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Identity and Daily Life of Turkish Women in Turkestan Region and Shimkent City

Zhanar Nakipbayeva

Academy of Public Administration under the President of the Republic of Kazakhstan

Abstract: The paper focuses on the results of a qualitative study conducted in the southern part of Kazakhstan for 1 year in 2023. The paper analyzes the results of the research project "Women from ethnic communities (Turkestan region and Shymkent city) as a channel for the reproduction and formation of civic and ethnic identity", funded by the Ministry of Science and Higher Education of the Republic of Kazakhstan. The paper focuses on the analysis of the socio-cultural characteristics of Kazakhstani Turkish women, their role in the family and society. The key theme of the paper is the identification of Turkic women and their social portrait. The study is based on qualitative methods and includes in-depth interviews with representatives of the Turkic diaspora of the Turkestan region and Shymkent city (large regions of Kazakhstan). The results of the study show that Kazakhstani Turks deported during the Soviet period have preserved a significant part of their ethnic identity, including language, traditions and family values. Despite the traditional division of gender roles, many Turkish women have university degrees and actively participate in the social life of their communities. The study also reveals that Kazakhstani Turks have successfully integrated into Kazakhstani society while preserving their ethnic identity. As a result, the study emphasizes that although they actively participate in the political life of the country, they also take into account many issues in daily life, such as the role of women in society, their dreams and disappointments.

Keywords: Women, Identity, Kazakhstani Turkish women, Society, Diaspora

Introduction

Turkish women in the Turkestan region and the city of Shymkent represent a unique sociocultural group, where traditional values intertwine with modern challenges. The identity of these women is shaped by a multitude of factors, including cultural, historical, and social aspects, which create a diversity of life trajectories and self-perception. In a dynamically changing society, where urbanization and globalization significantly impact everyday life, the study of the identity and personal lives of Turkish women becomes particularly relevant.

This work focuses on how cultural norms and traditional gender roles define the social and familial responsibilities of women, as well as how these aspects influence their self-identification. It analyzes the differences in approaches to child-rearing, education, and professional self-realization in various contexts—both in polyethnic and monoethnic communities. Furthermore, the study aims to understand how women adapt to contemporary realities while preserving their cultural identity. It is also important to examine how social changes impact intergenerational relationships and the transmission of family values. Ultimately, this research will provide deeper insights into the role of Turkish women in society, their aspirations for self-realization, and the challenges they face in their pursuit of personal and social identity.

From the History of the Turkic Ethnic Group's Migration to Kazakhstan

Meskhethian Turks originate from the Samtskhe-Javakheti region (which includes the Meskhethi and Javakheti areas) in southern Georgia. Discussions about the ethnic identity of Meskhethian Turks continue to this day:

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some assert that they are ethnic Georgians who converted to Islam, while others believe they are Turks who arrived in Georgia during the Ottoman Empire (Ivanov, 2015). The scholarly view among Turkish researchers tends to favor the latter hypothesis. For instance, Aslan (1995) argues that from the 16th century until the Russian occupation in 1828, the ancestors of Meskhetian Turks, who are an integral part of the Turkish nation, migrated from Anatolia to the Akhaltsikhe area, which is now part of the territory of the Republic of Georgia and borders Turkey.

The Turks arrived in Kazakhstan in December 1944 after being deported from the Caucasus (Savin, 2012). They were deported from November 15 to 18, 1944, from the regions of Akhaltsikhe, Adigeni, Aspindza, Akhalkalaki, and Bogdanovka, as well as from approximately 220 related villages. In total, 91,095 people were deported to Central Asia. Of these, 55,500 were sent to Uzbekistan, 29,500 to Kazakhstan, and 11,000 to Kyrgyzstan (Hasanoğlu, 2016). Although initially 29,500 people were resettled in Kazakhstan, following the events in Fergana in 1989, when this community faced deportation again, Kazakhstan took responsibility for their fate, providing for their resettlement in the same regions where the Turks had been deported in 1944 (Karıptaş, 2021). During the deportation, the Turks were settled in locations along the railway from west to east: from several villages in the Kyzylorda region and the station of Mankent with nearby villages in the South Kazakhstan region, continuing eastward to the village of Mikhailovka in the Zhambyl region, the collective farm "Pobeda" in the Merke district of the same region, and the villages of Kaskelen, Issyk, Turgene, and Zhetygen in the Almaty region. A separate group of Terikeme was settled in the village of Kaplanbek in the Saryagash district (Savin, 2012). The literature review on the deportation of Meskhetian Turks in the USSR reveals discrepancies regarding their population numbers. For instance, according to Hasanoğlu (2016), 91,000 Turks were resettled from Georgia to Central Asia, while Savin (2012) estimates their number to range from 90,000 to 100,000.

There are also differing figures regarding the actual population of the Turkish ethnic group in Kazakhstan. Hasanoğlu (2016) suggests that this discrepancy arises because many Turks were recorded as Azerbaijanis in official documents following their resettlement. During field research for the project "Women of Ethnic Communities as Channels for the Reproduction and Formation of Civic and Ethnic Identity (in the Example of the Turkestan Region and the City of Shymkent)", informants confirmed this fact. Nevertheless, according to official data from the Bureau of National Statistics of the Agency for Strategic Planning and Reforms of the Republic of Kazakhstan, as of early 2023, there are 88,506 Turks living in Kazakhstan. Of these, 46,699 are men and 41,807 are women. In urban areas, there are 32,306 individuals, while in rural areas, there are 56,200 (www.stat.gov.kz).

According to the Bureau of National Statistics, the largest populations of Turks in Kazakhstan are concentrated in Almaty (25,278 individuals), Zhambyl (30,269 individuals), and Turkestan (11,981 individuals) regions. In these regions, Turks make up 1.67%, 2.48%, and 0.56% of the total population, respectively. The areas with the highest population density include: Enbekshikazakh (11,114), Karasai (7,473), and Talgar (3,279) in Almaty region; Merken (8,330), Bayzak (7,476), Shu (5,207), and Zhambyl (3,372) districts, and the city of Taraz (4,840) in Zhambyl region; and Sairam (3,942), Tolebi (2,751), and Saryagash (2,220) districts in Turkestan region. In the city of Almaty, their number is 8,075, while in Shymkent, it is 6,692. When analyzing the population of the Turkish ethnic group in Kazakhstan, it is important to consider the significant underreporting in official data related to the phenomenon of ethnic identity change. Research by Savin (2012) and Turkish scholars Seferov and Akış (2008) suggests that the actual number of Turks in Kazakhstan may reach 180,000, which significantly exceeds official figures. This substantial discrepancy is attributed to some Turks identifying as Azerbaijanis in census records. According to Savin (2012), who cites the Organization of Ahıska Turks in Kazakhstan, the number of Ahıska Turks in 2004 was approximately 164,400 individuals.

It is important to note the ambiguity of terminology when referring to the Turkic ethnic group in the academic literature. In various studies, both domestic and international, terms such as "Ahıska Turks," "Meskhetian Turks," and simply "Turks" are used. Savin (2012) employs both terms in his research on Turks, seemingly implying different ethnic groups. However, an analysis of the history of this ethnic group's resettlement in Kazakhstan indicates that the terms "Ahıska Turks" and "Meskhetian Turks" are synonymous and refer to the same ethnic community.

Method

The research focuses on women—Turkish women over the age of 18 living in the Turkestan region and the city of Shymkent. The control group consists of Kazakh women in the same regions. This work presents the results

of a study conducted as part of the grant project "Women of Ethnic Communities as Channels of Reproduction and Formation of Civil and Ethnic Identity (Based on the Example of the Turkestan Region and the City of Shymkent)", funded by the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan.

In this project, a qualitative sociological analysis method has been applied. One of the key criteria for this approach is its appropriateness in cases where there is a limited amount of previous work on the topic. This method has a research-oriented character, making it useful when the author is uncertain about which variables to consider in the context of the issue being examined. Moreover, the qualitative approach is particularly relevant for understanding new and unexplored questions that cannot be adequately explained within the framework of existing theories related to specific groups and samples (Morse, 1991).

Another reason for using qualitative methods is the limited capacity for analysis within the framework of the entire population sample (Baltacı, 2019). This is especially important when the subjects of study are small groups, making it challenging to extract detailed information about their gender, age characteristics, and residence from the general population, thus favoring the use of qualitative methods.

The decision to apply a qualitative method in this research was made for several reasons: firstly, the topic of the study has not been fully and systematically explored in Kazakhstan; secondly, the research subjects, namely the ethnic groups, are considered small and compactly settled groups; and thirdly, a primary reason for conducting this research project is that the issues of Kazakhstani women have not been studied as a separate topic, nor have the dominant forms of identity in their self-awareness been examined.

In this project, two methods of qualitative approach were used: narrative in-depth interviews and participant observation. The term "narrative" can be understood as a storytelling from beginning to end about the informant's experience and the conclusions drawn from it (Ticher, 2009). The study involved more than 30 informants. To ensure the representativeness of the obtained data and to cover all significant social groups, sampling was based on criteria such as education level, social status, and other socio-demographic characteristics.

Research Areas. To study the Turkish ethnic group residing in Kazakhstan, the Turkestan region and the city of Shymkent were selected. These regions are among the most densely populated in the country and are also ethnically diverse. They contain areas of compact residence for various ethnic groups, including the Turkish community.

For a comparative analysis of the life experiences of Turkish women in different ethnic contexts, settlements with varying ethnic compositions were chosen: the multi-ethnic village of Tulkubas in the Tulkubas district, the mono-ethnic city of Turkestan in the Turkestan region, the mono-ethnic residential area of Karatobe in the Enbekshikazakh district, and the multi-ethnic residential area of Katyn Kopr in the Abai district of Shymkent. The selection of these locations was based on their historical development, ethnic composition, and accessibility for field research.

It is important to note that, despite Turkestan city being characterized by a diverse population, for the purposes of this study, it was conditionally categorized as a mono-ethnic settlement to facilitate a more detailed examination of the life experiences of the Turkish ethnic group residing compactly in one of the city's microdistricts.

The Turkestan region is the most densely populated and ethnically diverse area in Kazakhstan. According to the Bureau of National Statistics (www.stat.gov.kz), as of early 2023, it is home to 2,119,226 people representing over 50 ethnic groups. These groups make up approximately 24.7% of the region's total population. As one of the three main regions for the compact settlement of Turks in Kazakhstan, Turkestan has historically served as a center for their resettlement. Turks account for about 0.56% of the total population of the region, ranking sixth among all ethnic groups.

In this study, the city of Turkestan was chosen as the representative multi-ethnic settlement. Turkestan boasts a rich history spanning over 1,500 years. It has played a significant role in the history of the Kazakh Khanate and the Great Silk Road, serving as a center of science, literature, culture, and trade. This historical significance is reflected in its spiritual heritage, including landmarks such as the Mausoleum of Khoja Ahmed Yasawi and the Otrar Library. In 2018, Turkestan was designated as the regional capital, and in 2021, during the VIII informal summit of the Cooperation Council of Turkic-Speaking States, a declaration was signed granting Turkestan the

status of the spiritual capital of the Turkic world. Additionally, in 2024, at a meeting of the Organization of Turkic States regarding tourism, the city was awarded the title of the tourism capital of the Turkic world (www.tengrinews.kz).

As of early 2024, the population of Turkestan city is 228,030, predominantly consisting of Kazakhs (145,654) and Uzbeks (68,343). A small but compact Turkish ethnic group, numbering 707 individuals, serves as a valuable subject for sociological research (www.stat.gov.kz). Studying this community will provide insights into the mechanisms of preserving ethnic identity in a multicultural environment, as well as the processes of adaptation to new social conditions.

The Turkish population in the city is primarily concentrated in a neighborhood known locally by two names: "Zholdyng Asty" and "Kynaly Kar", the latter of which is reminiscent of a popular Turkish television series. Residents believe this name arose from cultural associations linked to this ethnic group. For the multi-ethnic settlement aspect of the research, the village of Tulkubas in the Tulkubas district was selected. The district has a population of 106,349, including 85,171 Kazakhs and 21,178 individuals from other ethnic groups. Statistics indicate that Kazakhs comprise the majority, making up 80% of the population in this area. The Turkish community in the district consists of 280 individuals (www.stat.gov.kz).

Shymkent is the third largest city in Kazakhstan and a key economic, cultural, and administrative center in the southern region of the country. Prior to the renaming of the region to Turkestan and the relocation of the administrative center to Turkestan city in 2018, Shymkent served as the administrative center of South Kazakhstan region. The city is situated in southern Kazakhstan, close to the border with Uzbekistan, and boasts a well-developed industrial infrastructure, including enterprises in the textile, chemical, machine engineering, and construction sectors. Additionally, Shymkent has a thriving trade and service industry.

According to the National Statistics Bureau (www.stat.gov.kz), as of early 2023, the city is home to representatives from over 50 ethnic groups, with Turks among the top ten largest communities. The total population of Shymkent is 119,219. The highest concentration of Turks in the city is found in the Karatobe residential area of the Yenbekshi-Kazakh district, where they live in compact groups. In other areas, such as the Katyn Kopr neighborhood in the Abai district, the Turkish population is more dispersed, with a predominance of mixed living arrangements.

For processing and analyzing qualitative data in this study, the MAXQDA software was utilized, following a four-stage process. In the first stage, all audio recordings were converted into text files (transcripts). The second stage involved coding the data from participants. In the third stage, the transcripts were uploaded into MAXQDA. Finally, in the fourth stage, the transcripts were labeled with basic and additional codes using MAXQDA functions, reflecting the main themes and concepts of the research. This approach facilitated the organization of the data and simplified its subsequent interpretation.

Results and Discussion

Social identification is the process through which individuals define themselves in terms of specific categories and characteristics. Unlike personal identity traits, which can be highly unique to the individual, social identities imply certain commonalities with others (Drobizheva, 2010). Identity reflects a person's consciousness and their sense of belonging to a specific group, as well as the sociocultural and historical aspects of their life. Social identity is a multifaceted concept that encompasses various ways individuals identify with social groups. In academic literature, the main types of social identity are often categorized as civic, ethnic, religious, regional, and universal.

Ethnic identity fosters a sense of belonging to a particular ethnic community or group. Key elements include territory ("homeland"), language ("native language"), religion ("correct" or "true"), ethnic history, cultural traditions, and symbolic representations of the ethnic name. Ethnic identity is characterized by ethnocentrism and specific manifestations related to both group and individual behavior (Drobizheva, 2010).

Civic identity is viewed as an individual's self-identification as a citizen of the state, encompassing an understanding of one's role, the idea of "we are the country," cooperation, unity, and a sense of responsibility regarding national issues (Mchedlova, 2021). According to L.M. Drobizheva (2010), the unity that distinguishes civic identity from other forms of identity lies in its active nature. Civic identity is not merely loyalty to the state or its norms, but also a sense of unity with fellow citizens, a desire to participate in political decision-making,

and a willingness to take responsibility for the country's problems. Religious identity, on the other hand, is a form of collective and individual self-awareness built on the recognition of belonging to a particular religion, which shapes one's understanding of oneself and the world through relevant religious doctrines (Malafeeva, 2015). Regional identity is examined from the following perspectives:

- 1) The social-psychological sense of belonging to a regional community, where the mental boundaries of the region coincide with the boundaries of the community (Nozhenko & Yargomskaya, 2005);
- 2) The collective cultural relationships associated with the concept of "home region" (Krylov, 2010), reflecting a person's connection to their small homeland, the land where they were born or currently live and work (Guboglo, 2003). This regional identity is also grounded in the economic potential of the region and its role in the broader historical process of the state (Galaktionova, 2010).

Human identity is a type of identity based on an individual's connection to the products of world culture and the universal history of humanity, as well as to common human values and achievements in science and technology, linking individuals to all of humanity. The awareness of oneself as a global citizen, a member of the community of "earthlings" and "humanity", requires a high level of personal cultural development and a significant degree of inner freedom and tolerance (Deberdeeva, 2014).

Various components that shape social identity are identified in the scientific literature. These include: levels of knowledge and attitudes towards languages (Arutyunova, 2021), trust (Ryzhova, 2021), feelings of unity, patriotism, self-assertion (Davidov, 2009), favoritism, and intergroup hostility (Tajfel H. & Turner J.C., 1986). Schnell (1990) in his study used 80 indicators of cultural or ethnic identity among migrant groups, including: language use and proficiency; religion and religious practices; subjective belonging to a specific ethnic group; perceptions of discrimination; interactions with dominant and minority ethnic groups; connections with the country of origin; self-identification; desire for ethnic cohesion; preference for separate living; feelings of homelessness; sympathy for different peoples; educational goals; gender role orientation; cultural habits (music, video, newspapers, food); and recognition of national holidays.

The components listed above are universal for all types of social identity. However, each type of identity possesses specific characteristics that distinguish it from others. For example, ethnic identity includes components such as ethnic solidarity (to assess the level of ethnic consolidation and feelings of ethno-national unity (Tishkov & Stepanovna, 2018)), cultural differences (according to F. Barth's concept of cultural boundaries, ethnic boundaries and the cultural differences they maintain still persist in the modern world (Barth, 1982)), and ethnic awareness (based on knowledge of one's own and other ethnic groups, forming a complex of representations that create a system of ethnodifferentiating traits (Belinskaya & Stefanenko, 2000)).

Civic identity is defined through the awareness of belonging to the community of citizens of a particular state (which holds significant meaning for the individual, as it characterizes them as a collective subject), the degree of affective involvement of the person (attachment, love for the country and its people), commitment to goals (motivation to work for the good of the country and the progress of the nation), a sense of solidarity and brotherhood (formed through active social and political participation), and the self-actualization of individuals (contributing to state activities as citizens in addressing both "common" and "private" matters (Nikolayeva, 2011)).

The components of religious identity include self-identification (self-identification with religious ideas, values, symbols, and beliefs, arising from the quest for meaning in life and subjective integrity (Ryzhova, 2016)), moral personal motives (the need to belong to a stable macro-community, "enchantment" with culture, the search for authority, meaning in life, and divine seeking (Ryzhova, 2016)), mentality (the predisposition of individuals to perceive reality in connection with historical events that shape cultural traditions and areas of human activity (Balich, 2015)), values (a meaningful perspective on the world: what is important to the individual, what to strive for, on what principles daily life should be based, as well as notions of good and evil, social and personal well-being, goals and meaning in life (Balich, 2015)), presence in the environment (the assimilation of traditions, customs, behavior patterns, norms, and value orientations within the family during religious holidays, rituals, and events that have received religious sanction (Balich, 2015)), education (the acquisition of religious concepts, norms, and principles through educational and instructive processes (Pronina, 2015)), belonging to a religious community (Ryzhova, 2016), and recognition of identity by society (Ryzhova, 2016). Regional identity is formed through a sense of belonging to a region, identification with the territory, and identification with the population of the region (Kuznechov, 2022).

The components of universal identity include: awareness of the countries of the world, their history and culture; knowledge of the major religions of the world; understanding the laws, rules, and norms applicable in any country; familiarity with prominent figures of global significance; knowledge of the principles of non-conflict interaction in a multicultural environment; a sense of belonging to the global community, self-awareness as a "citizen of the world"; respectful attitude towards representatives of all faiths and peoples; and the ability to constructively resolve conflicts (Kozhanov. 2022).

The conducted study on the identity of women in the Turkestan region revealed the dominance of the ethnic component in their self-identification. The informants primarily position themselves as representatives of the Turkish community. This conclusion is supported by the deep integration of the women's life trajectories into the context of familial and societal norms characteristic of Turkish culture. The social practices, value orientations, and daily lives of the studied group demonstrate a strong attachment to the traditions and norms of Turkish society.

Notably, there is a high degree of ethnic consolidation among women. The analysis of the social connections of women in the studied region revealed an interesting pattern: despite having positive interpersonal relationships with representatives of other ethnic groups, women maintain a strong attachment to their own ethnic community. While participants noted the presence of good neighborly relations and joint participation in various events with members of other ethnicities, their circle of close friends and relatives is typically confined to the boundaries of their ethnic group. Sisters, sisters-in-law, and other women from the kinship circle are perceived as the closest and most trusted individuals. Thus, it is possible to speak of two levels of social connections:

a) Broad circle of acquaintances: This includes representatives from various ethnic groups with whom formal and friendly relations are maintained.

b) Narrow circle of close ones: This predominantly consists of individuals from their own ethnic group, with whom they share deep emotional connections and common values.

The study of ethnic identity among women in the examined group revealed several interesting trends. Firstly, women, regardless of their place of residence (monoethnic or polyethnic settlements), demonstrate a high degree of commitment to their ethnic culture. This commitment manifests in the following aspects: the preservation of the language (active use of the native language in everyday communication and its transmission to future generations), the adoption of traditional values (recognition and adherence to traditional norms and customs, including early marriages), and the maintenance of cultural practices (upholding traditional styles of clothing, rituals, and customs). One striking aspect of adherence to cultural practices, norms, and traditions in this society is the prohibition against consuming horse meat and the special rules of interaction between daughters-in-law and older male family members.

In most Turkish families, a complex system of kinship relations and associated etiquette norms is maintained. In traditional Turkish families, particular importance is placed on respect for older family members. There are specific communication rules between generations aimed at preserving hierarchy and harmony within the family. For instance, in traditional families where established customs and norms hold great significance, daughters-in-law have limited and not always direct communication with older men. This limitation implies that a daughter-in-law must observe certain rules of respect and hierarchy within the family. As a result, she may spend her entire life adhering to these prescriptions without engaging in conversations with older male relatives.

Another important cultural practice that persists in Turkish society is food culture, which is significantly shaped by religious and historical factors. In this context, special attention should be given to the prohibition against consuming horse meat, which is considered haram for religious and cultural reasons. Thus, it can be said that ethnic culture plays a significant role in the lives of these women, shaping their identity and way of life. However, the research also revealed certain features regarding their perception of ethnic history. Although women are well-acquainted with the everyday practices and traditions of their culture, their knowledge of ethnic history is fragmentary. Historical events and processes are primarily transmitted through oral traditions and family stories, leading to simplified and stereotypical views of the past.

The ethnic identity of women living in Shymkent shares many similarities with that of women from the Turkestan region. However, Shymkent women display a more pronounced cognitive component, which influences the formation of their ethnic self-awareness. This aspect of identity manifests in their narratives, where ethnic history is presented as a deep and multifaceted knowledge. Women in Shymkent actively shape their perceptions of ethnic belonging based on oral tradition and personal experience, allowing them to preserve and transmit knowledge about their culture and history. Although they do not rely on specific textbooks or

archival sources, their consciousness is filled with extensive historical knowledge, including detailed information about the origins of their ethnic group, its deportation, and adaptation in Kazakhstan.

During the interviews, it became evident that the women of Shymkent provide detailed accounts of the placement and integration of their ethnic group into a new cultural environment. Their narratives are enriched with numerous details about traditions, customs, and cultural characteristics, reflecting a high level of awareness of their cultural heritage. This may be related to the crucial role women play in passing down cultural norms and values to the next generation, actively participating in child-rearing and the formation of family traditions. Thus, the ethnic identity of Shymkent women is distinguished by a significant cognitive component that enriches their self-identification and strengthens their connection to the history of their ethnicity. Another key aspect influencing the identity of women in Shymkent is the urban environment in which they live. As a major city in Kazakhstan, Shymkent offers diverse opportunities for social and professional activity, which in turn fosters the transformation of ethnic norms and traditions.

Life in an urban setting requires women to adapt to new conditions. The city's infrastructure, educational institutions, and job opportunities create favorable conditions for acquiring knowledge and professional growth. Women actively participating in urban life encounter various cultures and perspectives, allowing them to broaden their horizons and reassess their traditional views. Mobility, as a social and economic factor, also significantly influences ethnic identity. Women who can move between different socio-cultural and physical spaces acquire new skills, knowledge, and experiences. This facilitates the formation of a broader and more flexible identity that can integrate elements of both traditional culture and modern values.

Mobility and professional activity lead to a deeper understanding of their rights and opportunities. Women become more informed about their legal rights and social status, which empowers them to confidently advocate for their interests. This understanding, in turn, influences their relationships with traditions and norms that may seem outdated or less relevant in the context of modern urban life. Interestingly, alongside increasing mobility and activity, women in Shymkent may not deepen their engagement with certain ethnic traditions and norms in their daily practices. This could be related to their desire to integrate into urban society and adapt to its conditions. Traditions that were previously seen as obligatory begin to be viewed as optional, allowing women to choose which ones they wish to preserve and apply in their lives. The conducted research also highlighted several features of the formation of civic identity among Turkish women living in the Turkestan region and Shymkent. One of the most significant findings was the strong attachment of the respondents to Kazakhstan and their self-identification as patriots of their country.

The civic identity of Turkish women, based on the concept by Nikolaeva A.A., revealed the dominance of certain components in their self-awareness. According to Nikolaeva, the key components of civic identity are: 1) awareness of belonging: recognizing oneself as part of the civic community of a specific state; 2) affective participation: emotional attachment to the country and its people; 3) commitment to goals: motivation to work for the benefit and progress of the country; 4) sense of solidarity and brotherhood: feeling of unity with other citizens; 5) self-actualization: active participation in addressing state and societal issues (Nikolayeva, 2011). The analysis of the data led to the conclusion that among Turkish women, the following components of civic identity are most prominently expressed:

- A pronounced sense of belonging to Kazakhstan. Experiencing a deep emotional connection with the country, Turkish women see themselves as an integral part of Kazakhistani society.
- Affective participation. They express genuine love for Kazakhstan and a desire to see it thrive.
- A sense of solidarity and brotherhood. Turkish women feel their connection to the multi-ethnic Kazakhistani people and actively participate in community life.

The conducted research revealed pronounced behavioral components of religious identity among Turkish women living in the cities of Turkestan and Shymkent. The results indicate that religious beliefs significantly influence their daily lives and crucial decision-making. One of the most noticeable manifestations of religious identity is the habit of starting the day with religious rituals. Many Turkish women regularly perform morning prayers, read the Quran, and turn to Allah with requests and gratitude. These religious practices become an integral part of their morning routine, emphasizing the importance of religion in their lives. When making important life decisions, such as choosing a spouse or planning a family, Turkish women often turn to their religious beliefs. They strive to align their life plans with the norms and values outlined in the Quran and Sunnah. Religious beliefs serve as a reliable guide, helping them make informed decisions. Furthermore, the research showed that Turkish women associate certain social practices, such as early marriages and the prohibition of horse meat consumption, with their religious beliefs. They perceive these practices as part of their religious identity and seek to adhere to them, viewing it as a manifestation of their faith.

Thus, the conducted research on the identity of Turkish women in the Turkestan region and the city of Shymkent revealed the dominance of the ethnic component in their self-identification. The subjects of the study primarily position themselves as representatives of the Turkish ethnicity, which is influenced by the deep integration of their life trajectories into the traditional cultural codes of Turkish society. The high degree of ethnic consolidation, despite positive interpersonal relationships with representatives of other ethnic groups, indicates the preservation and strengthening of their ethnic identity.

The study also showed that Turkish women demonstrate significant adherence to traditional cultural practices, including the preservation of their language and adherence to customs and norms. However, their knowledge of ethnic history is fragmentary and is primarily transmitted in oral form. Women living in the city of Shymkent exhibit a more developed cognitive component of ethnic identity. The urban environment fosters the expansion of their horizons and adaptation to new social realities.

In addition to ethnic identity, the civil and religious components play a crucial role in shaping their overall identity. Turkish women express a deep attachment to Kazakhstan and actively participate in public life, demonstrating a sense of solidarity with the multiethnic population of the country. Their religious beliefs significantly influence their daily lives and value orientations. Thus, the conducted research emphasizes the multi-layered nature of the identity of Turkish women, where ethnic, cultural, and religious components intertwine to form a unique sense of self. The civil components also interweave, contributing to this distinctive identity.

Daily Life and Sociocultural Portrait of Turkish Women in the Turkestan Region. Turkish women in the Turkestan region represent a unique social group with a rich cultural heritage. Their daily lives and sociocultural portrait are primarily shaped by traditions and family values.

Research findings indicate that Turkish women place great importance on family values. One of the key indicators of this is the prevalent practice of early marriages and a complete dedication to family life. The tradition of early marriage among Turkish women has been maintained for generations. However, each new generation shows a trend toward increasing the age at which women marry.

According to the study, the average age of marriage currently ranges from 18 to 20 years, whereas women from previous generations married at a significantly younger age. The research also revealed that early marriages often lead to early motherhood, with many women becoming grandmothers at a relatively young age. For instance, some interviewees reported having established families in their teens and becoming grandmothers by the age of 35 to 40. This suggests that early marriages are viewed as the norm in this society, and this practice continues among the younger generation. However, some women note that the situation is gradually changing, with increasing emphasis on the education and upbringing of girls, leading to later marriages.

The research findings demonstrate that the average birth rate among Turkish women ranges from three to four children. However, individual analysis revealed significant variability, with family sizes varying from two to five children. Notably, women with five children tend to belong to the older generation (over 50 years old). Furthermore, a detailed analysis of the socio-professional activity of Turkish women allowed for their classification into four main groups based on education level and employment type:

1. Non-working women without professional education or qualifications.
2. Non-working women with professional education and qualifications.
3. Working women without higher education.
4. Working women with professional education and qualifications.

Data analysis showed that women in the first two categories were represented in both polyethnic and monoethnic settlements, with the highest numbers found in the city of Turkestan. Interviews with these women revealed that family and family values are their key priorities. One of the main reasons for their lack of qualifications and employment is early marriage, after which women fully dedicate themselves to family life.

In interviews, women engaged in domestic work often mentioned that early marriage prevented them from obtaining an education. Even when they had some education, they could not work due to the need to care for children and elderly relatives of their husbands. Additionally, it is important to note that within this ethnic group, there remains a tradition of several families living together in one house or nearby. Interviews frequently highlighted that young families often live with the husband's parents.

In Turkish families, the upbringing of girls is largely focused on preparing them to become future brides and mothers. Consequently, a significant indicator of their upbringing is the expression of respect towards elders and men. This leads to a clear perception that male authority is fundamental. Even in the most important matters, final decisions are often made by men. For instance, women frequently mention in interviews that they do not work, despite having qualifications and the desire to do so, because their fathers or husbands prefer them to focus on childcare and household duties. As the upbringing of future generations largely falls on women, they dedicate their lives to preserving family traditions and raising children.

There is a need to delve deeper into the influence of family dynamics on the professional potential of women with higher education who find themselves in the role of homemakers. Most respondents noted substantial support from their parents during their educational pursuits, whereas such support was often lacking in their married lives. Considering the traditional values of Turkish society, parents who invest in their daughters' education frequently adopt a passive observational role in their new families. Empirical research has shown that mothers who invest significant resources in their daughters' education feel dissatisfied when they see their daughters not realizing their professional potential.

In some families, even if a girl is not expected to work in the future, her parents feel it is their duty to create conditions for her to obtain higher or vocational education. Many young women pursue qualifications at local colleges or universities or in nearby towns. However, male family members often disapprove of their moving to distant cities or regions for educational opportunities.

It is important to highlight that, despite the lack of official employment and professional qualifications, many Turkish women have unofficial sources of income linked to small household enterprises. For example, in discussions about the daily lives of women engaged in homemaking, it becomes evident that many mentioned engaging in small-scale livestock farming, which they turn into a source of income. They produce dairy products such as kefir, feta cheese, and string cheese, selling them to neighbors or at local markets to earn money for their daily needs.

Women in the third category—those who are employed but lack higher education—are found in various fields. Interview participants included seamstresses and massage therapists. Analyzing their professional paths reveals that their employment is influenced by various factors. Primarily, these factors are related to support from their husbands and in-laws. Additionally, different life situations also intersect; for instance, the ability to work and earn money for women in this category is sometimes facilitated by the support of their husbands and their families. In some cases, challenging family circumstances became a forced motivation to seek work or sources of income. For example, the early loss of a husband, divorce, or the need to care for several children compelled them to find employment.

The analysis of the data indicates the significant role of family in shaping the educational trajectories of women in the fourth category. Women from families with higher education levels were more likely to continue the family tradition and pursue higher education. Additionally, the motivation for young women to obtain education was often driven by their mothers and mothers-in-law. Older women, who themselves were unable to realize their professional potential, sought to provide their daughters and daughters-in-law with broader educational and career opportunities. In rare cases during interviews, some women mentioned that, after becoming mothers-in-law, they took it upon themselves to educate their daughters-in-law and help them gain qualifications. According to the statements of educated mothers-in-law, it is clear that they wish for their daughters-in-law to also achieve a high level of education or qualifications. It is important to emphasize that Turkish women show a preference for fields such as nursing, midwifery, pharmacy, psychology, and primary school teaching. These professions are popular and in demand in their communities.

Social institutions and cultural norms significantly influence the organization of daily life for Turkish women. Traditional gender roles and expectations assign women the responsibility of managing the household. Data analysis indicates a clear division of labor between generations in Turkish families, where younger women perform everyday household tasks, while older women serve as guardians of family traditions.

Interestingly, the daily routines of both working women and homemakers have many similarities. Both groups carry significant responsibilities in their domestic lives. The daily schedule for both working and non-working women typically begins with household chores. Given that multiple families may live together in one household, it becomes evident that domestic duties are shared between mothers-in-law and daughters-in-law.

Generally, daughters-in-law handle cleaning, cooking, laundry, and childcare, while mothers-in-law assist with supervising children, caring for livestock, and processing agricultural products.

Interviews with elderly women from Turkestan and the Tulkubas village reveal substantial differences in religious practices. Informants from Turkestan demonstrate a high level of religiosity, starting their day with prayer. In contrast, among women from Tulkubas, such rituals are not as common. These differences may be attributed to the specific regional cultural traditions that influence religious observance.

The daily life of women in the Turkestan region is characterized by a heavy workload related to household responsibilities, which significantly limits their free time. In the rare moments of leisure, respondents prefer to strengthen social ties, focusing on family and relatives. Social and economic conditions, along with traditional values, significantly influence the cultural practices of these women. Their high levels of domestic responsibility often make it difficult to attend cultural events or visit recreational venues.

Despite these trends, the interviewed women noted a positive impact of urbanization on the cultural practices of the younger generation. Specifically, improvements in urban infrastructure in Turkestan have led to an increase in active leisure activities among young women, expressed through spending time with family in cultural and recreational facilities.

The research revealed that family ties and social interactions play a significant role in organizing leisure activities for older women. Travel between cities to visit relatives and participate in family celebrations has become one of the most common forms of leisure. Additionally, wellness trips were also recognized as an important aspect of health care.

The analysis of the life trajectories of Turkish women indicates that the process of socialization shapes their value orientations, which are significantly influenced by gender roles and social expectations. The research results highlight the substantial impact of male opinions on women's key life decisions, such as choosing a spouse, educational paths, and professional activities. These findings support the thesis that in traditional Turkish society, men hold greater authority in family decision-making.

Women often delegate this right to men, both in everyday life and in matters related to the family's socio-economic status. Respondents noted that they tend to agree with their husbands' opinions, perceiving men as the primary figures in the family. Interestingly, the respondents did not express dissatisfaction with the existing gender order. They viewed the dominant role of men as natural and even desirable, believing that the decisions made by the head of the family contribute to stability and well-being.

The positive perception of the dominant role of Turkish men in society is further illustrated by a comparative analysis of one participant, who contrasts the roles of women in families in Turkey and in the Turkish community in Kazakhstan. She emphasizes her favorable view of the existing gender division in Kazakhstani Turkish families.

The data also suggest that in this culture, men are traditionally perceived as the central element of the family, ensuring its social consolidation. Women underline that the eldest male member of the family not only serves as the head of the household but also acts as a social integrator, uniting all family members around common values.

The conducted research has allowed for the formation of a comprehensive portrait of Turkish women in the Turkestan region. They are not only guardians of family traditions but also active participants in public life, possessing a broad worldview and the ability for intercultural communication. Although these women dedicate their lives to family, they continuously keep track of world news and can engage in their own critical analysis. Moreover, they play an important role in maintaining interethnic relationships. Their narratives reveal that they cultivate positive neighborly, partner, and friendship relations with representatives of various ethnic groups. As these women are fluent in the state language, as well as Russian and Uzbek, they find it easy to establish connections and develop close relationships with other ethnic groups.

The observations made during the research complemented the information gathered from interviews with Turkish women in the Turkestan region. Interviewers paid attention not only to the verbal responses of the informants but also to their non-verbal expressions: the manner of communication with family members, appearance, clothing, facial expressions, and gestures. The observations revealed characteristics such as

commitment to traditions, respectful attitude towards men, multilingualism, traditional clothing style, and the constant use of head coverings.

While the results of the study allowed for a detailed description of the everyday life of Turkish women and their role in society, an additional question was posed for a deeper understanding of their self-identity: "How would you characterize a Turkish woman?". This question not only clarified the obtained data but also provided insight into the image of a Turkish woman from the perspective of the women themselves. Thus, according to the informants, the portrait of a Turkish woman appears as follows:

- Turkish women traditionally play a central role in family life. They strive for harmony within the family, supporting their husbands and raising children with respect for traditions. As some informants note, the main focus is on nurturing children to ensure they know and respect their elders. These women see themselves as guardians of family values and traditions.
- Women are characterized by patience and restraint. Many believe it's important to control their emotions, even when they feel inner tension. For example, one informant emphasizes that "a woman must endure" and "think before speaking to a man", reflecting the traditional view of maintaining peace within the family.
- Younger generations are becoming more open and self-assured. Women can now freely express their thoughts even in the presence of elders, which was previously considered unacceptable. (In interviews, it was mentioned that there was a tradition where young brides were discouraged from speaking to older male family members.) This change indicates progress in attitudes toward women's rights and their social roles.
- They value their ability to be patient, even when facing difficulties, and are capable of managing situations where, for instance, a marriage does not meet expectations.
- Turkish women adhere to traditional clothing, including head coverings, which are an important aspect of their identity. They will not go out without a scarf, symbolizing their dedication to their culture and traditions.

Daily Life and Socio-Cultural Portrait of Turkish Women in Shymkent. In the socio-cultural context of Shymkent, family values, ethnic culture, and traditional social institutions are key determinants of the life trajectories of Turkish women.

The study conducted among Turkish women revealed both similarities and differences in the dynamics of life paths of women living in the Turkestan region and in the city of Shymkent. The data obtained from the interviews indicate that the life paths of urban women are the product of a complex interaction of individual and social factors, including traditions, education, family relationships, and social connections, integrated into a broader socio-cultural system.

Analysis of the research data showed that family values also remain dominant in the value system of urban women, which accounts for the persistence of the traditional practice of early marriage. Intergenerational analysis revealed changes in the age of marriage among Turkish women in the settlements of the Turkestan region, while such dynamics are absent in the urban context of Shymkent. This indicates the stability of this practice in the urban environment, where early marriages and motherhood are perceived as social norms. Thus, based on the data, it can be concluded that the average age of marriage among urban Turkish women is between 17 and 20 years.

The results of the study showed that early marriages and, consequently, early motherhood are characteristic features of the reproductive behavior of Turkish women in the Turkestan region, including the urban population of Shymkent. However, despite the similarities in the age of marriage, the fertility rates of urban residents and those from the region differ significantly. While the region shows a higher birth rate, in urban areas, the average number of children per woman is about 2 to 3. Among the surveyed women in Shymkent, individual life planning strategies were also identified. Some respondents showed a deviation from the traditional model of early marriage, prioritizing education, career achievements, and personal development.

The analysis of the socio-professional activity of Turkish women in Shymkent revealed significant differences from similar indicators in the Turkestan region. While clear categories of female employment can be identified in the Turkestan region, a more differentiated picture is observed in urban conditions. Interviews with women in Shymkent showed that their priorities have shifted towards socio-economic activity, while traditional values related to homemaking have not lost their significance.

The study revealed a growing demand for higher and vocational education among women living in Shymkent. Most of the surveyed women hold higher or specialized secondary education and strive to provide the same educational opportunities for their daughters. Although traditionally popular fields for women include

healthcare and education, there is an expanding range of professions chosen by women residing in the city. Notably, there has been an increase in the number of women working in areas such as law, culinary arts, accounting, and bookkeeping.

Interviews with women in Shymkent revealed that vocational and higher education hold significant importance for their life orientations. For instance, in conversations with young women, it was often mentioned that despite early marriage, they continue their studies and balance them with family life. Additionally, discussions with older women highlighted their strong emphasis on the professional and higher education of their daughters. For example, even if they marry off their daughters relatively early, often after the 9th grade, they take them out of school and send them to college to prepare for professional life. If daughters express the desire to marry before completing their education, women often negotiate conditions for continuing education with their future husbands or their families in advance. In this case, the position of the husband and his parents becomes very important.

The interviews revealed that the issue of continuing education after marriage is perceived differently in new families. Some women expressed joy that their daughters continue their studies after marriage, while others sadly noted that their new family, particularly the mother-in-law and husband, oppose further education and do not allow their daughters to study.

Despite frequent mentions of resistance from some mothers-in-law towards the education of brides, the study's results also demonstrate a significant group of women who have a positive attitude towards the education of their daughters-in-law and are even willing to finance their studies. Some mothers-in-law expressed a desire for their future daughters-in-law to have higher or specialized secondary education, emphasizing the importance of professional training for modern women. Thus, the research data reflect a contradictory situation in society: on one hand, traditional attitudes towards the role of women in the family persist, which may hinder their education. On the other hand, there is a growing number of women who support the education of their daughters-in-law and recognize its importance in the modern world.

Among the women who participated in the interviews were those who, despite various life challenges, remained committed to their dreams of education and professional development. These women had taken on roles as wives, mothers, and daughters-in-law, and quickly faced the need to adapt to new statuses, such as widow or divorced woman. In such circumstances, women had to take on the responsibility of ensuring a prosperous future for themselves and their children by mastering a profession, improving their professional skills, and finding employment. A significant aspect of this process was their ability to combine multiple social roles, which accompanied their professional development in challenging life situations. For example, they had to balance the role of a single mother with building a career.

To illustrate this, two cases can be highlighted. In the first case, a 37-year-old woman, after becoming a widow, managed to build her professional career. Despite the challenges, she successfully combined the functions of a mother and daughter-in-law while simultaneously obtaining a higher education, working two jobs, and running a business to support her three children. In the second case, a 19-year-old girl who became a mother at 18 and went through a divorce enrolled in university for self-development and financial independence while also starting to work in retail. Analyzing these cases demonstrates how urban women can be independent, strong, and successfully balance various social roles.

When analyzing the daily lives of women living in Shymkent, it becomes clear that their lives unfold in a much more diverse palette compared to women living in the Turkestan region. The analysis of the urban woman's identity primarily reveals their multifunctionality and versatility. These women start their day with household chores, caring for children, their husband, and his parents, but do not forget about their professional life, socio-cultural development, and self-care. It is also worth noting that, like women in the city of Turkestan, they begin their day with religious practices, such as prayer and turning to God, emphasizing the important role of religion in their lives.

The study also identified women who dedicate their entire lives to their families and do not find time for self-care in their daily domestic life. Their existence is limited to social roles such as "wife", "mother", "daughter-in-law", and "sister", involving household chores, caring for relatives, and visiting both close and distant family members. However, among Turkish women living in Shymkent, there are significantly more who aspire to an urban lifestyle, as is evident from their narratives.

Women in urban settings understand that for their children's bright future, comprehensive development is essential. Therefore, they strive to balance their responsibilities as "wives", "daughters-in-law", "professionals",

and others with their duties as "mothers". For example, during the interviews, women mentioned that despite their busy schedules, they find time for their children's personal development by enrolling them in various sports and dance classes, language courses, teaching them prayers and surahs in the morning and evening, reading them stories and books on various topics, and taking them to entertainment centers on weekends to spend time together.

Interviews with women in this category reveal that while fulfilling their obligations, they take their responsibilities seriously in expanding their children's horizons and contributing to their personal and educational growth. However, there are also women who have transferred the responsibility for raising children to their husband's parents, living together, while dedicating most of their time to household chores and work, thus focusing on the professional and material aspects of their lives. Moreover, the study established that unemployed women are more actively involved in the development of family relationships. Women living in Shymkent, despite their aspirations for social, cultural, and professional development, remain under the influence of a patriarchal family system, similar to women in the Turkestan region.

The research revealed significant limitations on the social mobility of young girls in this society. Participants reported strict control over their activities outside the home, expressed through prohibitions on independent meetings with friends and visits to public places. They also noted that completing everyday tasks, such as attending educational institutions, is done under the accompaniment of male relatives. A characteristic example of social control was described by one respondent, who shared that she accompanies her married daughter to medical appointments because her son-in-law does not allow her to use taxi services and trusts only her mother with this task. The study also uncovered the widespread practice of requiring adult family members to accompany underage girls when attending cultural and entertainment events. The informants attributed the restrictions on their daughters' freedom of movement not to the patriarchal norms of society but to concerns for their safety. They believed that a young girl's solitary presence in the urban environment poses heightened risks.

The results of the study conducted among Turkish women in the city of Shymkent provide an opportunity to form their social portrait. Through a thorough analysis of these women's narratives, a complex interconnection of key aspects shaping their social identity emerges: traditions, family values, and the specifics of urban living. Thus, the portrait of Turkish women in Shymkent can be presented as follows:

- Traditional values play a central role in the lives of Turkish women in Shymkent. These values are reflected in their attitudes toward family, adherence to cultural norms, and rituals. Women see themselves as guardians of the family hearth and cultural heritage, which imposes certain expectations on their behavior and roles in society. For example, they emphasize the necessity of demonstrating modesty, respect for elders, and adherence to social norms.
- Family occupies a key position in the social context of Turkish women. The primary role of a woman is generally perceived as caring for children and maintaining a cozy home. This aspect is confirmed by their striving for harmony within the family and their willingness to sacrifice personal ambitions for the well-being of their loved ones. However, there is also a growing awareness of the importance of education and professional training, indicating a shift in the role of women within the family.
- Modern living conditions in Shymkent introduce adjustments to traditional views on the role of women. With increased access to education and employment opportunities, many women actively participate in public life, engaging in self-employment or entrepreneurship. This creates new opportunities for self-expression and financial independence.
- Turkish women demonstrate a high degree of social adaptation, successfully balancing the preservation of their cultural identity with active participation in public life. Proficiency in multiple languages not only facilitates communication in a multilingual environment but also expands opportunities for education, employment, and social mobility. These results indicate a high level of ability to easily adapt and integrate.

Conclusion

In conclusion, the conducted research on the identity of women in the Turkestan region and the city of Shymkent revealed the dominance of the ethnic component in their self-identification. Women primarily see themselves as representatives of the Turkish community, which is supported by the deep integration of their life trajectories into traditional cultural practices. The high degree of ethnic consolidation and commitment to traditions, despite positive interpersonal relationships with members of other ethnic groups, highlights the resilience of their ethnic identity. Moreover, the study demonstrated a significant influence of the urban environment on the formation of both ethnic and civic identity. Women in Shymkent exhibit a more developed

cognitive component, actively adapting their traditions to modern conditions. Their deep attachment to Kazakhstan and participation in public life indicate a strong sense of civic consciousness.

Religious identity also plays an important role, impacting daily practices and decision-making processes. Overall, the research emphasizes the multi-layered nature of the identity of Turkish women, where ethnic, cultural, religious, and civic components intertwine, shaping a unique sense of "self" in contemporary society. The portrait of Turkish women from the Turkestan region represents a blend of traditional values and modern changes. These women actively fulfill their roles within the family, maintaining respect for traditions while also opening up to new ideas and opportunities. Their lives are characterized by a desire for harmony, respect for elders, and the preservation of cultural heritage, making them unique and important guardians of their culture.

The social portrait of Turkish women in Shymkent forms a complex mosaic influenced by both traditional patriarchal values and the processes of urbanization and modernization. On one hand, women remain committed to family foundations and traditional gender roles. On the other hand, they actively participate in public life, seeking education and professional fulfillment. This coexistence of traditional and modern values creates a unique social context in which women actively seek self-realization without severing their ties to their roots.

The conclusion of the study on the daily lives of Turkish women in the Turkestan region emphasizes the significant influence of social institutions and cultural norms on their everyday practices. Traditional gender roles continue to define women's responsibilities for household management, reflected in a clear division of labor across generations. Young women handle daily domestic tasks, while older relatives preserve and transmit family traditions. This cooperation enables effective distribution of responsibilities within multigenerational households.

There is also a noticeable difference in religious practices between regions, highlighting the influence of local cultural traditions. The high degree of domestic workload significantly limits women's free time; however, they find ways to strengthen social connections, which is crucial for their emotional well-being. The process of urbanization positively impacts the cultural practices of youth, creating new opportunities for leisure and social interactions. Nonetheless, access to cultural events remains limited for many, emphasizing the need for further development of infrastructure and social support.

Overall, the research indicates that the everyday lives of Turkish women in the Turkestan region represent a complex interplay of traditions and modern challenges, where family ties and shared cultural practices remain fundamental. These factors shape their identity and life strategies, underscoring the importance of further studying changes in their roles within society.

The conclusion of the study on the daily lives of women in Shymkent demonstrates a complex dynamic that combines elements of modernity with traditional patriarchal structures. Women in this city lead multifunctional lives, balancing the responsibilities of homemakers and professionals while actively participating in the socio-cultural development of their children. Their daily routines, like those of women in the Turkestan region, begin with religious practices, emphasizing the importance of faith in their lives.

However, among the women in Shymkent, there is a more pronounced desire for self-realization and professional development. They recognize that the holistic development of their children requires their active involvement and strive to allocate time for education and upbringing. Nevertheless, some women remain within traditional roles, relying on the support of the older generation in matters of child-rearing. Despite progressive changes, patriarchal norms continue to influence the lives of urban women. Restrictions on freedom of movement, strict control from relatives, and the necessity for women to be accompanied in public spaces highlight existing gender stereotypes and social constraints.

Thus, the research indicates that women in Shymkent are at the crossroads of tradition and modernity, striving for personal and professional development while maintaining their commitment to the cultural norms and values of their community. This balance between modern ambitions and traditional expectations creates a unique tapestry of everyday life, where both challenges and opportunities for further development emerge.

Scientific Ethics Declaration

The author declares that the scientific ethical and legal responsibility of this article published in EPESS Journal belongs to the author..

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Author Information

Zhanar Nakipbayeva

Academy of Public Administration under the President of
the Republic of Kazakhstan, Astana, Kazakhstan
Contact e-mail: zhanarnakipbayeva@gmail.com

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