

D.Zh. Zhailybayev^{1*}, A.E. Serikkaliyeva², D.A. Taldybayeva²

¹Khoja Akhmet Yassawi International Kazakh-Turkish University,
Eurasian Research Institute, Kazakhstan, Turkestan

²Al-Farabi Kazakh National University, Kazakhstan, Almaty,
*e-mail: daulet_87@bk.ru

SOME ASPECTS OF SOCIO-CULTURAL INTEGRATION OF YOUNG REPATRIANTS

In particular, the cultural potential and the social status of the younger generation of Kandastar in historical homeland requires a revision of a number of issues. For instance, the activities of young people in construction, services, medicine and education allowed them to quickly adapt to the local society. In particular, the mutual integration of young people is significantly influenced by their education abroad and traditionalism of mentality. One of them is the preservation of family relations, observance of traditional social relations and etiquette. This suggests that the connection between the older generation and the younger generation of repatriates in Kazakhstan is still preserved. Moreover, the position of young people in society has provided them with many opportunities for social and cultural adaptation.

Key words: Kandastar, adaptation, integration, Kazakhstan, society, repatriate, education, construction, language.

Д.Ж. Жайлыбаев^{1*}, А.Е. Серікқалиева², Д.А. Талдыбаева²

¹Қожа Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті,
Еуразия ғылыми-зерттеу институты, Қазақстан, Түркістан қ.

²Әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.,
*e-mail: daulet_87@bk.ru

Жас қандастардың мәдени-әлеуметтік интеграциялануының кейбір мәселелері

Қазақстандағы репатрианттардың мәдени-әлеуметтік бейімделуі мен интеграциялану үрдісі қоғамдық ғылымдар алдында өзекті мәселе ретінде қарастырылады. Сапалы кәсіптік білім алған заманауи білімді жастардың өсуі кез келген қоғамның экономикалық және әлеуметтік ресурстарын байытады. Бұл адами капиталды және интеллектуалды, мәдени ортаны айтарлықтай өзгертеді. Соның ішінде тарихи отанына қоныстанған қандастардың жас буын өкілдерінің мәдени әлеуеті мен қоғамдағы орны бірқатар мәселелерді қайта қарауды қажет етеді. Бұл жаңа әлеуметтік топ – басқа саяси, тарихи, идеологиялық ортадан шыққан қазақ жастары. Бұл жастардың қоғамдағы белсенділігін саралауды қажет етеді. Мысалы, қандас жастардың құрылысы, қызмет көрсету, медицина және білім саласындағы қызметі олардың жергілікті қоғамға тез бейімделуіне жағдай жасады. Соның ішінде қандас жастардың өзара интеграциялануына олардың шетелдегі тәлім-тәрбиесі мен дәстүрлі дүниетанымы әсер етеді. Соның бірі туыстық қатынастарды сақтауы, дәстүрлі қоғамдық қатынастарды, этикетті ұстануы болып табылады. Бұл Қазақстанға келген қандастардың аға буын өкілдері мен жастар арасындағы сабақтастың әлі де сақталып келгенін көрсетеді. Сонымен қатар, жастардың қоғамдағы орны олардың әлеуметтік және мәдени бейімделуіне мол мүмкіндіктер берді.

Түйін сөздер: қандас, бейімделу, интеграция, Қазақстан, қоғам, оралман, білім, құрылыс, тіл.

Д.Ж. Жайлыбаев^{1*}, А.Е. Сериккалиева², Д.А. Талдыбаева²

¹Международный казахско-турецкий университет имени Ходжи Ахмеда Ясави,
Евразийский исследовательский институт, Казахстан, г. Туркестан

²Казахский национальный университет имени аль-Фараби, Казахстан, г. Алматы
*e-mail: daulet_87@bk.ru

Некоторые аспекты социально-культурной интеграции молодых репатриантов

Процесс культурной и социальной адаптации и интеграции репатриантов в Казахстане считается актуальной проблемой социальных наук. Рост современной образованной молодежи, получившей качественную профессиональную подготовку, значительно изменяет человеческий капитал и обогащает интеллектуальную, культурную среду, не говоря уже об экономическом и

социальном ресурсах любого общества. В частности, культурный потенциал и социальный статус молодого поколения кандастар на исторической родине требует пересмотра ряда подходов. Следовательно, необходимо проанализировать активность молодых репатриантов в современном казахстанском обществе. Например, деятельность молодых людей в сфере строительства, услуг, медицины и образования позволила им быстро адаптироваться к местному обществу. В частности, на взаимную интеграцию молодых людей влияют их образование за рубежом и традиционализм менталитета. Среди проявлений этого менталитета – сохранение семейных отношений, соблюдение традиционных общественных отношений и этикета. Это говорит о том, что связь между старшим поколением и молодым поколением репатриантов в Казахстане все еще сохраняется. Более того, положение молодых людей в обществе предоставило им множество возможностей для социальной и культурной адаптации.

Ключевые слова: кандастар, адаптация, интеграция, Казахстан, общество, репатриант, образование, строительство, язык.

Introduction

This research has been funded by the Science Committee of the Ministry of Education and Science of the Republic of Kazakhstan (Grant AP08957435). The process of cultural and social adaptation and integration of repatriates in Kazakhstan is considered a relevant issue of social sciences. Therefore, it is necessary to analyze the activity of young people in modern Kazakh society. The social and cultural integration of the repatriates who settled in Kazakhstan went in different directions. In particular, many factors depended on the environment in which the compatriots came and settled. For example, the southern regions of Kazakhstan, the suburbs of Almaty, Almaty region, Zhambyl region and modern Turkestan were naturally geographically adapted for the Kazakhs of Uzbekistan, Karakalpakstan and Turkmenistan. It was, firstly, in terms of the natural climate, and secondly, in terms of social skills, which was easy for the Kazakhs of these countries. This is due to the fact that one of the main goals of the Kazakhs, who grew up in agriculture and trade, construction, was to live in the suburbs, where nature and trade relations were established. Also, adaptation to Kazakhstan was not so difficult to the countries of the USSR. After all, the migration processes between the CIS countries did not cause significant problems for the older generation, previously formed in a single political direction. On the contrary, the process of adaptation in Kazakhstan of Kazakhs from Afghanistan, Turkey, China and Iran was much more comprehensive. In this context, the mutual integration of the young generation of Kandastar¹ and their integration into the Kazakh society raised to a new level. Thus, the active

participation of young people in various spheres of society should have allowed them to quickly integrate into the local environment. In this regard, compatriots successfully worked in education, medicine, construction, services, agriculture and construction. These territories provided possibilities for the cultural and social adaptation of compatriots.

Justification of choice of the article and goals and objectives

One of the directions of the policy of the government of the Republic of Kazakhstan after gaining independence was the process of attracting Kandastar and enrolling a large number of young people from this group in Kazakh universities through the provision of grants for training. Our proposed research is aimed at assessing the effectiveness of the impact of this measure, that is, the process of socialization of compatriots from the CIS countries, Mongolia, China, Turkey and other countries, on the host society, that is, on the Kazakh society. It is obvious that this state strategy is aimed at not only restoring historical justice and returning to their homeland the descendants of those compatriots who once left it for various reasons. The country today needs these people for demographic, economic, political reasons, moreover, their presence in Kazakhstan can change and give a new scale to the national identity and self-awareness of Kazakhstanis, find new impulses in social development to stimulate and modernize internal resources. The purpose of this article is to identify and evaluate important aspects of adaptation of the young generation kandastar in Kazakhstan. The objectives of the research are: analysis of the fields of activity of the Kandastar, which contribute to their integration; identification of socio-cultural factors and conditions that influence their adaptation in Kazakhstani society.

¹ A term proposed by the President of Kazakhstan in 2019 to designate ethnic Kazakhs-repatriates who move to their homeland from neighboring countries, in translation from Kazakh means «tribesman».

Scientific research methodology

The issue of cultural and social adaptation and integration of repatriates in Kazakhstan into the local environment requires consideration of a number of official documents. This shows the combining several groups of data by the topic of relatives. This group of data includes, first of all, government regulations, legislative acts, etc. The second group of data includes materials from field expeditions to the regions of Kazakhstan. The results of complex ethnographic materials include materials from field research conducted in Aktobe, Almaty, East Kazakhstan regions, Shymkent, Almaty. We also used statistics on migration and resettlement of Kandastar who immigrated to our country.

When writing the article, the principles of historicity, reliability, and consistency of historical science were used. In addition, interdisciplinary ties were used in such scientific fields as ethnology, sociology, cultural studies, demography. Observation, questionnaires, content analysis and comparative methods of ethnological science made it possible to highlight the topic in detail. In addition, cross-cultural analysis was helpful in identifying cultural differences and connections between Kandastar and local Kazakhs. This will allow us to examine in detail the process of cultural and social integration of compatriots living in Kazakhstan, the process of integration into society.

Results and discussion

It is possible to put forward a number of theoretical propositions concerning ethnocultural trends and ethnic identity of the Kazakh diaspora. In particular, ethnic identity in the Kazakh diaspora. F. Bart's "Ethnic Groups and Borders. The Social Organization of Cultural Differences" (Barth, F., 1969:60) presents the basic concepts related to the unification and cultural boundaries of ethnic groups. In addition, H. Tajfel's and J. Turner's work (Tajfel H., Turner J., 1986:20) and "Ethnic Pluralism: Conflict and Adaptation" by G. DeVos (DeVos G., 1995: 370) identify several forms of ethnic identity and focus on its main functions. This will help determine the place and cultural potential of the Kazakh diaspora and compatriots from abroad in public relations. Also, in connection with the culture and traditions of the Kazakhs P. Finke's "Kazakhs of Western Mongolia" (Finke P., 1999: 128) research is indicative. Furthermore, A. Diner's investigation on the problem of the integration of Mongolian Kazakhs into the society

of Kazakhstan also formed actual opinions on the issue of repatriates' adaptation (Diner A., 2005:340). A number of fundamental works have been published on this topic by domestic researchers. Namely G. Mendikulova's "Historical destinies of the Kazakh diaspora. Origin and development" (Mendikulova G., 1997: 28-35) was established as a start of the Kazakh diasporology. K. Baltabaeva (Baltabayeva K., 1992: 88) and Z. Kabuldinov (Kabuldinov Z., 1997:26) devoted their research to the Kazakhs diaspora in Russia. In the same way, K.I. Kobylandin's (Kobylandin, K., 2012: 22) works associated with the Kazakhs of Kyrgyzstan. As for the Kazakhs of Iran and Afghanistan I. Zhemenei's publications are significant (Zhemenei I., 2012: 270). B.K. Kalshabaeva's research on the culture and traditions of Kazakhs in Uzbekistan was published in "Kazakhs of Central Asia (historical and ethnographic research)" monograph, which has a special chapter on "Problems of repatriation and adaptation of the Kazakh diaspora in Central Asia at the present stage" (Kalshabaeva B., 2011: 396). On the cultural and social status of Kazakhs in Turkey A.K. Beisegulova and B.K. Kalshabaeva can be noted. However, K.K. Nurymbetova's monograph "Problems of Repatriation in Independent Kazakhstan: Historical Analysis" analyzes the historical process of the return of our compatriots to the historical homeland. In general, the next wave of works on the repatriation of Kazakhs was written by A. Kalysh and D. Kassymova in a "Ways of integrating repatriates into Kazakh society: realities and challenges" monograph. Here, the authors note the psychological and social factors associated with the adaptation and integration of Kandastar into the local society. It also shows the relevance of theoretical and methodological issues. Currently, many articles have been published on the integration and adaptation of compatriots into the local community.

One of the main achievements of Kazakhstan's migration policy is the resettlement of ethnic Kazakhs to their historical homeland. The process of resettlement of repatriates to the country dates back to the years of independence of Kazakhstan and continues to this day. These trends have contributed to the economic, social, ethno-demographic and ethnocultural development of the country. In this context, many questions arise about the adaptation and integration of compatriots into the local environment. However, the repatriates had their own problems. These include citizenship, language problems, discrimination, adaptation, psychological incompatibility, integration with local community,

etc. As a result, these issues are now reflected in a number of research studies.

The fact that currently the second generation of compatriots is growing in Kazakhstan, indicating that the problems of adaptation have diminished. Here we consider “oralmans” (repatriates) as a social status outside the documentary period. This is due to the fact that the last influx of compatriots did not face the same difficulties of adaptation and integration as the first ones. At the same time, the former help newcomers to adapt and integrate into the local environment. This shows the mutual integration of compatriots.

The children of the first repatriates or those who arrived at a young age, are now growing up, studying, becoming friends with local Kazakhs. This process takes place at different levels in different regions of the country. In this regard, the location and habitat of congeners is very important for their adaptation to the local environment. For example, it was not difficult for compatriots from the CIS countries to adapt to Kazakhstan. After the collapse of the USSR, bilingual states arose in the region. The migration process between countries with such similarities went almost smoothly. However, Kazakhs from different not post-Soviet countries as China, Iran, Turkey, Afghanistan faced many complex problems (linguistic, cultural, documentary, etc.) hindered their integration into the local environment. For example, the overwhelming majority of our compatriots in the southern regions of the country are Kandastar from Uzbekistan. There are also repatriates from Tajikistan, Afghanistan and Iran (Kalshabaeva B., Dadabaeva G., 2018:154). In general, the southern region is historically densely populated. Therefore, many Kazakhs came to the southern region from China and Mongolia. In particular, the aforementioned ethno-social issues were not relevant for Kazakhs from Uzbekistan in the southern region. This is due to the fact that local Kazakhs and visiting repatriates have the same roots and the same tribal composition (Kalysh A., Kasymova D., 2014:92). The Kazakhs from Uzbekistan, who settled in the Akmola and Karaganda regions, had difficulties with adaptation. Similar examples have been found in many regions of Kazakhstan. Accordingly, the state created small districts and villages for compatriots. For example, in the Aktobe region there was a group of compatriots in Kokui, in the Asar microdistrict near Shymkent, in the Shygys microdistrict near Oskemen city and in the village of Krasny Yar in Akmola oblast.

At present, the second generation of compatriots is growing up in these territories, being formed

and developed within the local social situation and conditions. Their cultural and social perception is shaping in a new way. This is explained by the modernization of society. In fact, the majority of compatriots who have come to the country are interpreted as “carriers of culture” (Zhailybayev, 2018: 288-290). The level of ethnoculture understanding and adhering to its basic values by the “second generation” reflects the degree of their ethnocultural identity of all society. In this context, it is necessary to pay special attention to the ethnosocial position of compatriots.

In this context, the ethnosocial position of many compatriots is directly coordinated with state programs. However, their social status is based on several factors. To identify the problem, it is necessary to divide it into groups according to location, growth dynamics and number of relatives. For example, the Turkestan region is one of the dominant regions of the country in terms of the number of compatriots. For example, in 2012 alone, 190,288 repatriates lived in the Turkestan (then South Kazakhstan) region (Baltabaeva K., et al, 2015: 265). Most of the returnees in the region live in rural areas. However, many people have moved to live in the suburbs. Because it was profitable for Kandastar from Uzbekistan to trade. In addition, Kazakhs in the city are often involved in construction and service provision. Most of the villagers were engaged in agriculture. Agriculture was not a major problem for Kazakhs in Uzbekistan. This is due to the fact that the Kazakhs of Uzbekistan were engaged in agriculture and trade on the Uzbek lands. During the survey, respondents were asked the question “What did Uzbekistan teach you?”, they answer that they have learned to trade. In addition, for Turkestanis from Iran, collecting iron and leather has become a major source of livelihood. Also, the main specialties of compatriots from Karakalpakstan who moved to the Almaty region are education and health. The main example of this is the trends in the Karasai district of the Almaty region. One of the main reasons Kazakhs in Karakalpakstan prefer these two regions is the education system in the regions where they immigrated. For example, in the village of Kozhaeli, Karakalpakstan, there is a medical pedagogical college. In this regard, most of the Kazakhs of Karakalpakstan study in these universities and, having arrived in the country, get a job in the same specialty. There are also many young Kazakhstanis in Karakalpakstan working in the construction and service sectors.

For Kandastar who have gone through the process of integration and adaptation, the next

process is the crossing of cultural boundaries between local Kazakhs. Cultural boundaries are common cultural characteristics between different ethnic groups and peoples. It is hard to say that these boundaries disappeared completely in the second generation. The returnees have taken many steps to address these issues. In particular, mutual elections of “elders” and “bi” (judge) usually take place in rural areas. This system negatively affected the integration of compatriots into the local community, but proved to be effective in solving some social problems. For example, each tribe from Uzbekistan, Karakalpakstan and Turkmenistan has its own bi. The function of these bi is to coordinate the collective solution of social problems between tribes. These services have helped each other organize many public events such as weddings, dinners and funerals. At the same time, it is effective in resolving mutual issues. The activities of judges or organizational activities also allowed them to integrate with each other. For example, for compatriots from Uzbekistan, this was an occasion to find and communicate with relatives who had left for other regions of Kazakhstan, and to gather together. This shows that the system of “power” between compatriots operates not only at the regional, but also at the national level. However, the unification of compatriots led to a process of isolation. This trend was seen in Almaty, Mangistau, Aktobe and other observed regions. The patterns of self-adaptation of compatriots today affect the younger generation. This is expressed in the fact that they want to get rid of such nicknames as “Uzbek”, “Kalpak”, “Iranian” among the local population. In this regard, in the border areas of the Turkestan region “Uzbek” nickname is not used for Kandastar. This is due to the fact that, as mentioned above, local Kazakhs were in closely relative relations with returnees compatriots. However, the cultural differences of Kandastar from Uzbekistan was not notable due to a large number of ethnic Uzbeks in the Turkestan region. On the contrary, these trends are most pronounced in the suburbs of Almaty and other regions of the country (Issayeva A., Zhailybaev D., 2012:68-74). This is due to the fact that cultural and social relations in the suburbs differ from those in the countryside. To eliminate such cultural boundaries between the local population and compatriots, Kandastar were faced with the task of considering a second wave of radical assimilation or deepening of adaptation.

Its main direction was social identification. Social identification or uniqueness is made up of tolerance, mutual trust and openness. It also provides for a comprehensive joint solution to common problems (Guboglo M., 2003:326). In this

context, coeducation of the second generation and local youth raises such values as professionalism, morality, family care, good health, financial security, etc. That is, living within the framework of common goals leads to social identity. This constrain the issue that young people together represent the future. The acquisition of family identity is a prerequisite for the realization of these social goals. At the same time, a high level of regional identity in the identification of compatriots who came to the country. This is reflected in the predominance of the ethno-demographic share of regions in Kazakhstan and the proximity of settlements. For example, compatriots from different regions want to declare themselves in many terms, such as “Shymkent”, “Aktobe”. This indicates the need to determine the level of tolerance of the local population. This is due to the fact that the attitude of local Kazakhs towards their compatriots should be based on ethnic, not regional identity. Civic identity is also important for our compatriots. Civic identity is the feeling that everyone is a citizen of a particular country. That is, to be presented as a “citizen of Kazakhstan”, “Kazakhstan as a whole”. You also need to feel safe in a certain environment. This is confirmed by the citizenship of compatriots, that is, by a passport. However, repatriates from Uzbekistan and Karakalpakstan have the concept of “aul” (village). The concept of “aul” doesn’t reflect the village in which they live. On the contrary, this is a village in Uzbekistan or Karakalpakstan. Here we see that it is very difficult for compatriots living in the southern regions to integrate into civic identity.

However, according to statistics, as of January 1, 2019, 427 ethnic Kazakhs immigrated to the Turkestan region from Uzbekistan (Bureau of National statistics, 2019). This shows the comprehensive effectiveness of the Turkestan region for the Kazakhs of Uzbekistan. It also shows that the southern regions are culturally and socially favorable for compatriots.

Conclusion

In conclusion, it should be noted that the adaptation and integration of compatriots in the country was comparatively easy in rural areas. On the contrary, urban areas have their own characteristics. In particular, the second generation of compatriots must adhere to the principles of civil, social and regional identity in the process of integration into the society of Kazakhstan. This contributes to the formation of a single ethnocultural identity with local Kazakhs. In addition, it is seen as the main tool for increasing the level of tolerance of local Kazakhs towards Kandastar.

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