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SOME ASPECTS OF DEVELOPMENT OF THE REGIONAL IDENTITY OF CENTRAL ASIA

During the modern period of development of mankind we can observe integration of the states of various regions of the world based on the general identity that is the important condition of harmonious development in the planetary scale. The common identity includes various aspects: cultural-information field, religious, civilization, security issues, and also language and writing. At the moment states on the Central Asian space also try to be integrated on the basis of regional identity, much to our regret, these attempts yet have not led to real association, owing to those or other reasons. But it is not an occasion to refusal of such initiatives; on the contrary, it is necessary to continue to put forward ideas directed on association for the good of all states of the region, what utopian they would not seem. After all any utopian idea in the presence of will and desire can be realized.

As powerful resource of regionalization acts the collective identity, based on social recognition of the experience endured by social group. Collective identity by definition of the purpose divided by all participants, means and movement activity is measured; with joint actions; the general feelings making the psychological basis of stability of movement. On the basis of collective identity regions are formed.

The considerable contribution to working out of the theory of regional identity has been brought by B. Anderson and E. Gelner. Regional identity, similarly to national, is based, on B. Anderson's expression, on idea of "imagined communities". According to Benedict Anderson's concept, since decline of religion and occurrence of a printing word, there was possible and necessary an occurrence of the so-called "imagined community", through which the feeling of immortality with what anonymous persons can identify themselves can be woken up. By means of a printing word people, not acquainted with each other, can have homogeneous time and recognized space, belonging to imagined community and future generations. As to Ernest Gelner's theory he considered that early agrarian societies had no place for the nation and nationalism, their elite and the people producing food, have always been divided by cultural borders, and such type of a society is

incapable, to create such ideology which will overcome these borders. Modern societies, in his opinion, on the contrary, demand a cultural homogeneity and can create necessary ideology [1].

Identity in socio-cultural sense represents a set of the stable features allowing this or that group ethnic or social to distinguish them from others and by that fact to define the place and role in system of social relations. In this sense identity always appears as a social construction. As to national identity, along with civil, cultural, religious, political, regional it is one of identity versions as that. National identity is comprehension by the person of himself as a part of a certain ethnic society.

In the middle of the XX-th century "national identity" has been affirmed as the mostly widespread term for designation of the social-cultural aspects of the nation. Function of national identity is to homogenize the population of country to make it homogeneous, to impregnate with the general interests and representations [2].

As subject of our interest identity regional is comprehension by the group of countries and-or historical provinces as a certain historical and-or current society. For example: Post-Soviet states. Regional and national identity can be mutually complemented because of complexity and plurality of the political identities. At the same time they are capable to be opposed each other because the regional identity under certain conditions develops into the national.

It is possible to refer to definitions of identity of the political science the following: "Identity is not only constantly varying set of social representations and myths, but also the result of struggle between various elites, the state formations or the local administrations trying "to sell" their cultural markers, to take control over those which have already got popularity" [3].

Speaking on September, 29th, 1999 at the international meeting of art and science workers of Kazakhstan, Kyrgyzstan, Tajikistan and Uzbekistan, the President of Kazakhstan N.A. Nazarbayev, underlining the importance of creation of the united geopolitical and geo-economic space in the Central Asia, has noted: "Our strategic economic target is

forming the single economic space, united trading-customs zone, united currency space and united economic strategy". In the message from February, 18th, 2004 he has urged to create "the Union of the Central-Asian states where the signed contracts about eternal friendship between Kazakhstan, Uzbekistan and Kyrgyzstan can form strong base for such association" [4].

Here we have pertinently give N.A.Nazarbayev's following words: "Now before us a choice: to remain an eternal raw appendage of the world economy, to wait for arrival of the following empire or to go on serious integration of the Central-Asian region" [5]. If to break the statement of the Head of the state into the semantic parts it is obvious that in its first part there is an economic factor, and in the second political, i.e. the security factor. Thus, it is obvious that maintenance of economic development inseparably linked with security. As in a globalization conditions any state is not able to provide the national security independently, thus a creation of system of regional security is important. Central Asia is characterized by the presence of several crossed with each other regional security organizations fastened with great powers. And for effective provision of security such system of security which would be based on regional identity is required. After all the entire region is "the special world" which has the common mentality, the way of thinking, traditions, world-view, attitude.

The German researcher M.Kajzer reminds that the Central Asia is region where from the ancient times co-existed set of groups with various identities. Eurasia always has high mobility of the population, and in Central Asia Islam and Turan – "elements of the Eurasian integration, crossing borders of the states. They are used for the sake of creation of the national, and transnational identity concepts". In the region of Central Asia there are many examples of formation or consolidation of international communications (for example, they are recreated between Uzbeks and Turks). An interlacing ethnic (Turkish-Central-Asian) and religious (Islamic) communications, a modern news media, according to M.Kajzer, generates the uniform world. The Turkic-Muslim interlacing competes with formation of the national states on the post-Soviet space. Discussions of last years about globalization have shown that it is impossible to think only in borders of the national state: "a new context of social life and

activity, the new social spaces crossing borders of the national states are being developed" [6]. Consequently, it is necessary to study similar prospects, considering trans-local, and even transnational components.

About importance of processes of regionalization, occurring all over the world on a basis of policy of identity, the President of Kazakhstan N.A.Nazarbaev speaks: "of course, it is better to create the Union of the Central Asian states where I include Kazakhstan and Central Asia. To us God ordered to unite: we have 55 million of population, we have no language barriers, we have mutually complemented economies, we are on one space, and we have transport and energy communications. This region can provide itself with the foodstuffs, without going out on foreign markets; can provide itself completely with power and so on. What is necessary? We respect each other. The population will only gain from it. It is necessary to speak about it more to our citizens, and our neighbors. Mass-media should speak about affinity of our cultures, history, language, about the future of our children. This integration would be suitable economically and would work on our security as a whole" [7].

In modern Central Asia "nationalization" of language, culture co-exists (if does not compete) to transnational and translocal forms of society. On the one hand, the social reality resists to national isolation, on the other - the organization of national state is influenced constantly by the groups which successfully do not accept the borders. Communications with Turkey and other regions with Turkic-speaking population, just as Muslim bonds - a challenge to the new independent states of Central Asia. If in the USSR the ideology Pan-Turkic banned, in Kemalist Turkey - was unpopular, the creation of the independent states of Central Asia has generated in Turkey a splash of Pan-Turkism, but economic or "cultural Pan-Turkism" [8].

However already in the early 1990-ties the course of Ankara on association of the Turkic countries under the aegis of Turkey was included into the contradiction with aspiration of the states of the Central Asia to conduct an independent foreign policy. Thus Kazakhstan and Uzbekistan expected to play the leading role in the space of Central Asia. The aversion by the ruling elite and the main part of political circles of the idea of "Turkic unity" had as a basis and development of national consciousness of

title peoples of the countries of Central Asia, characteristic for 1990th years. So, already in October of 1992 during the first meeting of leaders of six Turkic states in Istanbul presidents of Kazakhstan N.Nazarbayev and Uzbekistan I.Karimov have refused to sign the project of the final document offered by Turkey in which it was declared that the Turkic states head for integration with Turkey. It has been thus specified that the establishment of communications with Turkey should be under construction in a civilized way, on the basis of respect is independence and the sovereignty of each state.

Now six Turkic-speaking states — Kazakhstan, Uzbekistan, Kyrgyzstan, Azerbaijan, Turkmenistan and Turkey have established the interstate connexion, having created the organizational structure. They aspire to unity of all 27 Turkic-speaking people the globe which aggregate number of 130 million persons. All these people speak in the languages entering into Turkic language group though in reality many of them under the influence of various factors and owing to changes in internal and external environment have undergone considerable changes. Nevertheless, between languages of the Turkic peoples the common features which have allowed uniting them into one big language group have remained. For example, if to take the most widespread in the world from the Turkic languages — Turkish language, its similarity with the Kazakh language concludes 20 %, with Kirghiz — 30 %, with Uzbek — 40 %, with Turkmen — 60 %, with the Azerbaijan language — 80 % [9]. This data, in our opinion is more than disputable, as similarity between the Kazakh and Turkish language in percentage parity above than in the resulted above data. To our opinion, for example, similarity of Turkish language with the Kazakh makes, at least 40-50 %.

For the sake of creation of the united Turkic region the alphabet of Turkish language (Latin with additional signs) persistently is offered to the Turkic people; about necessity of its acceptance spoke at conference of linguists in Istanbul (1991), on the Congress of the Turkic people in Antalya (1993).

Really, as the language policy serves one of the effective remedies of strengthening old or creations new identities, in construction of region and its identity the important role language can play. As common language use - one of the major conditions of formation political and-or ethnic identities sets an

example France. Promoting its creation, the state develops the iconography - system of symbols, images, national holidays, regular parades, festivals, public ceremonies, demonstrations and traditions - all that can help consolidate national solidarity and accent distinctions between the populations on either side of frontier.

The Kazakhstan researcher Serik Belgibaev on pages of the Respublika. KZ newspaper brings up a burning question on transfer of Kazakh language on the Latin alphabet and puts powerful arguments in favor of it:

- The Latin will create the united and unified cultural space within the limits of region;
- The Latin will approach to each other languages of the countries of region;
- The Latin will create possibility of Turkic integration in the sizes of all world.

The author asserts that it would be erroneous to contemplate this problem only as transfer of language into other alphabet, it borders on geopolitical questions. Transfer into a Latin of the Kazakh language unifies alphabets of the countries of region that, in his opinion, will promote an assembling of regional identity of Central Asia. All world moves by the way of creation of regional blocks and this way is logical and for Central Asian region— he notices. It is represented that transition to a Latin will permit to pull together cultures of the countries of region, and also Turkey and Azerbaijan. It will create possibility of integration of Turkic peoples of all world as our region is the native land of all Turkic peoples and it will allow to create powerful regional association, by EU example. The European Union is united by means of economy, policy and culture, these components are present and in Central Asian region [10].

“Language is an important part of Europe’s common cultural heritage. Whether in Greek, Latin, French or English, Europeans have been able to talk to each other, exchange ideas, and share a common body of knowledge for over two millennia – says Thomas Magstad the American scientist confirming our idea that language is able to unite the peoples of the region [11].

Known scientists in Kazakhstan R.Kadyrzhanov and A.Nysanbaev also act in favor of transfer of the Kazakh language into the Latin drawing, proving it as that alphabet change will serve strengthening of national identity of the Kazakh people. In their opinion, writing is the important condition of identity of the

nation, along with language as the Chinese hieroglyphs are a cultural code which distinguishes the Chinese nation from others. Writing of Russian, Arabs, Jews, and Armenians serves as the spokesman of their religious, cultural and national identity, and not just graphic language expression. Transition to the Latin writing of Ottoman Turkey was change of the Ottoman identity to Turkish. As to Kazakhs the change of Cyrillic to the alphabet which the most part of the Turkic world uses, will mean refusal from Soviet colonial identity on sovereign Kazakh identity, and it in turn will serve to strengthening of regional integration processes and consolidation of the regional identity of Central Asia [12].

In Central Asia, unfortunately, still there was no yet a block of the states united by the general Latin drawing, and the reason of it is that Kazakhstan and Kyrgyzstan still use Cyrillic. Here, of course, there are geopolitical problems as that fear and unwillingness of Russia and China to see at their near abroad strong and “firm” Turkistan. In the early 1990-ties among some experts, basically from Turkey, there was a point of view that uniform language for the people, inhabiting the region of Central Asia, can become Turkish language. However, in our opinion, Turkish language with this problem could not manage, and any other language of one of the people of the Central Asia will be rejected by elites of these states. Therefore, to our mind the introduction in interstate relations of Chagatai Turki language is expedient. “Chagatai Turki language, being the classical language of the written literature, was the uniting factor not only in the Central-Asian space, but was the important link in united cultural environment of Turkic, and in general all Muslim world. This language has received the registration approximately in X - IX centuries, periods of strengthening of the first Turkic Muslim state of Karakhanids. Outstanding figures as Mahmud Kashgari, Jusuf Balasaguni wrote the products in language which has then entered into a basis of classic Chagatai Turki language”.

The given name was fixed to it owing to entering of the earths of Southern Kazakhstan and Central Asia in structure of the Chagatai ulus of Chingiz khan’s empire. In this language the epos of “Alpamys” has been written which unites all people of the Central Asia, as the poem enters into folklore of all Turkic-speaking peoples of Central Asia. In this language leaders of Turkistan autonomy of 1920

and 30th years spoke. Being in emigration in Europe Mustafa Shokai started up the newspaper on Chagatai Turki language “Jash Turkistan” - “Young Turkistan”, which intended for all Central Asian intelligentsia. It should be better with transition of all countries of the Central Asia to Latin alphabet, to think of introduction Chagatai Turki language in everyday life as it will promote a unification of the peoples of the region, the strengthening of regional identity and occurrence «imagined communities» by B.Anderson that is important as till now leaders of the Central Asia among themselves communicate in Russian, which is the language of former Soviet empire. Our opinion divides Ermentaj Sultanmurat who also suggests entering common language “Orta Turk” for intercourse within the limits of the region. He proves the introduction of such language by the fact that even at the time of the Soviet Union Russian language did not cover all population of Central Asia. Such language can become language not only dialogue, but also science, culture and business, and he considers that, simultaneously, languages of all people of the region should continue develop freely [13].

As we see, the creation of really working interstate association in Central Asia is still far, but initiatives put forward by Kazakhstan, in our opinion, are not vain. In circles of creative and scientific elite of the Central Asian states there is an understanding of that integration is necessary for economic, cultural development, growth of national and is wider than regional pride, in case of successful positioning of region on international scene. It is necessary to continue to work over this project of the future of the region, developing the civilization, religious, cultural, economic components of regional identity. As, regional identity is the compound phenomenon and concept, it is necessary to conduct, in our opinion, Internet interrogation of respondents living in the countries of the region about that, what do they think of idea of creation of the Union of the states of Central Asia. Wide propagation of integration intercourse on the basis of the general territory, culture, language, religion, history in mass media would be expedient. These measures will allow to reveal a percentage parity of respondents positively concerning idea of integration, and also will allow to create the certain base on which the future Turkistan confederation will be constructed.

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Резюме

Бүгінде бүкіл әлемде ұлттық мемлекеттермен бірге жеке саяси бірлестік ретінде жаңа аймақтар пайда болуда. Бұл дегеніміз, аймақтану үрдісі күннен-күнге өсе түседі деген сөз және қандай да бір аймақтық дамуы қаншалықты мемлекеттер сәтті, әрі жедел шоғырлануына тікелей байланысты. Аймақтық бірегейліктің негіздерін: жалпы тарих, дін, территория, мәдениет, тіл, жазба және т.б. құрайды. Орта Азия мемлекеттерінің саяси және рухани-интеллектуалдық элиталары автордың пікірі бойынша латын тілі мен шағатай тілдерін аймақтық бірегейлікті нығайту үшін пайдалану қажет деген ой-қорытынды жасайды.

Резюме

В современный период развития человечества мы можем наблюдать интеграцию государств различных регионов мира основанную на общей идентичности, что является важным условием гармоничного развития в планетарном масштабе. Это означает, что процессы регионализации во всем мире будут только нарастать, и процветание региона будет зависеть от того, насколько быстро и успешно эти государства были интегрированы между собой. Поскольку составляющими региональной идентичности являются: общая история, религия, территория, культура, а также язык и письменность, автор статьи обосновывает введение в повседневную жизнь Чагатайского языка, что в свою очередь послужит укреплению региональной идентичности Центральной Азии.