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The Historiographical Review of the Scientific Literature of the Late XIX to the First Decade of the XXI Century Concerning the Problem of Ethnic Identification of the Khakass Ethnos

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The article is devoted to the historiographic review of the Russian scientific literature concerning the problem of the Khakass ethnos identification. The main attention is paid to the literature of the end of the XIX to the first decade of the XXI centuries period. In this precise period which the greatest research attention is observed in scientific substantiation of the ethnic processes taking place in the society. In the sphere of research there are scientific works based on the results of empirical research, analysis of primary sources, extensive archival materials, statistical data, containing the latest information concerning the national policy about conservation and development of the ethnos. In particular, in the article, concerning «State of the ethnic relations in the Khakass Republic in the estimates and conceptions on a mass mind» there are the results of the public opinion poll made in 1994, 1996 and 2005, materials of social-psychological research carried out in 2007 – 2008 in the Khakassiya, results of the study of the expeditionary project of the Siberian branch of the Russian Academy of Sciences «Historical memory of the ethnos and formation of the regional patriotism: the example of the nations of the Khakass Republic and Altai» made in 2006. The scientific works fully cover research devoted to the modern state of the Khakass ethnos, where there are the consideration of the interethnic relations of the Khakass with another ethnos, mainly with the Russians and also with the kernel elements of culture such as language and religion. Besides, the great attention is paid to the scientific works containing the newest conceptions connected with ethnodifferentiative factors of the ethnic identification. It is sufficiently disclosed measures proposed by the authors for the preservation and progress of the Khakass ethnos in condition of polyethnic society. As a result of the review on the emphasized problem the insufficient development of the problem of the Khakass ethnos consolidation in the residence condition on another territory, particularly on the territory of the Krasnoyarsk region, is described in the article. It is topical and necessity to continue the broad and multifaceted research, interpretation of the historical way of formation and development of the Khakass ethnos identification on the territory of the Krasnoyarsk region.

Keywords: assimilation, interethnic interaction, the Khakass, the Khakass ethnos, the Khakass language, ethnic identification.

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The interest to the Khakass ethnos appeared at the turn of the XIX – XX centuries in consequence of the archaeological excavations in the Khakass-Mynousinsk hollow. Due to the complexity of the problem and classification of the empirical materials there are few published scientific papers in this period - mainly the reports of the principal archaeologists who started to study the Khakass culture. It is necessary to mention some of them: Alexander Adriaynov (1853 – 1920), Michael Graysnov (1902 – 1984), Sergei Kicelev (1905 – 1962), the author of « The Ancient History of the South Siberia» (published in 1948 and 1951), the first Khakass scientist Nicolai Katanov (1862 – 1922), who collected extensive information about the Khakass, the Tuva people, the Uigurs, the Tophalars and other Turkic people (Khakassia – 2000: Who is Who, 2000).

Stepan Mainagashev (1891 – 1920) is an ethnographer and founder of the Khakass script. He made a valuable contribution to the development of the Khakass language due to his research «Reports about the tours to the Turkish people of the valley of the Abakan river in summer 1913-14», where the author describes the Khakass dialects. The scientist was one of the national leaders of his period. He suggested the common name «Khakass» for the natives of the Khakass-Mynousinsk hollow at the second congress in 1918 (Gladyshevsky, 1997).

It is known that the great number of works published before 1917 had mentioned the Khakass nation. These are scientific works of A.V. Adrianov - «Sketches of the Mynousinsk's Territory» (1904) and C.C. Shishkov's «Historical studies» (1872), later V.E. Ogorodnikova wrote about the Khakass in «The History of the Russian Siberia», in the first part «Sketches of Siberian history before the beginning of the XIX century» (1920), N.V. Kuner was the author of «The Chinese reports about people of the Southern Siberia, the Central Asia and the Far East» (1961), etc. (Logacheva, 2009).

In the second half of the XX century a lot of researches studied history of the Khakass nation.

Among the ethnographers' works, who studied the ethnic processes, K. M. Patachakov's articles (Patachakov, 1958, 1982) should be mentioned. The author describes the cultural conditions of the Khakass' life in the 60-70s, the changes in social and domestic spheres, and also religious ideas are depicted. U. A. Shebaeva's works are devoted to the study the traditional state of the Khakass' material and spiritual culture (Shebaeva, 2008).

The great attention had been paid to the study the ethnic life peculiarities of the small population groups in the North, the Far East and Siberia in the 90s of the XX century and in the first decade of the XXI century along with continuation of the systematization of the history of the Khakass nation (Koptzeva and Bakhova, 2010). In particular, the modern researchers appeal to the study of the problem of the ethnic identification such as small population of the Khakass ethnos in Southern Siberia.

The attention to this problem is conditioned by the tendency of the disappearance of the national culture of small nations in connection with fast assimilation process in society from the end of the XX century up to our days. Due to this

fact the Khakass ethnos has developed under the influence of two processes at the same time: on the one hand it is process of enculturation, when a member of the ethnos become familiar with his\ her ethnic culture, on the other hand it is process of acculturation when cultures of the different ethnos influence each other (Koptzeva, 2010). From the established point of view the ethnos is in a borderline position, it raises a lot of questions about how the members of the Khakass ethnos depict themselves in the up-to-date polyethnic society. Sufficient amounts of the Russian researches of the end of the XX – the first decade of the XXI century (1990s – 2010) devoted their studies to this topic. The study is covering the review of these scientific works.

Doctor of History, Professor V.N. Tougougekova studied the modern ethnic processes of the Khakass people (Tougougekova, 2008). The great amount of author's articles are devoted to some aspects of the ethnic history of the Khakass as contemporary tendencies observed in the modern Khakassia at the turn of the XX – XXI century.

In the scientific research «The Khakass: ethnic processes at the second half of the XX century» (Krivonogov, 1997), the ethnographer and ethnosociologist V.P. Krivonogov give the detailed statistical analysis of the Khakass ethnos population from 1897 to 1989. He studied the spiritual and material culture of the Khakass, significance of marriage during the ethnic consolidation of the Khakass. The chronology of the monograph includes mainly 70s – beginning of the 90s of the XX century.

The research works of V.N. Asochakova, N.A. Baranseva, A.P. Sheksheev describe the stages of the Khakass ethnos formation and consolidation.

V.N. Asochakov's research works covered interethnic relations of the Khakass and Russian ethnos in the cultural, religious and economic fields (Asochakova, 2008, 2010). In the article « The problem of the interethnic cooperation in the course of the Christianization of indigenous of the Khakass-Mynousinsk's Territory: XVIII – XIX century» the attention to paid to the process of the Christianization, in author's opinion, the «russification» (Asochakova, 2009, P.94). These problems studied more fully in another V.N. Asochakov's article «The Christianization of the Khakass in the second quarter of the XIX century: the problem of the crisis in missionary activities» where the author describes different forms and methods of the Christianization of the Khakass, missionaries' views on educational activity and their suggestions on reformation of the missionary activities on the Khakass-Mynousinsk's Territory. The article is based on the analysis of the church sourcebook consistories where the author reveals dynamics of the baptism of the Khakass during 100 year (1760s – 1861) period. However, in the author's opinion, the Christianization had a formal character and didn't affect habitual way of the Khakass ethnos life (Asochakova, 2010a).

The historical premises of the Khakass ethnos formation in the 1920s are presented in the N.A. Baranzeva's article «The Khakasses: specifics of the ethnosocial processes in the context of the formation of the state in the 1920s». The work is based on the extensive archival materials, statistical data of the Khakass population size, sociocultural and everyday descriptions of the natives, and also analysis of their interrelations with the Russian and resettlement population. The author retraces the increase of the Khakass population from the end of the XIX century to the end of 1920th, he marks out the distinctive descriptions of the ethnos («stability of the language and conservation of the cultural and everyday peculiarities») (Baranzeva, 2009).

N.A. Baranzeva pays great attention to the problem of the influence of the migration to the formation of the polyethnic population of the

South Siberia at the end of the XIX – the first half of the XX century. The number, structure and accommodation of the polyethnic population are studied, the state of the ethnic similar and mixed marriages in this period are analyzed (Baranzeva, 2008, 2009a, 2009b).

A.P. Sheksheev in the article «Hashylar: protest actions of the Khakasses (the end of 1919 – the beginning of 1930s)» examined the period of the coverage of the non-Russian areas of the Khakass-Minousinsk hollow, the political and criminal violence, manifested in the negative Khakasses attitudes to the Russian population. According to the researcher, the basis of the protest actions of the Khakasses were in the desire of the ethnic to survive and unwillingness «to live according to the other people's rules» (Sheksheev, 2009, P.104).

In our days the problem of the Khakass ethnos identification is studied by many researches. For example by L.V. Anzhiganova, M.V. Belozerova, G.V. Grosheva, E.V., Guseva, I.R. Karamchakova, T.B., Morogin, V.G. Samushkin, as well as by the leading experts – specialists on the Khakass ethnos from Abakan, Novosibirsk and Tomsk.

Doctor of Philosophy, the leader of the nationalist movement, a member of the national Council, L.V. Anzhiganova in the article «The evolution of the international relations in the Khakass Republic» studies the problem of the harmonization of interethnic relations between such entities as the Russians, the indigenous people of the regions and ethnic diasporas in Russia. The Khakass Republic is not an exception in this case, and for the author it is the representative «platform» for the analysis of the interethnic cooperation.

Traditionally, the atmosphere of the interethnic communication in Khakassia is defined by the relations between the Russians and the Khakass because of the numerical superiority of the Russian population. According to the author, recently the ethnic diasporas had claimed about their interests. However, the scholar holds a positive assessment towards the Chinese diaspora on the basis of its «cultural isolation». According to the survey of representatives of the Chinese diaspora they not plan their further stay in Russia. Whereas Khakassia for them is the only place of the economic benefits. The article provides a comparative analysis of the sociological survey made in 1994, 1996 and 2005 about «The state of the interethnic relations in the Khakass Republic in the assessment and reporting of the mass consciousness» to achieve the goal to study the evolution of the international relations in the Khakass Republic. The author identifies a number of the possible reasons of the international tension to achieve the goal to research the evolution of the international relations in the Khakass Republic. The reasons are the following: the deteriorating economic conditions – 44%, migration from the other states and regions of the country – 25%, activities of the central – 15,5% and Republican – 6% authorities, the political crisis – 13%, consumer nationalism and chauvinism – 13%. Moreover this analysis allowed the researcher to identify an emerging problem of the increase of the number of people who were able to participate in the international conflicts (in 1994 – 58%, in 2005 – 68%).

The study proposes a number of suggestions aimed to improve the interethnic situation in the Khakass Republic. The author suggests to consider:

- sociocultural, economic and ethno-political interests of the various ethnic groups, including the small groups;
- activities directed to form and develop a single multicultural space of the Republic, founded on the principles of the political correctness and mutual interest of the national groups of the Republic;

- measures taken to migrant adaptation on the territory, do not violate the existing balance of ethno-social interests in the region (Anzhiganova, 2007).

In general, L.V. Anzhiganova, despite the fact that interethnic relations in Khakassia currently appear to be relatively stable, concludes that there are signs of the hidden forms of the national tension. Especially national tension is obviously manifested from an outsider's viewpoint by the Russians and the Khakass to «the people of the Caucasian nationality» (Anzhiganova, 2007, P.82).

In the article «Ethnic statehood as a factor in the formation of the regional identity (on the example of the Khakass Republic 1990 – 2000s)», G.V. Grosheva writes about the urgency of creating a model of the regional identity as a basis for social and political stability not only for an individual region of the Russian Federation but also for the Russian society in general. The author believes that this will promote the awareness among the regional communities of belonging to a single territory and unity of interests, which, in turn, will reduce the destabilizing ethnic factor. The author gives a vivid example of the Khakass Republic where, according to the author, the ethnosocial and ethno-political stability is achieved. This became possible due to the factor of the ethnic nationhood, expressed in the idea of the republic as «one's own state», «small homeland», which became the basis of the identity not only forthe Khakass but also for other ethnic groups which live on the same territory.

G.V. Grosheva uses a lot of statistical materials based on the results of a poll which reveals the importance of the awareness of the representatives of the Khakass ethnic groups to belong to their Republic and their nationality. In addition, the author attempts to detect the contradiction between the desire of the Khakasses to the isolation and theoretical awareness to integrate in the Russian community. The idea of «the integration of the multi-ethnic society of Khakassia» is supported by the local authorities (from 2005 the questions of interethnic relations are examined by the Ministry of Regional Policy RK, in 2009 – the Ministry of national and regional policy was created), which causes the negative attitude of the Khakass ethnic group representatives who regard this policy as «inattention to their national interests».

The researcher also analyses the event of 1991, when Khakassia joined the Russian Federation. The article presents the various responses of the representatives of the Khakass intelligentsia on the impact of this event to the Khakass population. There are both positive and negative moments.

Among the positive changes the author points out the following:

- economic life improvement;
- preservation of the historic territory;
- development of the national culture (the formation of the national intelligence, the creation of writing, the national theater, books, the development of the music culture, media in the Khakass language) (Grosheva, 2010, P.126).

The author points out the following negative moments:

- loss of physical and intellectual potential of the Khakass;
- loss of the position of the ethnic Khakass culture;
- the restriction of the usage of the Khakass language;
- transformation of the Khakass «ethnic minority» on their historical homeland;
- beginning of the assimilation processes, etc.

Thus, G.V. Grosheva concludes that the idea of the National Republic which has independent status is a powerful factor of the ethnic

identification not only for the Khakass people but also for the other ethnic groups. Loss of the ethnic statehood is regarded by the respondents as the loss of the national culture.

G.V. Grosheva mentioned such factors of the ethnic identification of the Khakass people as language, religion and distinctive traditional culture of the Khakass in another research, devoted to «The ethnicity in the scientific and political discourse of the modern Khakassia (the end of XX – the beginning of XXI century)». On the basis of the statistical data, the author mentions the problem of the preservation of the national culture of the Khakass ethnos. Thus, the Khakass language is listed in the Red Book of the endangered languages by UNESCO, the religious divisions in the choice of faith among the Khakass ethnic is observed. The author notes the desire of the Khakasses to join Christian sects, «especially there are a lot of them among Baptists, Jehovah's Witnesses and members of the Charismatic Church Worship (from 30 to 50% of all believers)» (Grosheva, 2007, P.66). A large proportion of the faithful, according to researcher, are so-called «dvoevertsi» (people who have two religions). There are a lot of traditions, customs and ceremonies; but different kinds of the specific Khakass crafts had been lost. All this factors, in the author's opinion, create a threat to the existence of the Khakass ethnos.

The article proposes several ways to form the ethnic identity which, in the author's author's view, necessary «for the psychological security and stability of the group in terms of the ethnic processes in the new circumstances» (ibid.). The author mentions the following ways:

– the revival of the Khakass culture by resorting to «the historical consciousness of the ethnicity», «the restoration of the basic ethical values, appealing to the traditional worldview» (Grosheva, 2007, P.61);
– an extension of the social functions of the national language, i.e. its use in the educational system, in the area of governance, culture and mass communication;
– paying attention to the shamanism religion.

The author focuses on the ethnogenesis of scientists made by L.V. Kyzlasov and V.J. Butanaeva, historical overview of the ethnic identity process of the Khakasses from the I BC to a period of the politics to support the Khakass ethnic group in the 1990th . The author presents the factual material aimed to support and promote the national culture. The association of the Khakass people – «Thun», hold the congresses – Chyylyg, give lectures, have village gatherings, promote the formation of the Khakass Republic, open the headings of the «Soviet Khakassia» newspaper, have programmes referring to the revival of the Khakass ethnos. G.V. Grosheva notes the important role of the Khakass ethnicity representatives in an effort to form the ethnic identity. The results revealed in the establishment of the district councils of the oldest clans (1999), holding an ancestral celebrations (2000), the creation of the public association «Clans movement of the Khakass people» (2003).

The features of ethnic transformation of the Khakass and the Russian population are studied in the article of T.B. Guseva and V.G. Morogina «Ethnic attitudes of the Russians and the Khakass in terms of the interethnic cooperation». The work has theoretical and practical value; it is based on the material obtained in the course of the socio-psychological study, done in 2007 – 2008 years in the Khakass Republic. The study includes the comparative analysis of the two concepts: «the ethnic identity» and «the ethnic attitude», where the authors make a conclusion that knowledge of the ethnic identity is a «purely personal process» which can not be thoroughly studied. Whereas

the study of the ethnic attitudes (the formation of the social stereotypes of social behavior) is possible. Therefore, the study exclusively focuses on revelation of the ethnic attitude towards the Khakasses and the Russians on the example of the Khakass Republic. In order to estimate the ethnic attitudes a modified version of Bogardus social distance scale had been used. The article presents the statistical results of the three ethnic attitude components: the emotional, the cognitive and the behavioral.

As a result, the authors concluded that the Russian ethnos shows more distance between the Khakass and the Russians almost at all the levels of socialization. The researchers explain this fact by the paucity of the Khakass ethnic group, which in these circumstances «shouldn't to oppose itself to the other ethnic groups» (Guseva, Morogin, 2009, P.49). Moreover, the respondents (180 people) appreciate their national and cultural identity to the ethnic group. In this case, the majority of the both ethnic groups are ready to show the ethnic tolerance in the interethnic interaction.

E.A. Erokhina in the article «The ethnic boundaries in the interethnic community (on the example of the Khakass Republic)» studies the problem of determination of the zone of interaction and the zone of tension between the Russians and the Khakass. The article is based on the results of the project study by of the Siberian Branch of RAS «The historical memory of the ethnos and the formation of the regional patriotism: the example of the people of the Khakass Republic and the Altai Republic», done in 2006.

The author identifies external (the shape of eyelids, the presence or absence of epicanthus's, hair color, height) and internal boundaries (identification of the state and Orthodoxy with the Russians; of the family and tribal structures and the native land with the Khakasses) in relations of the Russians and the Khakasses on the Khakass territory. These circumstances allow the author to talk about sustainable ethnic border between Russian and Khakass. At the same time, the author focuses on the contact zones: «the Russian-speaking communicative space and interfaith dialogue». The author believes that the Russian language and the Orthodox culture contribute to the integration of the Russians and the Khakass into a single civil society (Erokhina, 2007).

The modern national ideology of the Khakass ethnos was studied in a number of scientific papers by E.V. Samushkina (Samushkina, 2005, 2007, 2008). The article «The modern Khakassia: the ethnic identity in the context of ethno-political processes of the end of XX – the beginning of XXI centuries» deals with the consideration of the conversion to a new level of the Khakass ethnic identification. The central theme of the study is the crisis of the ethnic identity, which occurred in the Khakass Republic in the 1990's. Followed by the activity of the Association «Thun» and the Congress of Khakass people, new aspects in the transformation of the identity of the Khakass ethnos has emerged in the mid 2000's. The author singles out such trends of the identification as the revival of the historical and cultural traditions, strengthening of the integrative trends where the dialogue serves as a basis of the multi-ethnic existing and knowledge of the tribal affiliation. The article provides a legislative confirmation of the value of the last ethnic identification. The following laws to support « the ethnic consolidation» idea had been created: «About the general principles of organization of the indigenous communities in the North of the Russian Federation, Siberia and the Far East of the Russian Federation» dated July 20, 2000, «About territories of the traditional nature management of the indigenous minority peoples of the North of the Russian Federation, Siberia and the Far East of the Russian Federation» dated May 7, 2001 (Samushkina, 2008, P. 372). In addition, in 2001 «The association of the clans of the Khakass

people» was created. In author's opinion it helps to supports the the socio-economic reforms of the modern Khakassia.

As the conversion «to a new level of identity» of the Khakass ethnos E.V. Samushkina calls accession of the Khakass Republic in the united Turkic space (1993) (Samushkina, 2008, P. 377). Interaction of Khakassiya with the Turkic-speaking world on the basis of belief in the common ancestors, is regarded as one of the possible ways to overcome the crisis of the ethnic identity. This international non-government organization plays a unifying role in the Turkic-speaking world, it also facilitates to the integration of the common Turkic culture into the cultural world space.

In another E.V. Samushkina's research work «Ideology of the ethno-national movements in the republics of Altai and Khakassia (late XX –beginning of XXI centuries)» an overview of the main documents, aimed to support and progress the concept of the ethno-national development in the Republic of Altai and Khakassia is provided. There is «The concept of thenational schools in the Altai Republic» (1993), «Law of the historical and cultural heritage of the Altai Republic» (1994), «The concept of the national development of the Khakass people» (2001).

Having based on these programs, the author identifies priority in the development of the national ideology (conversion to the traditional ethnic culture), the problems of formation of the national idea, and prospects for the development of the national ideology (Samushkina, 2007).

M.V. Belozerova and I.R. Karamchakova study the national language as one of the effective ethnodifferentiative signs.

The consideration of the linguistic relations of the Russians and the national languages as the basis for the creation and exacerbation of the ethnic conflicts is presented in the article by the Candidate of History M.V. Belozerova «The problem of preservation of the language of the indigenous peoples of the Southern Siberia». The author traces the process of formation of the negative attitude towards the study of the native languages in schools among indigenous representatives of the ethnic groups, which started from the 1960's, and shows the changes that have taken place in the minds of the indigenous ethnic groups of the Southern Siberia with respect to the use of the national languages by the end of XX – XXI centuries. The reasons of such a massive reorientation of the ethnos linguistic consciousness are featured in the article, the analysis of the means, offered by representatives of the indigenous ethnic groups to preserve and promote the national language is given. Among these means the author paid special attention to the consideration of the number of projects realized in the educational institutions of the Republic of Altai and Novosibirsk, considering that it is necessary to support such programmes in the other regions of the Russian Federation. The author is convinced that there is a «conflict» between «their» language as a mean to preserve the ethnic identity and identification, and the Russian language which is widely used among the ethnic groups of Southern Siberia. In the author's opinion this situation is the basis for the maintenance of the interethnic tensions in the society (Belozerova, 2008).

In the work of I.R. Karamchakova «Ethno-linguistic processes in the Republic of the Southern Siberia: the typology and specificity» the dynamics of the knowledge of the native language, including monolinguals, in the period between censuses of the population in 1989 and in 2002 is represented. The article is based on the analysis of the statistical data of the intensity of the functioning of the native languages in the Republics of the Southern Siberia (for example, in the mass media), the specificity of the major ethno-linguistic processes in the Republics. The

attitude to the representatives of the titular ethnic groups to their native language, the role of the national language in the education system at the secondary and higher educational institutions in the Republics are in sphere of the research interests. On the basis of the statistical data, I.R. Karamchakova notes that only in Tuva the Tuvan language is the language of study at schools and studied as the school subject, whereas the Altais and the Khakass use their native languages only as the academic subjects. The author believes that this situation contributes to the loss of the ethnic language. However, the researcher is convinced that under the condition of the loss of the native language by the members of the ethnic, this ethnodifferentiative sign takes «symbolic resource of the ethnic identity». In this case, it is important to realize «the native language as the language of the ethnic group» which allows to identify oneself with this or that ethnic group (Karamchakova, 2010).

The work «Essays of the history of Khakassia» takes an important place in the historiography of the problem of the ethnic identification of the Khakass ethnos of the beginning of the XXI century. It is made by the scientists of archeology, ethnography and the local history department of the Khakass State University n. a. N.F. Katanov, as well as by the leading researchers of the Khakass ethnos from Tomsk and Novosibirsk. This is the first monograph where the experts have studied the ethnogenesis of the Khakasses, ethno-cultural processes throughout the historical development of the Khakass people from the ancient times till present days in details. The data of sociological studies of the mid 1990 – early 2000's, relating to the migration of the Khakass population and the extent of the political activity in comparison with the Russiansare represented.

The monograph is composed of the six major sections, every chapter is devoted to the disclosure of the certain historical period of Khakassia. The main attention of the researchers is paid to the problem of the Khakass ethnic identification; there is a section which describes the period when Khakassia was in the status of the independent Republic (1991 – 2008). This section includes paragraphs devoted to «the Khakass ethnos under condition of the political and socio-economic transformations» and «the ethnic and confessional situation» in the Khakass Republic.

The work is fundamental, based on a wide range of sources of the statistical data. The authors consider various aspects of the current state of the Khakass ethos. The paper presents the basic criteria of the ethnic identity of Khakassia (dialectical differences, «the idea of the republic» as «their own state», «Little Homeland»), the causes of the acceleration of the assimilation processes of the Khakass ethos, such as

1. difficult demographic situation;
2. problems in the socio-economic sphere;
3. insufficient Khakass representation in the local government;
4. migratory movements (according to the data of the census 2002, outside the Khakassia country reside 13,5% of the Khakass from the total number in Russia) (Butanaev et al., 2008, P.567);
5. internal migrations caused by the urbanization (by 2002 the number of the Khakasses increased from 1989 to 12%) (ibid.);
6. problems of the revival of the traditional spiritual culture of the Khakasses.

The researches paid the main attention to the religious problem in the Khakass Republic. The author gives a historical review of the origin of the various confessions in the area and characterizes the role of the missionary activity of the religious communities in formation of the worldview of the Khakasses. The authors notes the negative impact of the members of other religions on the Khakass'

consciousness which manifests in rejection of the ethnicity, the ethnic culture and the cultural value.

According to the author's opinion the existing religious pluralism in the Republic is the lack of the national religion. «And the problem of our people is that we do not have our ideology, our religion. As a result we are both orthodox and heathen. Most of our people believe in the Orthodoxy and at the same time adheres to shamanism» (Butanaev et al., 2008, P.605).

The paper provides an analysis of the opinion polls where the authors define the ethno-social development of the titular ethnic group. Among these conditions the authors identify the following:

1. accessibility of the education and employment for the young Khakass people;
2. belonging to «their» Republic and «their» nationality, i.e. preservation of the national statehood.

In general, the researchers assess the stable situation in the sphere of interethnic relations in the Republic. However, the authors note the existence of the «hidden form of tension» in the international relations. The author notes the importance of the creation of the «single political-legal space and the integration of all the ethno-national communities into a single political nation – heterogeneous in its composition but unified by belonging to the State» (Butanaev et al., 2008, P.572). According to the authors, the Khakass ethnic group wants to revive the traditional culture with «the current trends of the global and national development and integration into the global cultural community» (Butanaev et al., 2008, P.573).

A.S. Logacheva's monograph «Ethnic self-consciousness» has a great value for the problem of the ethnic identification of the Khakass. In the monograph such a phenomenon as the ethnic self-consciousness observed in the socio-philosophical terms. The author points out the subtle difference between the concepts of «the ethnic self-consciousness» and «the ethnic identification». According to A.S. Logacheva ethnic self-consciouness is a core of the ethnic identity which has two levels. The first «level of orientation, preferences and stereotypes» where the identification with the ethnic group is commonly presented. According to the concept of the researcher the second «theoretical-conceptual» level creates the social basis for the opposition to nationalism. At this level the ethnic self-consciousness is faced with the future – «it is interested in the problems of the ethnos future life, the preservation and increase of its spiritual strength ...» (Logacheva, 2009, P.135). The author notes the natural need to step over the limits of the «self-knowledge» at this level of the ethnic self-consciousness as a condition for the prosperity of the ethnic group. The ethnic self-consciousness differs from the ethnic identity; it is defined by knowledge, education, intelligence, whereas the ethnic identity involves more emotional elements that contribute to the strengthening of the ethnic self-consciousness.

The concept of the ethnic self-consciousness is researched by the author on the example of the Khakass ethnos. The main attention of A.S. Logacheva is focused on the discovery of the historical, philosophical and ethno-social prerequisites for the processes of the development in the modern Khakassia. The process of the formation of the Khakass ethnic group is retraced, ethnodifferentiative principles of the ethnic identity such as language, culture, tradition, religion, art, style of life, ethnogenesis of the Khakasses, psychological characteristics are considered.

The problem of the Khakass ethnos genesis in its ethnic and cultural interaction with the other ethnic groups is summarized in a number of

theses in 2000's. The main problems mentioned by the authors are: characteristic of the traditions, ceremonies, the national character of the Khakass ethnos, the interaction of the Russian immigrants with the representatives of the other Siberian ethnic groups and many others.

Thus, the historiographical review of the domestic scientific literature concerning the problem of the Khakass ethnic identification gives an opportunity to make the following conclusions.

1.The problem of the ethnic self-identification of minority in the Russian Federation (in particular of the North, the Far East and Siberia) appeared acutely in the 90's of the XX century, which found a broad response among researchers who wanted to study the ethnic processes, taking place in the society. The problem of the scientific substantiation of the self-identification processes in an ethnic group requires further study.

2. The main researchers' attention is paid to the problem of the Khakass ethnic identification and conditioned by the necessity to analyze the reasons for the rapid rate of assimilation within the ethnic group, whereas in Khakassia there is a tendency towards the conservation and the development of the Khakass ethnos.

3. This problem is usually researched by the authors in the historical, sociological, psychological and cultural aspects. Researchers believe that the genesis of the Khakass ethnos, sociological and psychological approaches are enable to indicate the specific character of the interrelations of the Khakasses with the other nations, discover peculiarities of the emotional state of the representatives of the ethnic group under the condition of the domination of the Russian population in their native territory according to the historical approach. Based on the cultural approach, the scientists explore the role of the key national forms of the culture in the contemporary life of the ethnos.

4. Special attention is paid to the scientific literature which is devoted to the study of the following ethnic processes, which indicate the self-identification of the Khakass ethnos:

- history of the formation of the Khakass ethnos (V.N. Asochakova, N.A. Barantzeva, V.Y. Butanaev, G.V. Grosheva, V.N. Tuguzhekova, A.P. Sheksheev, etc.);
- interethnic interaction of the Khakasses with the other ethnic groups. The main attention of the researchers is paid to the interaction with the Russians (L.V. Anzhiganova, N.A. Barantseva, T. B. Guseva, E.A. Erokhina, V.P. Krivonogov, V.G. Morogin, A.P. Sheksheev, etc.);
- the nuclear components of the culture of the Khakasses – language and religion (V.N. Asochakova, M.V. Belozerova, V.Y. Butanaev, G.V. Grosheva, I.R. Karamchakova, A.S. Logacheva, etc.).

5. Along with the traditional ethnodifferentiative markers of the ethnicity (language, religion, mythology, traditions, customs, ceremonies, etc.), the researchers suggest such factors of the ethnic identity which should be formed in the minds of the representatives of the Khakass ethnos at the present stage of the development. For example: the idea of the national Republic, «small homeland» (the ethnic state) (G.V. Grosheva), strengthening of the integrative tendencies (L.V. Anzhiganova, V.Y. Butanaev, E.A. Erokhina, G.V. Grosheva, E.V. Samushkin, etc.), expansion of the scope of the functioning of the national language (M.V. Belozerova, I.R. Karamchakova), creation of the national religion (V.Y. Butanaev, etc.), formation of the ethnic self-consciousness (A. S. Logacheva).

6. There is also the problem of the Khakass' ethnic consolidation in terms of living on the other territory – on the territory of the Krasnoyarsk Region. Thus, the relevance and necessity to continue the broad and multidisciplinary

research on order to understand the historical way of formation and development of the self-identification of the Khakasses on the territory of the Krasnoyarsk Region is obvious.

[1] According to the All-Russian census of the population in 2002, there are 75622 members of the Khakass ethnos in the Russian Federation's Territory whereas after the census of the population in 1989, there were 78500 people.

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Историографический обзор научной литературы конца XIX – первого десятилетия XXI вв. по проблеме этнической идентификации хакасского этноса

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Статья посвящена историографическому обзору отечественной научно-исследовательской литературы по проблеме этнической идентификации хакасского этноса. Особое внимание уделено рассмотрению литературы за период конца XIX – первого десятилетия XXI веков. Именно в данный период наблюдается наибольший исследовательский интерес к научному обоснованию происходящих в обществе этнических процессов. В круг исследовательского обзора входят работы, основанные на результатах эмпирических исследований, анализе первоисточников, обширного архивного материала, статистических данных, а также содержащие новейшие сведения относительно проводимой национальной политики по сохранению и развитию этноса. В частности, в статье освещаются результаты социологического опроса, проводимого в 1994, 1996 и 2005 годах на тему «Состояние межнациональных отношений в Республике Хакасия в оценках и представлениях массового сознания», материалы социально-психологического исследования, проводимого в 2007 – 2008 годах в Республике Хакасия, результаты исследования по экспедиционному проекту Сибирского отделения РАН «Историческая память этноса и формирование регионального патриотизма: на примере народов Республики Хакассия и Республики Алтай», проводимого в 2006 году. Наиболее полно освещаются работы, посвященные исследованию современного состояния хакасского этноса, куда входит рассмотрение межэтнического взаимодействия хакасов с иными этносами, в частности с русскими, а также ядерных элементов культуры, таких как язык и религия. Кроме этого, большое значение придается работам, содержащих новейшие концепции в отношении этнодеффиринцирующих факторов этнической идентификации. Достаточно подробно раскрываются предлагаемые авторами меры по сохранению и развитию хакасского этноса в условиях полиэтничного общества. В результате проведенного обзора научно-исследовательских работ по обозначенной проблеме в статье отмечается недостаточная разработанность вопроса консолидации хакасского этноса в условиях проживания на иной территории, в частности на территории Красноярского края. Отмечается актуальность и необходимость продолжения широкого и многоаспектного исследования, осмысления исторического пути формирования и развития самоидентификации хакасского этноса на территории Красноярского края.

Ключевые слова: ассимиляция, межэтническое взаимодействие, хакасы, хакасский этнос, хакасский язык, этническая идентификация.

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