting too many people near the baby. July later became the national entertainment evening. On this holiday, he gives gifts to near and far orphans, telling them to "tie the strings."

Kalzha is a dish for a young woman. It is brought by the woman's husband. Lamb is served as an appetizer. This is a way for the baby to grow quickly so that the mother can get energy quickly. After the animal is slaughtered and the meat is eaten, the neck is suspended for forty days. This is a ritual that is performed to strengthen the child's neck.

Cradle holiday. The ritual of placing a newborn in a crib is called a "lullaby holiday". Forty days after birth, the baby's hair and nails are removed. This ritual requires great care. This is because you have to be very careful when cutting the hair of a child who hasn't worked much. First, the child is bathed in 40 tablespoons of water. An elderly woman poured water on the child and prayed that he would "fasten 30 vertebrae and fasten 40 ribs." Each of the guests at the wedding will pour 40 tablespoons of water into the baby's font, and the font will be decorated with silver rings and rings so that they "shine like silver in the sun." The women who helped with the bath share the rings (19).

It should be noted that in the south of Kazakhstan there are many holidays and traditions, customs and rituals. It will be updated during the learning process consequently and more deeply.

Case Study of mixed marriage

In order to determine the relevance of above mentioned spheres of everyday life of Turkestan's local residents, I would like to interpret the mixmarried operation of Turkestan on the basis of an interview which was conducted with the couple who live in mixmarriage family. This interethnic family live in rural district near the Turkestan city (Records are saved) and during an interview, there were answers to the following questions:

The interviewed family consists of representatives of the Uzbek and Russian nations. Information about the interviewees: Wife: Mukhaye Abdullayeva, 26 years old, nationality Uzbek, husband: Ivan Raymbetov, 36 years old, nationality: Russian.

According to her husband, he was born in Russia, but after his parents died, his mother's relatives brought him to Kazakhstan, where his mother's brother became his guardian. His mother's brother Gave his last name and raised him with his children. This means that the man's mother came from Kazakh, his father was Russian, and he is from a family with a mixed marriage. And the wife is a pure Uzbek, the father and mother are Uzbeks.

According to his wife, due to the mixed family, in everyday life, there is a difference in many areas. Especially:

- Firstly, in their relationship with their wife and husband. Since the traditions of the Uzbek nation and the traditions of the traditions of the Russian nation are very different, and its cause is directly related to religious, history, language and location. For example, in everyday life, her husband gives her wife a very good, very care and respect for her wife. He considers it condolences and every thought. In accordance with the traditions of the Uzbek nation, a woman must respect, say no more, agree with her husband and always respect her husband.

Only if her husband gives permission to share his mind.

From this time on, we can see the positive aspects of the mixed marital family for the married family. In general, this family has been in Kazakhstan for a long time, so there were no difficulties in contact with the local residents of Turkestan. The language used in everyday life is Kazakh and Uzbek.

- Secondly, the peculiarity of the Uzbek nation in everyday life from the Kazakh and Russian nations, she must get up every day at 5 am in the yard to pour water and sweep, clean the house and open the big door. The goal is related to the fact that the ethnicity of the Uzbek nation depends on the faith of the ancients and ancestors, if you do every day, angels will come to the house, and there will be blessings in the family.
- Thirdly, the next moment is the attitude towards relatives. there is a special difference in relation to relatives. If Russian citizenship shows composure in relation to relatives in everyday life, this is very important for the Uzbek nation. According to Uzbeks, that person who will serve to guests must respect the guests and show themselves only with a good and positive side. If at the same time the person himself may feel uncomfortable, they are not allowed to show it to the guests, in this case the Uzbeks can even sacrifice themselves.
- Fourthly, the difference is to meet guests. The Russians believe that it is not right to come to visit without warning, and the one who wants to come home should always warn about it. The Uzbeks think quite the opposite. In the Uzbek nation, it is normal, even if the guest did not warn that he would come, the homeowners should greet the guest with a good mood and cook delicious food. From this side, it can be similar to Kazakh people culture too, especially for the Turkestan region culture, because in

other parts of Kazakhstan's people viewpoint more vary from the south part of Kazakhstan. Even among Kazakhs we have a proverb "Respect the guest as your father".

- Fifthly, the preparing of meals in everyday life. As maintained by Mukhaye, for her husband restricted to come to the kitchen in order to prepare foods, depending on Uzbek culture. That is why she always prepare eating by herself always, furthermore she prefers to cook only Uzbek traditional meals, however, for exceptional days she makes Kazakh traditional foods. Sometimes, she can cook Russian meals if her husband will ask about that.
- Next interesting aspect is that, Uzbek culture still have "Souchilar" system. It means, man before getting married will check his future wife from the place where lives his future wife. Primarily, the close relatives of the groom will come to the village and ask about the girl groom their neighbors and collect all information that they need. If they will find that everything is good they will go to the girl's house to ask her for their son;

Summing up the all above mentioned facts, we can say that to study the culture and everyday life of people of unequal nationalities living in the Turkestan region, key aspects were chosen: language, religion, marriage system, life of a new bride, parenting system, the connection of tradition with children, celebrating of holidays etc., and how relevant and real they are in everyday life were shown through interethnic marriages. Furthermore, the group of people, Kozha, who live in this territory which unites all different nationalities despite the fact that the social structures are divers in every ethnic group, because they all have one common root in the history was taken into account.

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