

PROBLEMS OF INTEGRATION OF KANDAS INTO KAZAKHSTANI SOCIETY BASED ON THE RESULTS OF FIELD RESEARCH*

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Abstract. This article deals with the actual problem of integrating kandas into the Kazakh society. The authors set a goal to study the process of migration and adaptation of repatriates in Kazakhstan based on the theory of A. Ager and A. Strang, according to which there are 10 criteria for the success of integration. The findings of the study are based on the documentary and conceptual analyzes of the media and social networks. Documents and laws on migration were also analyzed in order to understand the practical implementation of the adopted regulations. In addition, field research was taken as the basis of the study - narrative-biographical interviews with repatriates in 3 regions of Kazakhstan: Almaty region, Esik; East Kazakhstan region, Shygys village; and North Kazakhstan region, Sergeevka village. These field studies were carried out in July-August 2023 under the project “Identification aspects of the kandas integration to Kazakhstani society” to study the degree of their integration into society and the features of their self-identification. Existing problems were revealed and tasks were set for solution in the foreseeable future.

Key words: migration, repatriation, laws of migration in Kazakhstan, integration of kandas into Kazakhstani society, problems of migration.

Introduction

Repatriation (from Latin repatriate - to return to their homeland) is the return to the country of residence and the restoration of the rights of citizens who, for various reasons, are outside their country as refugees, prisoners of war, displaced persons and emigrants [1]. In the 1990s, ethnic repatriation was a popular trend in the migration

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policy of the CIS countries. In Kazakhstan, the state has officially announced a program for the return of ethnic Kazakhs (kandas) living abroad. Since the demographic issue was also acute in independent Kazakhstan. From 1991 to 2021, more than 1 million ethnic Kazakhs arrived in Kazakhstan from Uzbekistan, Turkmenistan, China, Mongolia, Iran and other countries [2].

All conditions were made for them to quickly obtain a civilian, and certain social benefits were provided, such as: free adaptation and integration services in the centers of adaptation and integration of kandas; medical care in accordance with the legislation of the Republic of Kazakhstan in the field of healthcare; places in schools and pre-school organizations on an equal basis with citizens of the Republic of Kazakhstan, the possibility of obtaining education in accordance with the allocated quota for admission to educational organizations of technical and vocational, post-secondary and higher education in the amount determined by the Government of the Republic of Kazakhstan; social protection on a par with citizens of the Republic of Kazakhstan; assistance in employment in accordance with the legislation of the Republic of Kazakhstan and others [3].

However, despite all the measures of state support, the integration of repatriates is still an urgent problem. Kandas prefer to settle near their previously moved relatives, friends and acquaintances. Entire settlements are known, such as the village of Shygys (EKR), where ethnic Kazakhs who arrived from other countries under the Nurly Kosh program were resettled. This situation raises concerns that closed communities are being formed, with a low level of civic identity, which makes it difficult for the kandas to integrate, which can lead to social tension and even conflicts.

This article uses materials from field studies that were carried out in Almaty, East Kazakhstan and North Kazakhstan regions. On the basis of these materials, the existing actual problems among ethnic repatriates were analyzed.

Repatriation Policy of the Republic of Kazakhstan

After gaining independence, Kazakhstan developed a program for the return of ethnic Kazakhs to the country. This policy was needed to stabilize the demographic situation in Kazakhstan, because of a massive emigration process has begun from Kazakhstan to Russia, Germany, Ukraine, Korea and other countries. It was also important to increase the proportion of the Kazakh population with the help of repatriates.

Conventionally, this process can be divided into several stages:

1. 1993-2001. The migrant attraction program began in 1993, when the immigration quota for ethnic Kazakhs was 10,000 families. In 1997, Kazakhstan adopted the Law "On Population Migration", which for the first time defines the term "oralman". In 1998, the "Concept of the repatriation of ethnic Kazakhs to their historical homeland" was adopted. The Agency for Migration and Demography was also created. The first stage is the period of formation of the basis of the legal framework.

2. 2002-2011. In 2008, the Government of the Republic of Kazakhstan approved a new "Nurly Kosh" program for rational resettlement and assistance in the settlement of ethnic Kazakhs. In 2011, a new version of the Law "On population migration" is

adopted. Every year the quota was increased to help the resettlement of the kandas. This stage was characterized by a steady increase in the number of repatriates.

3. 2012-2023. In 2014-2016, measures were taken to improve the registration of internal migrants, simplify and improve registration procedures. Government also actively implemented the Migration Policy Concept for 2017-2021 program. In 2020, the head of state instructed to change the term “oralman” to “kandas”, which means “tribesman”. But at this stage, there is just a reduction in the flow of repatriates, or their return to the states from which they arrived.

Over the years, ethnic migrants have faced the following problems:

- Uneven distribution of repatriates. They mostly moved closer to their relatives. They tried to get the status of kandas despite the fact that quotas were allocated to certain regions of Kazakhstan.

- Unemployment and difficulties in finding work. Many young repatriates have not been able to formally find work, and have also had difficulty accessing vocational education.

- The language barrier. Ignorance of the Russian language among ethnic Kazakhs who arrived from the countries of Mongolia, China, Iran, has become a real barrier in the preparation of documents, in training and employment, and in everyday life. It was especially difficult for repatriates who moved to the Northern and Eastern parts of Kazakhstan under the Nurly Kosh program.

- The problem with the availability of information. Many kandas noted that upon arrival in Kazakhstan, it was difficult for them to understand how and where to draw up documents. In state institutions, they rarely explained in Kazakh. “I had to rely on “intermediaries”, who were not always conscientious” said interviewee. Adaptation centers that were specially opened for kandas (in Karaganda, Shymkent, Turkestan region, etc.) are for some reason located in cities where they are the least. In fact, information about 14 temporary accommodation centers is everywhere. But according to current data on the Internet, you can find the addresses and contacts of 3 Kandas Adaptation and Integration Centers and 6 Temporary Stay Centers, again in regions where there are not so many repatriate flows. It turns out that most of the kandas initially do not even have the opportunity to contact the organizations responsible for providing the information necessary for immigrants, due to the lack of such institutions in their region. According to the latest research organized by the Soros Foundation, it can be seen that the majority of respondents did not use the services of these centers [4].

Theoretical Background

Repatriation is often seen as a form of international migration. In fact, there is no exact definition of this term in science. Some scholars define “repatriation” as “return migration” [5]. When ethnic groups return to their historical homeland. Usually such resettlement of the people is stimulated by state policy. In history, 2 major “return migrations” can be noted. After the end of World War II, millions of ethnic Germans and Jewish descendants from Eastern Europe migrated to their ethnic homeland in Germany and Israel. After the collapse of the Soviet Union, millions of different eth-

nic groups living in Eastern Europe, Central Asia and the Caucasus also returned to their ethnic homeland. In the modern world, about 40 countries practice a repatriation program: Armenia, Bulgaria, Hungary, Denmark, India, Kazakhstan, Kyrgyzstan, Norway, Poland, Peru, Russia, Turkey, France, Finland, Philippines, Czech Republic, Estonia, Japan and others.

But despite the fact that repatriates return to their homeland, the process of their adaptation and integration in society faces the same problems as migrants who move to a completely different country. The fact is that their life in another country leaves indelible changes in the mentality and culture.

In general, Canadian psychologist J. Berry proposed 4 models of adaptation of migrants to a new place of residence:

1. dual strategy of adaptation: acceptance by migrants of the culture of the dominant community while maintaining elements of their own culture;
2. assimilation: full acceptance by migrants of the culture of the host community, accompanied by the loss of their own culture;
3. segregation: non-acceptance by a migrant of the culture of the host community in a new place and the preservation of their own culture;
4. marginalization: non-acceptance of the culture of the host community while simultaneously refusing to preserve their own culture [6].

But there are many cases when ethnic repatriates can choose a strategy of segregation or marginalization, thereby not integrating into the society of the host country. Such a problem affects the national stability of the host country. For example, Japan tried to solve the problem of labor shortage without threatening the ethnic homogeneity of Japan. An effective solution was to create a program for repatriates to return to their historical homeland ethnic Japanese in the second and third generation from Brazil. Since they were Japanese by blood, it was believed that there would be no problems with integration and assimilation. However, despite their Japanese phenotype, they were born and raised in Brazil, most of them do not speak Japanese well and act “Brazilian”, as many Japanese believe. Thus, Japanese Brazilians did not solve Japan’s immigration dilemma because they did not integrate into society as expected. As a result, Japan imposed restrictions on the return of ethnic migrants [7]. As a result, Japanese Brazilians were not accepted as ethnic Japanese and were treated as foreigners and many faced ethnic prejudice and discrimination[8]. And this situation is not only in Japan, and ethnic Germans who returned to their historical homeland after the collapse of the USSR also experienced serious social problems of integration as unwanted outsiders in Germany, despite the generous social benefits they received [9].

Joppke argues that in countries that are predominantly civil nation-states, where nationality is compatible with the principles of the liberal state, universalist criteria and fairness in the selection of immigrants are maintained. But an ethnically selective (and discriminatory) immigration policy, like a repatriation program, runs counter to the liberal state’s values of cultural neutrality and equality. However, in states where ethnic identity is more important

Ethnic policy of return migration is compatible with their politics and values [10]. Therefore, in the concept of statehood and in general in society does not give rise to

serious liberal political challenges or contradictions. Ethnic return migration is attractive to nation-states because, unlike civilian nation-states, their cultural, political, and territorial unity is based on a dominant ethnic group rather than common civil institutions. The Japanese rulers also hoped so and tried to solve the economic demand for immigrant labor without undermining the stability of society, since the country is a more ethnically homogeneous nation-state. But the repatriates did not integrate into society as originally thought. So what's the reason? And the main reason is that ethnicity does not solve the issue of repatriate integration. The mentality and culture will still be different for "return migrants" compared to local residents. For their integration, it is better to consider the generally accepted criteria for all migrants, which were developed by scientists in the early 2000s.

According to A. Ager and A. Strang, the integration of migrants into society depends on several criteria, regardless of their ethnic origin. In general, scientists note 10 criteria, such as the availability of housing, work, education, health care, social ties, security and stability, identity, linguistic and cultural similarities or acceptance, rights and citizenship [11].

For the successful integration of migrants, the most important thing is to provide them with housing and the opportunity to work. Integration is considered successful if the migrant is educated in the host country. Stability and security are ensured through the rights and freedoms, as well as the citizenship of the host country.

It is also impossible to remain silent about such a problem as the social barriers of the host society. Often migrants and even repatriates, despite the fact that they have returned to their historical homeland, cannot integrate and get along with the local population. Therefore, migrants try to settle next to "their own", thereby creating closed groups. The formation of such closed communities, with a low level of civic identity, which makes it difficult for migrants to integrate, can lead to social tension and even conflicts.

Thus, the areas of employment, housing, education and health are recognized as key aspects of integration into the new society. Therefore, it is advisable to include them in the definitions of "integration" and to encourage government programs working in these areas.

Field Research Methodology

The hypothesis of the work lies in the assumption that the kandas, despite the ongoing state policy and the creation of conditions for their successful adaptation, prefer to live compactly and do not fully identify themselves as Kazakhstani due to internal beliefs. Therefore, it is important to form a civic identity and develop Kazakh patriotism, of course, not only among the kandas, but also among the locals.

In order to prove or disprove the hypothesis, a plan was developed with step-by-step research methods. To achieve the goal of the study, an inductive methodology was adopted, which consists of 4 stages:

1. Documentary and conceptual analysis. Literature review and study of foreign and domestic research on the integration of migrants in a new society.
2. Field work in Kazakhstan. More than 30 narrative and biographical interviews

with discourse analysis were conducted with repatriates in Almaty region (Esik city), East Kazakhstan region (Shygys village) and North Kazakhstan region (Sergeevka district center). These settlements were chosen because repatriates were compactly settled there under the «Nurly Kosh» program.

3. Secondary data analysis after the result of field work.

4. Verification, conclusion and development of scientific and practical recommendations.

The study is based on the theory of A. Ager and A. Strang, according to which, according to 10 criteria (on 4 main topics), it will be possible to understand the success of the integration of repatriates:

1. Basic: citizenship and rights;

2. Structural barriers such as language, culture and local environment;

3. Social ties within and between groups;

4. Access to various facilities like work, housing, education and healthcare [12].

In their study, A. Ager and A. Strang came to the conclusion that the “successful” integration of migrants depends on the satisfaction of migrants with all these 10 criteria. In the analysis of the migration experience of repatriates, the narrative-biographical method will be used. The advantage of this method in comparison with in-depth interviews is that, by telling about their past experience, a person builds his expectation for the future.

Findings

The conducted research helped to understand how repatriates are integrated in Kazakhstani society and what problems exist today. Consider, according to the criteria of A. Ager and A. Strang, each separately.

Housing. First, it is access to various means such as housing, work, education and health care. Under the repatriation program in Kazakhstan, special funds were allocated according to the quota for the purchase of housing and the payment of lump-sum benefits. But by 2000, there was a huge housing debt to oralmans. 3,931 families who arrived under the immigration quota and labor contracts were in dire need of housing [13]. In addition, according to the special Nurly Kosh program, which was specially designed for rational resettlement, houses were distributed to repatriates. Under this program, entire microdistricts were built in Almaty - “Baybesyk”, Shymkent - “Asar”, Astana - “Nurbesik”, Ust-Kamenogorsk - “Shygys”, Petropavlovsk - Nikolaevka and Sergeevka. For example, in 2006, within the framework of the Nurly Kosh program, 2,000 Kazakh families from Uzbekistan received houses in the Asar microdistrict. Greenhouses were built. In 2009, 550 houses were built, in 2010, 550 houses were built, and in 2011, 400 houses were built [14].

Unfortunately, the build quality left much to be desired. Houses, especially in the Northern regions, were not suitable for habitation. Many complaints were received by the city hall due to poor quality construction. In the provided houses, the kandases noted that the walls were thin, the plaster was crumbling, and dampness had appeared. For example, in 2013 in Ust-Kamenogorsk, repatriates protested because they had to pay

huge electricity bills [15]. This summer (2023), houses built for IDPs in the village of Sarytomar, Magzhan Zhumabaev district, North Kazakhstan region, were dismantled due to uselessness. And this is not the first time this has happened. Many repatriates say that they do not need state-owned houses or money that is allocated for housing, it is important for them to get citizenship and work as soon as possible:

“All the same, this money is spent on paperwork. It would be better if citizenship would be issued faster and jobs would be provided, then we will build or buy a house ourselves.”

Repatriate from China, male, 70 years old

Work. The International Organization for Migration notes that kandas in Kazakhstan most often face the problem of employment (45.3%) in 2004 [16]. The field research conducted within the framework of the project “Identification Aspects of the Integration of Kandases into Kazakhstani Society” in 2023 also showed that finding a job is the number one problem for repatriates. It is especially difficult for those who had a diploma from another country and it is difficult for them to retrain in Kazakhstan. Basically, repatriates are engaged in business, cattle breeding, or in the construction or agricultural sector.

Education. Among repatriates, not all have higher education. According to statistical data, the level of education among the kandas is dominated by persons with only a general secondary education (61%) [17].

For example, this year, out of the kandas of working age, by the level of education, 18% have higher education, 38.6% have secondary specialized education, 37.4% have general secondary education and 5.9% have no education [18]. According to the state program, a system of benefits for education is working. Practice shows that kandas who receive education in Kazakhstan are more integrated into society than others. Special programs have been developed to prepare young repatriates for study at the best universities in the country:

“In 2003 there was a large flow of repatriates to Kazakhstan, especially among young people. 1500-2000 young people crossed the border. Then preparatory courses were opened in KazGU, Taraz, Kentau and other cities. That’s who scored a good high score entered KazGU. We were taught the language, helped in adaptation. We studied the history of Kazakhstan. Then they passed the exams and entered the specialty at KazGU. And those who could not enter, they went into trade, or went back to China. Still, it’s hard to settle down without education. Some stubborn ones stayed back to try their luck a second time.”

Repatriate from China, male, 38 years old.

Secondary education is also available to immigrants. Only a few respondents noted that their children faced bullying and rejection:

“My grandson quickly settled into school. He worked hard and became an excellent student. But the children and parents did not understand and made a fuss about how the Chinese became an excellent student among the Kazakhs. But we are Kazakhs. The Kazakh language is our mother tongue.”

A repatriate from China, a 65-year-old man.

Citizenship and rights. Paperwork is one of the most urgent problems for all migrants. Among the repatriates there is even a joke “Kazakhstan - Kagazstan”, that is, Kazakhstan is a country of papers, bureaucracy. In the past, everything was complicated and people could not obtain citizenship for years. First, repatriate who arrived to Kazakhstan must receive an oralman’s certificate. Then he collected documents for obtaining a residence permit and only after that he could apply for citizenship. It was very difficult for repatriates from China, Mongolia and Iran to understand the entire process of registration due to ignorance of the language. Therefore, all the money that was issued to the repatriates went to “intermediaries” who helped to draw up the documents:

“I don’t know what these documents are, everything is in Russian. I don’t understand. They do and tell us to sign, and I ask - the main thing is not a prison? And so I’ll sign everything. And they signed all the documents that they gave us, they didn’t really explain it!”

A repatriate from Iran, a 37-year-old man.

Yerzhan Altayev, head of the migration service of the Almaty Region Police Department, said that most ethnic Kazakhs who arrived from abroad “become victims of intermediaries and thus remain with expired documents” [19].

In general, the kandas noted that there was a lack of reliable information. They did not always know their rights and opportunities for obtaining citizenship. Ignorance of their rights often led to situations where unscrupulous people took advantage of this, intimidated and made money on them:

“We wanted to get citizenship. One person who moved to Kazakhstan from China a long time ago said that he would solve this problem for a certain amount of money. We were delighted, because we ourselves did not understand what and how to do. At the same time, all the documentation was kept in Russian, and the authorities also had a very poor command of the Kazakh language, which they could not explain to us the whole procedure. We waited a long time, but it turned out that he was a scammer. He deceived not only me, but also several families who, like me, returned to Kazakhstan from China. We never got our money back, we were glad that at least the documents were returned. Therefore, the process of obtaining citizenship has been delayed for us.”

Repatriate from China, male, 70 years old

Analyzing the responses of kandas, we can conclude that there are still problems with the availability of information for repatriates and the lack of systematic work on the part of the executive authorities. Immigrants cannot even get advice in the Kazakh language. Typically, such explanatory work should be carried out by the Kandas Adaptation and Integration Centers. But in the interview, not a single respondent mentioned their work or that they applied for help there. It was easier and more understandable for them to get information from friends, relatives and acquaintances or through intermediaries who made their documents for a fee. This happens when formal institutions are ineffective, and the role of informal institutions increases, which negatively affects the ability of the state to control migration processes [20].

Structural barriers like language, culture and local environment. In the interview questions were asked related to cultural and linguistic differences, despite the

fact that the repatriates are Kazakhs, in practice it has long become clear that there are still differences. Upon arrival in Kazakhstan, the social and cultural adaptation of oralmen is easier in South Kazakhstan, Zhambyl, Kyzylorda, Mangistay regions, since these regions demonstrate a greater commitment to the national Kazakh culture and traditions [21]. But we interviewed kandas who live in the Almaty region, North and East Kazakhstan. Analyzing the responses of the kandas, it was noticeable that there are differences between locals and repatriates, between immigrants from the countries of the former USSR, Iran, China and Mongolia.

Most respondents believe that local Kazakhs are strongly Russified. Especially residents of the northern part of Kazakhstan and residents of large cities like Astana and Almaty often speak Russian, and besides, they forgot the Kazakh traditions that the repatriates were able to keep while living in a foreign country:

“Local Kazakhs not only speak Russian often, but in general, they have adopted Russian culture and behave in Russian! For example, during the wake, I noticed they behave quite differently. According to the tradition of the Kazakhs, this is not done!”

Repatriate from Iran, female 35 years old

Repatriates from Uzbekistan and Russia do not particularly notice cultural differences, because in one way or another they were influenced by Soviet culture, and this fact makes it easier for them to integrate into Kazakh society. But during the field research, it was noticeable that there is a certain division between immigrants from the post-Soviet countries and China or Iran. They do not really keep in touch with each other, and even living in the same village they keep apart.

The culture of Kazakhs from Iran and Pakistan is more Islamized. They try to strictly adhere to religion and believe that local Kazakhs have ceased to be real Muslims. It is also difficult for them to integrate because of the difference in writing in the Kazakh language.

Through the eyes of local Kazakhs, the culture of immigrants from China and Mongolia is archaic. They were able to preserve the linguistic and social norms that are archaic for modern Kazakh society. In addition, it is difficult for them to accept Soviet values, such as internationalism and multilingualism.

Also, local Kazakhs believe that the Kandas from China and Mongolia adopted many features and culture of those peoples from where they came. Among the local Kazakhs, it is widely believed that kandas are very different from “real Kazakhs” and do not accept them into their society. Repatriates told how local Kazakhs called them “alien Kazakhs”, “traitors”, “fugitives”, “freeloaders”, “oralman vagabonds”, “Chinese” or “Karakalpaks”, depending on where they came from.

Social connections within and between groups. The language barrier is the main obstacle in the integration of repatriates into the Kazakh society. Even the dialects of the Kazakh language spoken by the repatriates differ from the modern language. There are also cultural differences to be noted.

There is some tension between the local Kazakh population and the Kandas, due to the provision of financial support by the state to the latter: “... *they say, they came with everything ready. And once they ran away, traitors!*” Therefore, the Kandas try to

settle next to their relatives, who know them and can help. It turns out there are whole areas of repatriates who live apart. Also, according to the “Nurly Kosh” program, such areas were specially built where the Kandas were settled. But such measures, just the same, interfere with integrating into a new society. It is worth noting the tension among the kandas themselves. Repatriates are divided into Kazakhs from China, Kazakhs from Iran, etc. This division also negatively affects the integration of repatriates.

Conclusion

There are more than a million kandas who have returned to Kazakhstan. Compared to other CIS countries, the return migration program in the country can be considered successful. But the return of repatriates is one thing, another thing is to adapt and integrate them to life in new conditions. They came from different countries, from a different ethno-cultural environment, respectively, have different life experience and mentality. Despite the fact that they have preserved the Kazakh culture and language, it is very different from what was formed in independent Kazakhstan. As it turned out, the common pedigree of the descendants does not provide a cultural community sufficient for a complete merger with the local Kazakhs. Cultural differences separate the repatriates themselves and the locals, depending on the country of residence. The Kazakhs are local, according to the Kandas, they are Russified. The mentality of the Kazakhs from Iran and Pakistan is based on the canons of Islam, and the culture of the Kazakhs from Mongolia and China is archaic.

The study showed that the system of integration of ethnic repatriates still faces significant problems. Starting with difficulties in the process of obtaining information about their rights and obligations, ending with cultural and language barriers. The respondents also noted that in the process of adaptation, problems of an administrative nature remain, in particular, the inefficiency of working with kandas of responsible departments at the regional level.

It turns out that according to the criteria of A. Ager and A. Strang, not all points are fulfilled, respectively, and the integration of kandas does not occur in full. This is even noticeable in the opinion of many respondents, their expectations upon arrival in Kazakhstan were too high. They faced great obstacles and not everyone was able to withstand such difficulties.

It is important to understand that the problem of kandas integration is very relevant, and we should not leave it unattended. It is necessary to conduct a comprehensive work of state bodies for more coordinated work in order to help them become full-fledged citizens of our country, and the local population so that they can accept repatriates into their society.

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Тхи Тхань Лан Нгуен, Шакеева Б., Бастаубаева А.

Проблемы интеграции кандасов в казахстанское общество на основе результатов полевых исследований

Аннотация. В данной статье рассматривается актуальная проблема интеграции кандасов в казахстанское общество. Авторы поставили цель изучить процесс миграции и адаптации репатриантов в Казахстане на основе теории А. Агера и Э. Стрэнга, согласно которой существуют 10 критериев успешности интеграции. Выводы исследования основываются на проведенных документальном и концептуальном анализах средств массовой информации и социальных сетей. Также были проанализированы документы и законы по миграции в целях понимания практического выполнения принятых нормативных актов. Кроме того, за основу исследования были взяты полевые исследования - нарративно-биографические интервью с репатриантами в 3 областях Казахстана: Алматинская область, г. Есик; Восточно-Казахстанская область, село Шығыс; и Северо-Казахстанская область, село Сергеевка. Эти полевые исследования были проведены в июле-августе 2023 года по проекту «Идентификационные аспекты интеграции кандасов в казахстанское общество» для изучения степени их интеграции в общество и особенностей их самоидентификации. Были раскрыты существующие проблемы и поставлены задачи для решения в ближайшем будущем.

Ключевые слова: миграция, репатриация, миграционное законодательство Казахстана, интеграция кандасов в казахстанское общество, проблемы миграции.

Тхи Тхань Лан Нгуен, Шакеева Б., Бастаубаева А.

Далалық зерттеулер нәтижелеріне негізделген қандастарды қазақстандық қоғамға интеграциялау мәселелері

Аңдатпа. Бұл мақалада қандастардың қазақстандық қоғамға интеграциялануының өзекті мәселелері қарастырылады. Авторлар А. Агер мен Э. Стрэнг теориясы негізінде Қазақстандағы оралмандардың көші-қон және бейімделу үдерісін зерттеуді мақсат етіп қойды, осы теорияға сәйкес интеграциясының сәтті іске асуының 10 критеріі бар. Зерттеу қорытындылары БАҚ және әлеуметтік желілердің құжаттық және тұжырымдамалық талдауларына негізделеді. Мемлекет қабылдаған нормативтік актілердің іс жүзінде қалай орындалып жатқанын түсіну мақсатында көші-қонға қатысты құжаттар мен заңдар талданды. Одан басқа, Қазақстанның 3 аймағында: Алматы облысы, Есік қ.; Шығыс Қазақстан облысы, Шығыс ауылы және Солтүстік Қазақстан облысы, Сергеевка ауылында қандастармен жүргізілген нарративті-өмірбаяндық сұхбаттар зерттеу негізі ретінде алынды. Бұл далалық зерттеулер 2023 жылдың шілде-тамыз айларында «Қазақстандық қоғамға қандастарды интеграциялаудың идентификациялық аспектілері» жобасы бойынша олардың қоғамға интеграциялану дәрежесін және өзін-өзі идентификациялау ерекшеліктерін түсіну мақсатында өткізілді. Проблемалармен болашақта шешуді қажет ететін міндеттер анықталды.

Түйін сөздер: көші-қон, репатриация, Қазақстанның көші-қон заңнамасы, қандастардың қазақстандық қоғамға интеграциясы, көші-қон мәселелері.