

ELENA NECHAYEVA – PETRO TOKAR – MARINA ONUCHKO – SVYATOSLAV RUBAN

Ukrainian diaspora in Kazakhstan

The article analyzes the history, dynamics and current position of Ukrainians in Kazakhstan, causes of their migration and major migration flows, dynamics of Ukrainians population in Kazakhstan and their impact on the socioeconomic, political and cultural development of both countries. State policy of Ukraine and Kazakhstan is under research, also priorities of governmental and non-governmental organizations of both countries in meeting of the national cultural needs of Ukrainians in Kazakhstan, preservation of their identity.

Key words: Ukrainians in other countries; eastern diaspora; resettlement; language; national and cultural revival; meeting ethnic needs

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.

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. 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 (by O. Dyomin, P. Tokar, Astana, March 16-18, 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. 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.

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 A. Laver, A. Popok, V. Evtuh, V. Troschinsky, A. Shvachka, A. Polshakov have made most sizeable contribution to the study of this phenomenon. There are also analytical studies on it by V. Karpenko, K. Pugovitsy, Lytvin [1], the Ukrainian Center for Science and Culture at the Embassy of Ukraine in the Republic of Kazakhstan. [8]

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). Most of them came from Poltava, Kharkov, Ekaterinoslav, Tauria, Kiev, Kherson, Chernihov provinces. On arrival at the virgin lands, the Ukrainians got immediately registered, were given the required documents, and went on in search of unoccupied lands. And, of course, they met with the autochthonous population of the region, the Kazakhs – long-time nomads with patriarchal relations in those days and tribal land ownership.

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, Gulyai Pole and other villages. [2].

The census in 1897 recorded 112 thousand 320 Ukrainians. In 1871–1917, a million and a half people of different ethnicities settled in Kazakhstan steppes, mostly Russians and Ukrainians.

The proportion of Ukrainians in Kazakhstan rose from 1.9% in 1897 to 10.5% in 1917, with the vast majority of them concentrated in Akmola (7.5% – in 1897, 29.5% – in 1917 of the total population) and Turgai provinces (1.0% and 21.6% respectively).

The time between the two censuses (1897–1926) was filled with historical events that undoubtedly had a marked influence on the demographic situation in the region. The most notable among them were Kazakhs' uprising against the empire, the revolution, the civil war and the establishment on August 26, 1920 of the Kazakh national statehood in the form of the Kirghiz (Kazakh) Autonomous Soviet Socialist Republic within the Russian Federation (December 5, 1936 transformed into the Kazakh Soviet Socialist Republic). 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 Kustanai 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 [3].

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. In the early 1930s, 400 schools in the Republic were transferred to teaching in Ukrainian, with textbooks prepared for the publication in this language and newspapers in Ukrainian coming out. In Oktyabrsky district, with prevailing Ukrainian population, learning in all the schools was in Ukrainian language. Soon, however, the policy of Ukrainization in Kazakhstan was curtailed, with schools in Ukrainian villages transferred to teaching in Russian, Ukrainian newspapers closed and part of the elite repressed.

In the 1930s of last century new industrial centers were created in Kazakhstan, to which large migration flows were heading. With the total collectivization in Ukraine, began forced eviction from this county of the so-called de-kulaked (i.e. dispossessed) farmers. Over 1930–1931, about 64 000 Ukrainian families were evicted to north-eastern regions of the Soviet Union, particularly to Kazakhstan.

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 13054 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.

In 2005–2007, information about the victims of political repression – natives of Ukraine, who were serving sentences in the Kazakh SSR in the 20s–50s, kept coming from the Central special

State Archive of Kazakhstan's National Security Committee to Ukraine's Security Service archives. Kazakhstan had provided in particular the lists of 5906 Ukrainians, who were prisoners of the forced labor camp Steplag (located near the city of Karaganda). In addition, the regional National Security Committee's offices of RK made lists of 7148 persons, based on the available to them archival records about other camps.

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. During 1941–1942, 52 orphanages were evacuated from Ukraine to Kazakhstan. Some of the children were put on patronage and were adopted; others were employed on collective farms, state farms and at factories. At the end of World War II, prison camps in Karaganda, Dzhezkazgan were filled up by Ukrainian prisoners, accused mostly of belonging to UPA (Ukrainian Insurgent Army). In 1947 alone, 121000 families from Ukraine were deported to Kazakhstan.

In 1954–1956 about 100 000 Ukrainian young people settled in the north of Kazakhstan, who along with their peers from other USSR republics came to reclaim and cultivate virgin and fallow lands. Not only labor force, but also scientists, professionals in various fields of industry, agriculture and other sectors came over, who had created scores of new state farms, such as Kievskiy, Poltavskiy, Dnepropetrovskiy and others.

According to post-war censuses, most of Ukrainians were living in Kustanai (in 1959. – 21.2%, 1970. – 19.0%, 1980. – 17.2%, 1989. – 14.5%), Aktyubinsk (16.9%, 14.0%, 11.9%, 10.2% respectively), Tselinograd (12.0%, 10.5%, 9.0%, 9.4%), Pavlodar (14.5%, 12.3%, 10.3%, 9.2%), Kokchetav (12.3%, 11.0%, 9.5%, 8.4%), North Kazakhstan (9.3%, 8.1%, 7.0%, 6.3%) regions.

On the vast territory (about 2 million sq. km) of northern Kazakhstan and adjacent southern part of Western Siberia (from the southeastern Cis-Ural in the west to the Altai Mountains foothills in the east), one of the largest Ukrainian population areas has developed composed of Kustanai, Turgai, Aktyubinsk, Kokchetav, Tselinograd and North Kazakhstan regions of Kazakhstan as well as Russia's Omsk, Tomsk and Novosibirsk, and Altai regions. On this, 450 000 sq. km area (1989), the recorded Ukrainian population was 750 000 (on the 1926 census Ukrainians constituted the population majority). This area, which in the post-revolution time had long been keeping Ukrainian traditions, was named the «Grey Wedge», where the population, according to 1926 census was 8.5 million, including 39.2% of Kazakhs and Kyrgyz, 34.8% of Russians (8.5% of which were Cossacks), 16.4% of Ukrainians [4].

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.

- One – dispossessed in collectivization and deported villagers who survived to the present day, and their descendants.
- 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.
- 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.
- Four – youth of 50–60es, who came to cultivate virgin lands and build large industrial and mining giants. [5].

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.

Our countrymen were not outsiders to the major historical events since the settlements of first Ukrainians in Kazakhstan. Their 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% (cf.: 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 Kustanai region – 110 000.

As of 1997 the total number of Kazakhs was 7.9 million people (50.6%), Russians – 5.6 mln (32.2%), Ukrainians – 797.7 thousand (4.5%), Germans – 387.4 thousand (1.9%). Ukrainians are the second largest ethnic minority in Kazakhstan.

Analyzing dynamics of the Ukrainian population in Kazakhstan, we see that for a long time it had been positive and according to the census and estimates it was: in 1897 – 93.4 thousand, in 1910–1917 – 789.5 thousand, in 1926 – 861 000, in 1939 – 658.3 thousand, in 1959 – 761.4 thousand, in 1970 – 933.4 thousand.

Starting in 90-es the number of Ukrainian population has been steadily declining (see Table).

Dynamics of Ukrainian population in Kazakhstan

Year	1989	1990	1992	1993	1995	1996	1999	2006
Number of people	896240	893780	889759	875434	820871	797716	547054	444700
% of total population	5,4	5,4	5,3	5,2	4,9	4,8	3,7	2,9

Thus, over 1989–1999 alone, the Ukrainian population decreased by almost 350 000 people, i.e. 37.5%. The share of Ukrainians fell by 1.7%. The ethnic Ukrainians' reduction trend has various causes – aging and repatriation to Ukraine, or leaving for Russia and other post-soviet countries in search of work. Assimilation processes took place too.

According to the Statistics and Analysis Committee of the Republic of Kazakhstan, from 1989 to 1997, more than 120 000 Ukrainians left Kazakhstan, which is about 13.5 thousand people annually. In 2000, 11.9 thousand people migrated from Kazakhstan, and in 2001 – 13.9 thousand Ukrainians. According to the last two censuses, the number of ethnic Ukrainians in Kazakhstan decreased by almost half a million. As of January 1, 2010, they made 2.0% of the total population, which is 39,1% less than it was as of January 1, 2000.

Regarding their age: 24.7% of Ukrainians are aged over 60 (10.8% for Kazakhstan), children under 9 years old make up 8.3% (17.8 % for the country), 10–19 year-olds are 12% (20% for the country), 20–29 year-olds are 12.1 (16% for the country), 30–39 year-olds are 14.6% (15.4% for country), 40–49 year-olds – 14.8% (12.7% for country) 50–60 year-olds – 13.5% (7.3% for country).

In Kazakhstan, according to the 1999 census, 36.6% of the ethnic Ukrainians named Ukrainian their native language. Despite the Ukrainians' long stay in an alien ethnic environment (27% of them were born in Kazakhstan), they have generally saved ethnic identity. The vast majority of the quizzed Ukrainians speak their mother tongue: 36% are fluent in it, 24% are fluent enough, 16% speak it with some difficulty, 15% can make themselves understood, and only 8% do not speak this language at all.

Communication in labor teams is in Russian, while 5% of the respondents say they talk in Ukrainian at work too. In everyday life 26% of the respondents, whose inner circle are also Ukrainians talk with each other only in Ukrainian; 46% – in Russian, 25% – in Russian and Ukrainian. Among the Ukrainians, who said they would like to return to Ukraine, the majority (77%) name the main reason the wish for their children to know the Ukrainian language, while 61% of respondents said they would like to be able to give their children a secondary education at schools with learning in Ukrainian language.

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 schoolers were learning Ukrainian language and literature.

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. It is 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

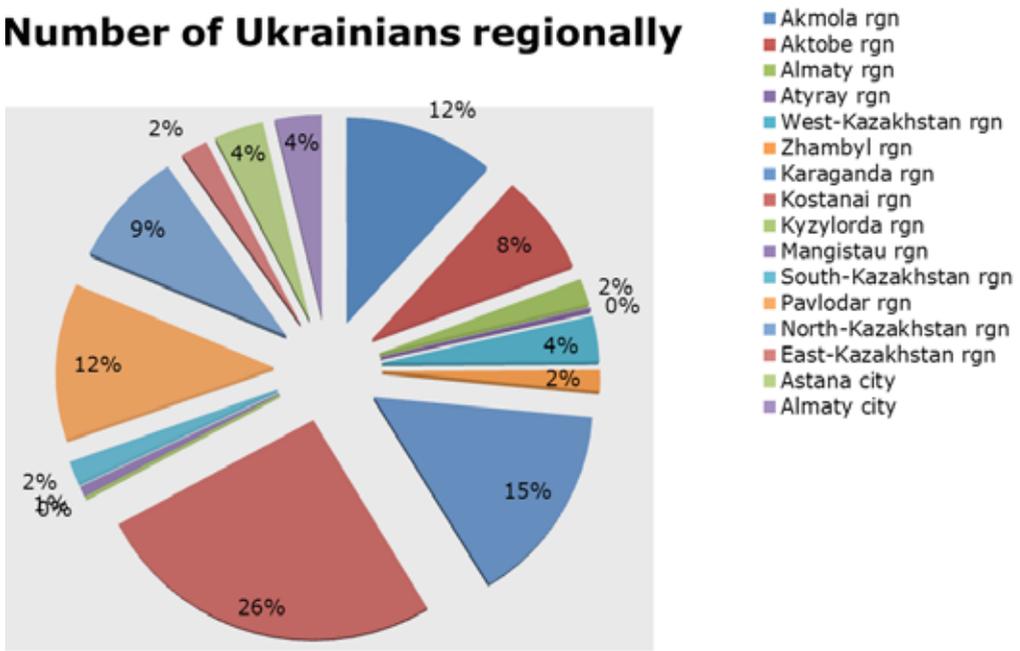
confirmed since ancient times. Ukrainians' contribution to the formation and development of Kazakhstan, development of virgin lands is valued up to the present day.

Women Ukrainians outnumber men by 28,161 (8.4%). But this numerical prevalence concerns only their older age groups (from 50 years on). A larger percentage (17.0%) is observed among men aged 40–49 years, while among women this percentage (18.2%) is observed among 70 year-olds and older women.

For a more detailed analysis of Ukrainians' migration we offer a chart, showing their number in Kazakhstan regions.

Chart 1

Number of Ukrainians regionally



In this chart we can see that the Ukrainian population share differs in Kazakhstan regionally. Kostanai region has the highest percentage of Ukrainians (25.5% – 84,815 people.), Karaganda (15.0% – 49,969 people.), Pavlodar (12.0% – 40,145 people), and Akmola region has 11.5% – 38,386 people [6].

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. „Tolerance, peace and harmony of all the 140 ethnic groups and 46 confessions became a sound foundation

of Kazakhstan's society. We have achieved a combination of Western values and Eastern traditions," – President of Kazakhstan Nursultan Nazarbayev said, opening a summit in Astana of the Organization for Security and Cooperation in Europe [7].

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 to ensure comprehensive development of ethnic cultures, languages and traditions of the people in Kazakhstan; enhancement of integration relations with international organizations; formation of Kazakhstan identity by consolidation of Kazakhstan's ethnic groups; 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.

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. 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 of 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. 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“ 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.

The association in Kostanai prepares radio and television programs in Ukrainian and issues a newspaper in Ukrainian and Russian languages *Pechatnyi Dvor*, edited by Anatoly Tarasenko-writer, chairman of Kostanai Ukrainian culture center, Honorary Consul of Ukraine in this region.

Embassy of Ukraine in the RK considerably supports the Ukrainian community and carries out public outreach work in Kazakhstan on the achievements of Ukraine in various life areas. Main public holidays of Ukraine are annually marked, such as the Independence Day of Ukraine, the Day of catholicity and freedom of Ukraine, the Constitution Day, memorable historical dates.

Through the Embassy's efforts, Ukrainian Center for Science and Culture (UCSC) was opened at the L.Gumilev ENU in September 2011. Organized by the Ukrainian Embassy and UCSC exhibition of Ukrainian and Kazakhstani artists was a notable event in the cultural life of Kazakhstan. In 2012 the Ukrainian Center for Science and Culture organized, at the support of Ukrainian ethnic culture centers and public authorities, the International Shevchenko readings, attended by representatives of most of the post-soviet states (eastern diaspora).

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, which was attended by Director of the Taras Shevchenko Institute of Literature under the National Science Academy of Ukraine and the director of the Auezov Institute of Literature and Art under RK MES Committee of Science, who also signed a cooperation agreement there.

In followup of Shevchenko readings, a collection “Shevchenko – a spiritual son of Ukrainian and Kazakh peoples” was published [9].

In September 2014, Taras Shevchenko monument (bust) was installed at the Aral school №13, Kyzylorda region, named after the outstanding Ukrainian poet. It was also decided to build a monument to Taras Shevchenko in the capital of Kazakhstan Astana.

Festivals of Ukrainian culture showing Ukrainian dances, songs, humor, offering cuisine, handicrafts, and where we can learn more about the current situation in Ukraine, are another evidence of the diaspora's activism.

The unconditional leader in this regard is the Ukrainian expat community in Canada. Relatively recently, they held the nineteenth three-day festival in Toronto, visited by more than 500 000 people from different parts of Canada.

In Kazakhstan, seven such festivals were held. The first international folk festival of Ukrainian culture took place in Astana on 18 September 2011 through the joint efforts of the Ukrainian Center for Science and Culture and the association Rada of Ukrainians in Kazakhstan. This festival brought together more than 600 participants from 8–9 Kazakhstan regions in Astana, and

more than 3.5 thousand participants in the regional and city festivals held in the regions. Audience at these festivals, compared to other countries, is not very high. For example in Slovakia that has about 35 000 Rusyn-Ukrainians, 10–15 thousand people visit the two-day festival held every year in Eastern Slovakian town Svidnik.

It is largely due to the problem of a certain loss of identity by the Ukrainian diaspora. Sensitive indicator of national identity is reaction to the so-called “external stimuli” by way of occasional anti-Ukrainian statements or actions. These can be triggered by coverages in Russian-language media that have no alternative to Ukrainian ones.

It showed up is especially clearly during the events in the Crimea in March 2014 and the armed confrontation in Eastern Ukraine, which, according to experts, has divided Kazakhstan’s society [10]. In most cities of the world with Ukrainian expat communities, peaceful rallies took place in support of the territorial integrity and sovereignty of Ukraine. Such rallies took place in Canada, Georgia, Italy, Greece, Great Britain, France, Poland, Spain, Germany, the Netherlands, America, Australia, Austria, Sweden, Japan, Argentina, the Czech Republic, Slovakia, Slovenia, Latvia and Lithuania. Ukrainian expats of these countries organized humanitarian assistance to displaced people of the Crimea, Luhansk and Donetsk regions, also material and technical support to the Ukrainian army and other public actions.

No such actions were held in Kazakhstan, which is explainable: most of the information space in Kazakhstan is taken up by Russian television and radio stations, hence the coverage of the “Revolution of dignity” and the subsequent events is in a certain key; attempts were made to create the illusion of power seizure by Bandera fascists in Kiev, who hate the Russian-speaking population.

The Ukrainian-language weekly newspaper in Kazakhstan “Ukrainski Novini,” funded from Kazakhstan state budget since 1994 and with a run of 1200 copies, was unfortunately unable to become a tool for rallying the Ukrainian diaspora together.

The information content of the newspaper does not fully reflect the Ukrainian diaspora’s life in Kazakhstan and Ukraine. The Ukrainian associations’ efforts to establish a full-fledged national Ukrainian life are handicapped by passivity of much-denationalized Ukrainians, geographical distance from the Ukraine and the resulting absence of support.

Consolidation of Ukrainians in Kazakhstan therefore, is one of the uppermost tasks of the Ukrainian diaspora. True, they do not succeed in everything even with Kazakhstan government’s facilitating. There is a shortage of leaders among the Ukrainians, of trained personnel to develop the centuries-old national traditions of Ukrainians in Kazakhstan and maintain solid relationship with Ukraine – an ancient nation with its own customs and traditions, songs, culture, literature, heroes and state kleinods.

Cultural and educational institutions, based on best national traditions could play a key role in it. In this respect theaters are most important venues of spiritual and cultural life of Ukrainians abroad. In Canada and Slovakia there are such theaters as Ukrainian Drama Theatre in Toronto and Zagrava (established in 1953), an amateur music and drama Taras Shevchenko theater in Bratislava (established in 1971) and professional A. Duhnovich theater in Prešov. Theater has always been an important constituent of the multi-faceted cultural life of Ukrainians in emigration. At all the times it cherished best national traditions and eternal human values. Unfortunately, in Kazakhstan there is no Ukrainian theater.

The only school in Central Asia with teaching in the Ukrainian language – Ukrainian school complex No 47, is not fully Ukrainian. Ukrainian language and literature in it are studied in

lower grades alone and then as an elective course. To create a proper ethnic school takes a goal-oriented formation of student body and teaching faculty, textbooks and teachware. In absence of trained teaching staff for Ukrainian ethnic schools and of textbooks in Kazakhstan, a specific agreement on the assistance from Ukraine is required.

Specific assistance to Ukrainians abroad is provided under the State program of cooperation with Ukrainians abroad, but it is not tangible and the program itself is in need of updating.

Proper national education takes creation of the necessary national-cultural environment. Along with Ukrainian schools, Ukrainian libraries, book stores, Ukrainian-language media should be created, not to mention kindergartens.

Consequently, preservation of the national identity and enhancing the role of the Ukrainian diaspora in Kazakhstan require a purposeful work in several directions.

Firstly, it is fulfillment of the priorities of state support to the Ukrainian diaspora in order to meet national, cultural and linguistic needs of Ukrainians living outside Ukraine.

Secondly, 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.

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