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## THE PROCESS OF KURDISH RELOCATIONS IN THE HISTORY OF KAZAKHSTAN LAND POLICY

*El proceso de reubicaciones kurdas en la historia de la  
política agraria de Kazajistán*

*O processo de realocações curdas na história da política  
fundiária do Cazaquistão*

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## ABSTRACT

The study examines the problems of the Kurds of Kazakhstan and their political and legal activity, which have not yet been studied in socio-political science. In contrast to the previously conducted studies of various profiles, the presented study deals in more detail with political issues: the deportation of Kurds from Transcaucasia to Kazakhstan; the revival and development of the Kurds of Kazakhstan; the political and legal activity of the Kurds in Kazakhstan. The study notes that Kurds in Kazakhstan feel like equals among others and develop their material and spiritual culture and their native language. Therewith, in Kazakhstan, the Kurdish population has reached a new level of politicisation and development of ethnic identity, which is expressed in its more active participation in the socio-political life of the country, in the creation of public organisations, in the expansion of work to preserve the identity of its people and its political and legal activity. The political and legal activity of Kurds of Kazakhstan is the degree of practical participation of Kazakh Kurds in politics, legal policy, and the totality of individual actions and interactions of Kurdish individuals aimed at achieving any political or legal purpose.

## KEYWORDS

Forced resettlement, regime, totalitarianism, fascism, democracy.

## RESUMEN

Examinamos los problemas de los kurdos de Kazajistán y su actividad política y jurídica, que aún no han sido estudiados en las ciencias sociopolíticas. A diferencia de los estudios de diversos perfiles realizados anteriormente, aquí abordamos con más detalle cuestiones políticas: la deportación de kurdos de Transcaucasia a Kazajistán; el resurgimiento y desarrollo de los kurdos de Kazajistán, y la actividad política y jurídica de los kurdos en Kazajistán. El estudio señala que los kurdos en Kazajistán se sienten iguales entre otros y desarrollan su cultura material y espiritual y su lengua materna. Con ello, en Kazajistán, la población kurda ha alcanzado un nuevo nivel de politización y desarrollo de su identidad étnica, que se expresa en su participación más activa en la vida sociopolítica del país, en la creación de organizaciones públicas, en la expansión de trabajar para preservar la identidad de su pueblo y su actividad política y jurídica. La actividad política y legal de los kurdos de Kazajistán apunta al grado de participación práctica de los kurdos kazajos en la política, la política legal y la totalidad de acciones e interacciones individuales de individuos kurdos destinadas a lograr cualquier propósito político o legal.

## PALABRAS CLAVE

Reasentamiento forzoso, régimen, totalitarismo, fascismo, democracia.

## RESUMO

Examinamos os problemas dos curdos do Cazaquistão e a sua actividade política e jurídica, que ainda não foram estudados nas ciências sócio-políticas. Ao contrário dos estudos multi-perfis realizados anteriormente, aqui abordamos questões políticas com mais detalhe: a deportação de curdos da Transcaucásia para o Cazaquistão; o ressurgimento e desenvolvimento dos curdos cazaques e a atividade política e jurídica dos curdos no Cazaquistão. O estudo observa que os curdos no Cazaquistão se sentem iguais entre outros e desenvolvem a sua cultura material e espiritual e a sua língua nativa. Com isto, no Cazaquistão, a população curda atingiu um novo nível de politização e desenvolvimento da sua identidade étnica, que se expressa na sua participação mais activa na vida sócio-política do país, na criação de organizações públicas, na expansão do trabalho. preservar a identidade do seu povo e a sua actividade política e jurídica. A actividade política e jurídica dos Curdos do Cazaquistão aponta para o grau de participação prática dos Curdos Cazaques na política, na política jurídica e na totalidade das acções e interacções individuais dos indivíduos Curdos destinadas a alcançar qualquer objectivo político ou jurídico.

## PALAVRAS-CHAVE

Reassentamento forçado, regime, totalitarismo, fascismo, democracia.

## Introduction

In socio-political science, one of the insufficiently studied problems is the problem of Kurdish diasporas in the world. First of all, it should be said that the Kurds are one of the oldest peoples of the Middle East, are settled in the areas of the middle and northern Zagros and in the upper reaches of the Tigris and Euphrates in the region called Kurdistan (Dominian, 1915), which has long been considered the centre of world civilisation. Due to the difficult geopolitical conditions, the Kurds still do not have their own independent statehood (although there is an autonomous republic with broad powers in Iraqi Kurdistan: president, parliament, ministers, army). Kurds speak the Indo-European language of the Iranian group, there are currently 40-42 million people according to various sources, of which about 5 million are diasporas.

The history of the Kurdish diasporas, including the Kazakh Kurds, is a history of separations, exile, and endless longing for the historical homeland, Kurdistan. Exiles for the Kurdish people happened every quarter of a century. At the end of the 18th century and at the beginning of the 19th century, part of the Kurds was forced to leave their historical homeland, states forced them to move to the countries of Transcaucasia, Russia (Absattarov and Mirzoev, 2015). The Kurds who live in the current Commonwealth of Independent States (CIS), formerly the Union of Soviet Socialist Republics (USSR), make up more than one million people, of which about 100 thousand are in Kazakhstan (Nabiyev, 2020; Zharmakhanova et al., 2021).

This study utilizes primary historical sources to examine the forced relocation of Kurds from Transcaucasia to Kazakhstan in 1937 and 1944. The key primary sources analysed include memoirs and testimonies from Kurdish special settlers who experienced and witnessed the deportations firsthand. Specifically, the recollections of Kurdish elder Aziz (1998), published in the newspaper Kurdistan in 1998, offer a harrowing eyewitness account of the inhumane conditions faced by Kurds during the mass resettlement to Kazakhstan in freight cars. Additionally, the study draws on the published memoirs of Nadirov (2003; 2008), an honored Kazakh teacher who was deported from the Nakhichevan region of Azerbaijan as a child in 1937. Alongside these accounts, the study incorporates demographic data on Kurdish mortality rates in the years immediately following resettlement as evidence of the difficult conditions imposed on the settlers.

The problem of the Kurdish population in Kazakhstan has not yet found objective coverage in the works of scientists, primarily political scientists, sociologists, jurists, and philosophers as an independent study. Let us consider some political issues of the Kurdish population in Kazakhstan.

## Deportation of Kurds from Transcaucasia to Kazakhstan

One of the tragic and little-studied pages of the history of the Kurdish people is the mass forced resettlement of a considerable part of the Kurds to Kazakhstan and Central Asia from the areas of their compact residence in Transcaucasia. To this day, there is still no clear political coverage of this action. The fatal year for the Kurdish population of Transcaucasia was 1937. The Soviet totalitarian regime of the Stalinist model carried special distinctive features inherent only to it. Firstly, it is a regime of full equality of human rights, of the people, the absence

of any attention to the needs of both an individual and the people in general. Secondly, the rigid centralisation of political power means any decision was made by a separate circle of people close to the leader, Stalin, ignoring the desire or unwillingness of the people. Thirdly, the ideologization of all parties, all spheres of public activity means ideological goals and priorities were set above common sense.

An external factor also played a huge role in the fate of the Soviet Kurds during this period: the growth of aggressive ambitions and the implementation of part of them in Europe by another totalitarian state—fascist Germany—with its plans for world domination by an aggressive foreign policy, created prerequisites for a new aggravation of the “Kurdish question” in the Middle East, which influenced the political steps of the Soviet leadership (Spytska, 2023b). Before the Second World War, the Nazis were particularly interested in strengthening their positions in Iranian Kurdistan (Kim et al., 2022). Notably, the fascist German propaganda spread among the Kurdish population, veiled in the form of a search for ethnic kinship and assistance in the fight against national oppression, most likely found a response from a part of the Kurdish population (Spytska, 2023a).

In the autumn of 1937, deportation began from Transcaucasia to Kazakhstan. All men were arrested. Women and older people were given a few hours to pack and were taken out on carts, and then men were executed. The resettlement of Kurds to the territory of Kazakhstan proceeded in several stages. The first stage was in the autumn of 1937, when about 2000 Kurdish families were forcibly resettled among other peoples in Kazakhstan. The second stage is the deportation of Kurds as part of the peoples of the North Caucasus in 1944. The Government of Kazakhstan was ordered to place 40.000 special settlers from Georgia, which was a consequence of the criminal policy of Stalin and Beria to evict 115.5 thousand people from 5 districts of Georgia bordering Turkey. Among them were about 20 thousand Kurds. In total, more than 40.000 Kurds were forcibly resettled. No more than 10 Kurdish families were allowed to be accommodated in new rural resettlement sites in each village without the right to leave and travel. But the tragedy of the Kurds continued during the collapse of the Soviet Union in 1989-1990. They were forced to relocate from their homes as a result of the military conflict between Armenia and Azerbaijan over Nagorno-Karabakh. At this stage, hundreds and thousands of Kurds migrated to Kazakhstan from Armenia, Azerbaijan, the Republic of Central Asia, Russia, and Georgia (Absattarov and Mirzoev, 2015).

Nadirov (2003), an honoured teacher of the Republic of Kazakhstan, writes the following: In mid-November 1937 (I was studying at the Yerevan Kurdish Technical School at that time), People’s Commissariat for Internal Affairs officers woke us up and told us to follow them. In the morning, I was taken to the Aradayan railway station of the Nakhichevan Armenian Soviet Socialist Republic, where all the Kurds of the region with their belongings were driven. There was a guard of soldiers standing around. A few days later, the dispatch of echelons began. The maximum possible number of people were driven into each freight car. None of the Kurds knew where and why they were being sent. They felt that they were being taken to the north, but they were only guessing where exactly. Many could not stand the unusual physical and moral strain, fell ill and died on the way... on December 12, our echelon arrived in Mirzoyan (now Taraz). Knee-deep snow, about 40 degrees below zero. We were transferred to open trucks (without a tilt) and sent off-road to the Sary-Sui district, located 200 kilometers from Mirzoyan, and from there, 2-3 families were distributed to each collective farm of the district. In May 1938, the Budyonny Kurdish collective farm was organised in the

Karatau mountains. People started working on a collective farm, living in the open air. Housing construction was promised to begin after the completion of the sowing season. One night in June, 40 Kurdish men were taken away from the collective farm. None of them have returned yet. No one knows to this day why they were taken away and what their fault is. Many of them were not even familiar with each other, let alone any conspiracy.

From the memoirs of the elder of the Kurds of Kazakhstan Aziz (1998), an eyewitness of these events, one can imagine a terrible picture of forced resettlement:

Several families were loaded into freight cars along with things and cattle [...] a place was left in the middle of the car so that people could sleep here. There were 36 people in the car. We were given food – bread, butter. All these products were taken from the homes of the same people and collected in one place. We drove like this until we arrived at some station. The train was standing there for a day but we were not allowed to get out of the train. The wagons were guarded by the military. One person was released from each car to the platform to collect water for several families traveling in this car. Since people could not get out, one corner of the car was covered with a curtain – it was a toilet”. The deportation of Kurds was carried out by extremely inhumane methods but there are kind people in this world. Local residents are Kazakhs, they say that they were well received, each Kazakh family accepted one Kurdish family for residence. (Zharmakhanova et al., 2021)

Notably, the poor situation of the displaced people, which was recognised even by official state bodies, was observed in all places where the Kurdish population was resettled. The Kurdish population, accustomed to the milder climate of Transcaucasia, housed in unsuitable premises with poor living conditions, was put on the verge of extinction. In the collective farm Ernazar of the Turkestan region, from the moment of arrival in December 1937 to February 1939, more than 20% of the settlers died from various diseases associated primarily with poor living conditions (Nabiyev, 2020). When vacating their homes, the Kazakhs “gave them to the Kurds to save them from cold and hunger” (Mirzoev, 2001).

Between 1956 and 1991, the Kurds in the Soviet Union, particularly in Kazakhstan, experienced significant changes. Following their release from special settlement restrictions in 1956, during Khrushchev’s de-Stalinization, the Kurds saw a revival of their cultural and social life, enjoying more freedom to practice their traditions and language. This period of relative cultural autonomy continued until the dissolution of the Soviet Union in 1991, which led to Kazakhstan’s independence. The collapse of the Soviet Union marked a turning point, bringing about political and economic shifts that impacted the Kurdish population. This era was characterized by the challenges of redefining Kurdish identity in the new political landscape and was accompanied by migration and the formation of Kurdish diasporas in various parts of the world, including the newly independent states.

Under Khrushchev’s de-Stalinization in the 1950s and 1960s, the Kurds saw a modest revival of their culture and language, as oppressive policies were relaxed, allowing for the publication of Kurdish literature and the establishment of cultural clubs. The Brezhnev era that followed brought stability but slowed the pace of reforms, maintaining the status quo for Kurdish cultural activities. The transformative period of the 1980s under Gorbachev, marked



by policies of perestroika and glasnost, further catalyzed Kurdish cultural and national consciousness, setting the stage for their assertive identity exploration and political rights in the post-1991, post-Soviet landscape.

## Revival and development of the Kurds of Kazakhstan

Dynamically developing in the family of fraternal peoples of Kazakhstan, Kurds have all the rights and freedoms guaranteed by the Constitution of a democratic sovereign state and have every opportunity to fulfil their spiritual and creative potential in various spheres of society. The Kurds of Kazakhstan contribute to the development of the economy, business, science, culture, industry, and agriculture of the country (Nadirov, 2003). Kurds cherish the memory of the fraternal help of the Kazakh people during the difficult years of repression, difficult adaptation, and they see their task in educating the younger generation of Kazakh Kurds in the spirit of Kazakh patriotism and culture of interethnic communication. Socio-political analysis shows that today the Kurds of Kazakhstan strive to preserve their identity, uniqueness of material, domestic, and spiritual culture. Due to the creation of networks of people's universities of various profiles, schools of culture, faculties for older students of secondary schools throughout the republic, especially in villages where the majority of the Kurdish population lived in the last 30 years, the educational level of Kurds has increased considerably. Kurds and all nationalities of the republic had the opportunity to learn their native language (Republic of Kazakhstan, 1995).

The study of the native language by Kurdish children was organised by elective classes, Kurdish Sunday schools. Textbooks were received in the required quantity in the Kurdish languages. Member of the Council of the Assembly of People of Kazakhstan, academician, Professor Mirzoev (2016) writes: "Being the president of the Association of Kurds of Kazakhstan, I have been to some countries with Kurdish diasporas and I want to state with all responsibility that such favourable conditions have not been created anywhere for Kurds to learn their native language. Unfortunately, the multi-million Kurdish people in their historical lands do not have such opportunities for the development of their language and culture as in Kazakhstan". Notably, the Kurds of Kazakhstan are currently almost as well educated as other peoples. For example, more than four hundred specialists with higher and secondary specialised education came out of the village of Kaska-Bulak alone. There are many famous names among the leading Kurdish teachers. Talented teachers have been making a great contribution to the education and upbringing of more than one generation of Kurds and Kazakhstanis. Thus, Kasym Amirov is one of the first educated Kurds, which was rare in the 1940s. A highly intelligent man, he was the first school headmaster in the special settlement in Budennoye (now the village is called Arystandy). In subsequent years, the school's headmasters were Kurds Mustafa Amirov, Asan Aliyev, and others. Many graduates of this ordinary rural school have achieved great success in life. Among them is a well-known Kurdish scientist, Doctor of Technical Science, Professor U.A. Sadykov (Mirzoev, 2016).

Today, there are a lot of well-known and revered teachers among the Kurds of Kazakhstan. Among the innovative teachers, it is necessary to mention teachers of history and the Kurdish language with forty years of experience Musayev and Ibragimov. Currently, there are well-known dynasties of Kurdish teachers in Kazakhstan. The founders of the pedagogical dynasty of the Kurds were Nadirov (2003) – an excellent student of the national enlightenment of Kazakhstan, and Ismailov – an excellent student of public education of the Republic

of Kazakhstan. Among the representatives of the Kurdish population of Kazakhstan, there are three academicians, eight doctors of sciences, professors, about 20 candidates of sciences and Doctors of Philosophy, thousands of masters and specialists with higher education (Mirzoev, 2001).

Well-known and revered by the world scientific community – an outstanding scientist and socio-political figure, the member of the National Academy of Sciences of the Republic of Kazakhstan, Doctor of Chemical Sciences, Professor N.K. Nadirov (2003). He was born in 1932 in the village of Kikach in the Nakhichevan region of the Republic of Azerbaijan and at the age of five was among the forcibly deported representatives of the local Kurdish population in Sarysu, then in Talas districts of the Zhambyl region of Kazakhstan. In 1948, he graduated from 10 classes in Kazakh in the village of Yernazar, Talas district, Zhambyl region. Only a year later he received a special permit, overcame many bureaucratic obstacles, and became a student of the Chemical and Biological Faculty of the N.V. Gogol Kyzylorda Pedagogical Institute. Academician N.K. Nadirov, author of 30 books, a series of books under the headings *Petrobituminous Rocks, New Oils of Kazakhstan and their Use*, a two volume monograph *Oil and Gas of Kazakhstan* (1996), a five volume monograph *Highly Viscous Oil Natural Bitumen* (2001), and more than 800 publications. He has more than 260 copyright certificates and patents for inventions, 5 diplomas for scientific discoveries. From 1995 to the present he is the general director of the Research Centre Oil. From 1997 to the present, first vice-president of the National Engineering Academy of the Republic of Kazakhstan. Academician N.K. Nadirov is the honourable president of the Association of Kurds of the Republic of Kazakhstan Barbang, a member of the Assembly of People of Kazakhstan since its creation.

Academician of the International Academy of Sciences of the Higher School, academician of the Academy of Social Sciences of the Republic of Kazakhstan, Doctor of Philology, Professor Mirzoev (2016) is a well-known Kurdish scientist both in Kazakhstan and abroad. He was born in 1947 in a Kurdish family and deported to Kazakhstan in 1937. Mirzoev defended his candidate of sciences thesis in 1978 and his doctorate in 1988. He is a major organiser of the higher school, well-known public and political figure, and president of the Association of Kurds of Kazakhstan. He led various scientific and pedagogical collectives, and since 1990, Mirzoev has been working at the Abai Kazakh National Pedagogical University as the head of the Department of Eastern Philology. From July 5, 1999 to 2007, he was the head of the Centre for World Languages, then vice-rector of the same university. He is the author of more than 250 papers, including eleven monographs. The large-scale socio-political activity of Academician Mirzoev in the republic has been particularly evident since 2003, when he became a member of the Council of the Assembly of People of Kazakhstan, then Deputy Chairman of the Assembly of People of Kazakhstan. In this field, he carries out a lot of multifaceted work to strengthen civil stability, interethnic harmony, and friendship of all the peoples of the country.

There are more than ten Kurdish cultural centres in Kazakhstan, in which there are more than ten dance and folklore groups, and especially popular among Kazakhstanis vocal and instrumental ensemble Mussel, which voices its concert numbers in nine languages. The central and local authorities of Kazakhstan assist in the revival and development of the culture and tradition of the Kurds. The Kurds held the Navruz holidays and during the folk-art festival in the Zhambyl region, the Kurds demonstrated dishes of national cuisine, samples of ancient crafts. The Kurdish language is taught in schools in places where Kurds live compactly. In

addition, cafes with Kurdish cuisine are open. Every year, festivals of Kurdish amateur art are held in Kazakhstan. Kazakh Kurds speak their native language, attend Kurdish schools, and publish magazines and newspapers in the Kurdish language.

Notably, the modern culture of the Kazakh Kurds is an integral part of the constellation of cultures of the multinational people of Kazakhstan. A very important step to preserve all the best left to the Kurds by their ancestors was the opening of the permanent exhibition “Kurds in Kazakhstan” in the Central State Museum of Kazakhstan in Almaty in 1998 as part of the thematic exhibition “Culture and Ethnography of Peoples Living in Kazakhstan”. The Assembly of the People of Kazakhstan plays a special role in the development of the Kurdish population in Kazakhstan, twelve Kurds have been elected as its members. The Kurds, along with other nations, have created their own republican public association, the Association of Kurds Barbang. Currently, it has branches in Almaty, Akmola, Zhambyl, South Kazakhstan, Karaganda, North Kazakhstan regions, and the cities of Almaty, Astana, and Taldykorgan. By implementing its activities, the Association of Kurds of the Republic of Kazakhstan Barbang contributes to the implementation of a positive national policy and the development of the Kurdish population in the country. The Kurdish population of Kazakhstan, especially in recent years, strives to show the cultural and historical accomplishments of the Kurdish people along with other peoples, takes an active part in various shows and festivals, demonstrating friendliness, respect, and goodwill to all members of a large Kazakh family, the desire to live and work in joy, under a peaceful sky, strengthening the unity of the state (Mirzoev, 2016).

Any sphere of public, political, law enforcement, business, sports, and cultural life involves the representatives of the Kurdish nationality. And today they are already high-class professionals. This, admittedly, is a great merit of the older generation of Kurds of Kazakhstan, who gave many heroes of labour and creative intelligentsia, gifted scientists, writers, teachers, lawyers, doctors, engineers, athletes, politicians, and deputies. The Kazakh state promotes the revival, preservation, and development of the identity, language, and culture of the Kurdish population. Today, many Kurds of Kazakhstan could occupy a high position in state and government organisations. In Kazakhstan, Kurds feel like equals among other people and develop their material and spiritual culture. And it is very important that Kurds have been living in Kazakhstan for more than 80 years, studying their language, observing folk traditions and customs, and knowing their culture. Therewith, in the Republic of Kazakhstan, the Kurdish population has reached a new level of politicisation and development of ethnic identity, which is expressed in its more active participation in the socio-political life of the country, in the creation of public organisations, in the expansion of work to preserve the identity of its people.

Today, Kazakh Kurds, as practice shows, demonstrate a high culture of interethnic communication. The high level of culture of interethnic communication of Kazakh Kurds is also confirmed by the results of a specific sociological study. The surveys covered 120 respondents-activists from the regions of Almaty, Dzhambul, South Kazakhstan, and Almaty city. The survey results showed the regularity and closeness of contact between Kurds and representatives of other peoples of Kazakhstan. Thus, each respondent reported that they live next door to representatives of at least three different nationalities, the Kurds have the friendliest relations with Kazakhs – 81%, Russians – 62.1%, Uighurs – 24.8%, Uzbeks – 12.3%, Ukrainians – 31.3%, Germans – 18%, Tatars – 11.5%, Turks – 10.2%, Caucasians – 43.1%. Currently, the development and strengthening of the Kazakh lifestyle among the Kurdish population is



becoming especially important in modern conditions. This is explained primarily by the grandiosity, the scale of the tasks for the development of peoples (Republic of Kazakhstan, 2010) and Kazakh patriotism (Mukhanova and Absattarov, 2020) set by the Kazakh state and society. The way of life of the Kurdish population of Kazakhstan is manifested in all its social structure, in its deeds and thoughts, feelings and habits, in everything that surrounds it daily and with which it has grown together firmly and for a long time. The Kurdish citizen of Kazakhstan perfectly combines all-Kazakh features and signs of their national characteristics. They are free from any kind of exploitation and oppression, from self-interest, they are independent, equal with all members of the Kazakh society in social rights and duties, and they are politically and legally active.

## Political and legal activity of the Kurds of Kazakhstan

Today, both Kazakh and world experience shows that the political and legal activity of the Kurdish population, expressed in politics, the law of society, has a particularly historical content. Practice shows that the essence of the political and legal activity of the Kurdish population is determined by the type of socio-political, legal relations, and culture in general. In this regard, it should be said that the study of the political and legal activity of the Kurdish population is a priority for the Republic of Kazakhstan. The phenomenon of political and legal activity of the Kurds of Kazakhstan is quite important, complex, and not developed or studied in the scientific literature. Life with objective necessity puts this problem on the agenda. By the concept of political and legal activity of the Kurdish population of Kazakhstan, the authors mean its condition, rights, and freedoms characterised by the strengthening of political and socially useful activities aimed at satisfying the material and socio-spiritual needs of the Kazakh society in general. The political and legal activity of the Kurds of Kazakhstan characterises, first of all, their rights and freedom, the state of their activities, and secondly, the measure and degree of realisation of ideal models of political and legal reality into social, material ones.

The approach to the problem of political and legal activity of the Kurds of Kazakhstan from the standpoint of its classification allows talking about the increasing activity of the Kurdish population in general. This is evidenced by the successes of the democratic Kazakh society in all areas of activity since the successes are nothing more than the realisation of the ever-growing activity of the Kurds and other representatives of the peoples of the country. The reasons for the increasing political and legal activity of the Kurds of Kazakhstan are as follows. Firstly, it is a change in reality itself, the establishment of a new democratic system, which allowed the Kurd-Kazakhstani to disclose their ability, to show their activity in the field that interests them (Nadirov, 2008). And interest is the motive of activity, therefore, it acts as a source of political and legal activity. Here, it should be noted that the interests of the Kazakh Kurds coincide with the interests of the entire multinational Kazakh people, and vice versa.

Today, the establishment and development of the political and legal activity of the Kurdish population of Kazakhstan is an integral system that is constantly being improved by changing and manifesting new elements of the system, internal and external relations, and expanding functions. Therewith, the system of establishment and development of the political and legal activity of Kazakh Kurds does not exist in isolation but close relationship with other systems of both social and natural order. Consequently, the political and legal activity of the Kazakh Kurds is the result of a complex and active reflection of the social environment and

themselves. As Absattarov (2019) states, the political and legal activity of the Kurds of Kazakhstan is a form of socio-cultural activity, which has all the signs inherent in this phenomenon. The concept of a socio-political-legal-active personality of a Kurd-Kazakhstani expresses and emphasises their creative and proactive attitude to the world, internal orientation to socially useful actions to implement public interests, and the embodiment of this activity in practical results. The political analysis shows that the political and legal activity of the Kurds of Kazakhstan is an independent, internally motivated activity for the implementation of constitutional regulations. An important property of the political and legal activity of the Kurds of Kazakhstan is its positive character and qualitative side, which is characterised by the public utility, creative character, and intensity. It is important to pay attention to the fact that the objective prerequisites for the political and legal activity of the Kurds of Kazakhstan are the development of a political and legal culture, the improvement of the socio-legal and political mechanism for the implementation of constitutional rights, freedoms, and duties, the enrichment of the political and legal status of a Kurdish person.

The political and legal activity of Kurds and representatives of other peoples of Kazakhstan in the development and discussion of Kazakh laws, other issues of the state, and socio-political life have become a characteristic feature, a tradition of Kazakhstan's democracy. Only in the last ten years, they have taken an active part in the discussion of many important legislative acts and political documents regulating political, legal, socio-economic, and public relations in the country (Kazajstán Gazetteri, 2011). It should be emphasised that the political and legal activity of the Kurds of Kazakhstan in the creation of laws and political doctrines is largely determined by the level of development of national policy and the political and legal and patriotic consciousness of the population (Absattarov et al., 2020). The nature of participation of Kurds-Kazakhstanis in lawmaking, political creation, development of Kazakhstan, the specific features of cognition and evaluation of legal, political reality and Kazakhstani patriotism, awareness of the need to regulate socio-political relations, changes in the field of law depend on the level of development of national policy and the political, legal, patriotic consciousness of the population. Therewith, the national policy and the political-legal, patriotic consciousness of the population are a necessary condition for the active participation of Kurds in the law enforcement and political-patriotic activities of Kazakhstan.

In this regard, it should be noted that Kazakhstan is called upon to express objectively developing socio-political relations in laws, to prevent "political or legal violence" over them, expressed in various kinds of commands and prohibitions. The development of Kazakhstan's society along the path of democratic transformations poses a task for the state – to form and implement a "new" policy of political and legal activity of the population, including the Kurdish one, which would be fundamentally different in form and content from the previous, so-called Soviet policy of "political and legal activity of workers" (Nabiyev, 2021). The national and cultural associations of the Kurds of Kazakhstan are doing a lot of work on the establishment and development of the political and legal activity of the Kurdish population, as well as on the implementation of the national and legal policy of the country. In this regard, on the initiative of national-cultural associations of Kurds, Sunday schools and separate groups of activists are working to promote political and legal culture at the Association of Kurds "Barbang" and its branches. Notably, the Association of Kurds "Barbang" is making a lot of efforts to develop the political and legal activity of the Kurdish population. In addition, the Association takes an active part in matters of state significance, for example, explaining the national and legal policy of the Republic of Kazakhstan (Mirzoev, 2016). Notably, the

Association of Kurds “Barbang” holds round tables, seminars, and conferences devoted to relevant issues, such as the revival and development of the Kurds of Kazakhstan and the Commonwealth of Independent States and the political and legal activity of the Kurds.

The Association of Kurds of Kazakhstan called Barbang has organised a women’s committee, which is not limited to discussing only women’s issues but also solves a lot of socio-legal and political problems. At the beginning of the 21st century, the first Conference of the Kurds of Kazakhstan and Central Asia was held in Almaty on the initiative of the Barbang Association and the Kurdish House. 200 women from various regions and cities of Kazakhstan and Central Asia took part in its work. The purpose of the conference was to discuss the issues of women’s rights and freedoms, cultural, spiritual, political, and legal development in modern society, to tell about the touchy issues, and to share joyful impressions, hopes, and initiatives. At the same time, with the Association of Kurds Barbang, the Union of Kurdish Intellectuals (established in 1995) is working in Kazakhstan, which also contributes to the development of the political and legal activity of Kurds. The Association and the Union have set themselves a noble goal—to unite efforts to protect the rights, freedom, honour, and national dignity of the Kurdish population of the country, preserve the national heritage, expand the use of the native language, promote and study literature, art, history of the Kurds, and develop the political and legal activity of the Kurdish population.

Thus, the political and legal activity of the Kurds of Kazakhstan is the result of the implementation of the national policy of the Republic of Kazakhstan, which is based on its development. The education of the political and legal activity of the Kurdish population of Kazakhstan is based on the general principles of educational work carried out in a democratic, civil society, such as socio-political ideology (orientation), the connection of education with practical activities, comprehensiveness and effectiveness, individual approach. In modern conditions, the education of the political and legal activity of the Kurdish population is carried out in Kazakhstan by state bodies; special bodies ensuring legality and law and order (prosecutor’s office, court, bodies of the Ministry of Justice, Internal Affairs, National Security Committee); party and public organisations; labour collectives, educational bodies, higher and secondary education institutions, mass media information and propaganda, creative unions and cultural and art institutions. The education of the political and legal activity of the Kurdish population of Kazakh society is carried out by certain socio-political technologies. In this regard, there is a need to search for new socio-political technologies (forms, methods, techniques, means) of political and legal work that would best meet the needs of educating political and legal activity in every Kurd citizen of Kazakhstan with a strong scientific worldview, integrity, high political and legal culture, responsible attitude to business, understanding of the place and role of each person in a legal, multi-ethnic, multi-confessional society.

Socio-political analysis shows that an individual approach allows realising and concretising the impact of the personality of the Kurd, allows choosing the most effective forms of developing political and legal activity. Notably, the forms, methods, techniques, and means of educating the political and legal activity of the Kurdish population of Kazakhstan are mobile, they change depending on the political situation and on changes in particular conditions and tasks, they are improved with the advent of new socio-political technologies. Therewith, the education of the political and legal activity of the Kurdish youth has its own characteristics. This is the subject of a separate, independent study. Notably, the Kurdish youth are

educated young people who constantly take an active part in the political, legal, and public life of the republic. Political figures and well-known lawyers are emerging from among the young, starting their way in the public life of the country and the Kurdish community. These are Yezir Mirzoev (activist, head of the legal department of the Republican Youth Movement “For the Future of Kazakhstan”) – a member of the Assembly of People of Kazakhstan, Gulnary Abdulogly – a member of the Assembly of People of Kazakhstan from the young wing of the Association of Kurds, and Vakil Nabiyeu – Deputy of the Parliament of the Republic of Kazakhstan, Chairman of the Republican youth organisation of the Association of Kurds Barbang, a member of the Assembly of People of Kazakhstan (Mirzoev, 2016).

It should be said that the role of the mass media of Kazakhstan in the education, establishment and development of the political and legal activity of the Kurdish youth and the whole population is difficult to overestimate. For example, today the national Kurdish newspapers and magazines of Kazakhstan not only inform readers about all important political events in Kazakhstan and the world, talk about politics and law, about the January 2022 event in the republic but also publish their analytical materials, present readers with their views on them, allow the supporters to express different opinions, ideologies and standpoints, form a public opinion on various considerable issues of politics, law, political and legal consciousness.

The process of revival and development of Kurds in Kazakhstan, like any phenomenon of reality, is multifaceted and requires a comprehensive approach to its study. The appearance of Kurds in Kazakhstan is the result of the policy of Soviet totalitarianism, manifested in their forced resettlement from the republics of Transcaucasia, especially in 1937 and 1944. The majority of the Kurds were settled in rural areas, without the right to leave or travel. With the death of Stalin and the subsequent events that took place in the USSR, the situation of the Kurds and other special settlers of Kazakhstan, began to change gradually. Notably, the Kurds, like all diasporas, the peoples of the sovereign and the independent Republic of Kazakhstan began to revive and develop. A Kazakh Kurd is a citizen of the Republic of Kazakhstan, whose character has found a bright and harmonious embodiment of selfless loyalty to the ideals of a democratic, just society, love for the Motherland, Kazakhstan, pride in the valiant labour achievements of their native people, friendliness, high culture of interethnic communication, intransigence to nationalism and chauvinism, deep respect for the human dignity of working people and the peoples of all countries.

The Kazakh Kurd clearly understands that democratic Kazakhstan is the embodiment of the best ideals of the working people, therefore their historical destinies are close to them, and they, according to their inner conviction, come to realise their filial duty to the Motherland-Kazakhstan. Consequently, the responsibility of the Kazakh Kurd to the Motherland – Kazakhstan is conditioned upon the coincidence of their fundamental interests with the interests of the multinational Kazakh people, personal interests with public ones, moral and political culture with legal culture (Absattarov and Rim, 2018). It should be said here that the Kurdish population of Kazakhstan during the January 2022 event, during a rally and protest in the republic, showed their high political and legal culture. Not a single Kurd has violated the principles and provisions of Kazakh law and has not shown anti-moral or anti-political behaviour. On the contrary, Kurdish activists promoted a political and legal culture among the population and helped it to observe political and legal justice.

## Conclusion

A Kazakh Kurd meet the requirements of Kazakhstan's prosperity with all their lifestyle and thoughts. The consciousness of their civil, moral, legal, and political responsibility to the country and for the freedom of Kazakhstan spiritually enriches and elevates the Kazakh Kurd and develops their culture of interethnic communication. The central link in the culture of interethnic communication of Kazakh Kurds is the establishment and development of national and all-Kazakh consciousness. The national and all-Kazakh consciousness of the Kurds of Kazakhstan are views that reflect national processes and processes of internationalisation of people's entire life and cause a high culture of interethnic communication and political and legal activity of the Kurds. The political and legal activity of Kurds of Kazakhstan is the degree of practical participation of Kazakh Kurds in politics, legal policy, and the totality of individual actions and interactions of Kurdish individuals aimed at achieving any political or legal purpose.

Kurds and all Kazakhstanis should feel at home anywhere in the Republic of Kazakhstan—this, one can assume, is the highest and ultimate goal of the democratic, constitutional state in the field of harmonisation of interethnic relations. In this regard, it should be mentioned that the following problems of the Kurds of Kazakhstan are still waiting for further study: the place and role of the Kurds in the history of the country; the national and all-Kazakh consciousness of the Kurds; the development of universal human traits and Kazakh patriotism of the Kurds; the political and legal culture of the Kurds; the education of the political and legal activity of the Kurds. An in-depth study of these and other problems of the Kurds will allow correctly solving the issues of the Kurdish population of Kazakhstan. In conclusion, it should be emphasised that the historical experience of resolving the Kurdish issue in the Republic of Kazakhstan is of international importance.

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