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RÉSUMÉS

It can be argued that the voices of the iconoclastic Kazakh intellectuals which this essay has identified, add a new layer of meaningful nuances to the already rich heteroglossia of identity. What they have in common is their critique of the establishment, and the primacy they give to tradition in general, and nomadic tradition in particular in the equation of identity. The differences they exhibit, however, be it the infatuation of the Amrekulov/Masanov team with the socio-economic dimension or Nurpeisova's elitism and absolute dedication to the primacy of the spiritual, can be seen as responses to some of the undeniable legacies of the Soviet regime: economic impoverishment and spiritual sterility. Having embarked on the search for a solution, Kazakh intellectuals seem to be determined to sort out the dimensions of their identity and eventually gain Antaeian invincibility by reconnecting in a meaningful way with the soil of the steppe.