FEATURES OF ADAPTATION OF KANDAS SETTLED IN THE WESTERN REGION OF KAZAKHSTAN (BASED ON MATERIALS FOR THE YEARS OF INDEPENDENCE)

Abstract. The article examines the settlement, social and cultural adaptation, as well as the contribution to the economic and cultural sphere of the region of ethnic Kazakhs who returned to their historical homeland during the years of independence. In the article, based on state policy, work carried out within the framework of the Nurly Kosh program, changes in demographic development due to the migration process, political, ethnic and cultural ties of resettled Oralmans with the local population were studied taking into account their adaptation, social status and relations with the local population upon return to their homeland, written data were compared and analyzed data, ethnographic materials, interviews were conducted. In the article, we described the history of the socio-demographic development of the population of Western Kazakhstan, the adaptation of repatriates, their living conditions, their contribution to the economic and cultural sphere of the region. It is noted that the trend of urbanization has increased in accordance with the pace of demographic development in Western Kazakhstan, and due to these immigrants, the number of urban-type settlements has increased. The process of migration, resettlement of the population and resettlement of other nationalities to their historical homeland, that is, a change in ethnodemographic trends, has affected the demographic situation of the people of Western Kazakhstan. The migration process has shaped the current face of the urban population by changing the face of the ethnic composition of the population.

Key words. Repatriates, respondent, deportation, immigration, irredenta, kandas, diaspora, Western Kazakhstan, adaptation, population migration.

Introduction. The article examines the location, social adaptation, and contribution to the economic and cultural sphere of the region of the people who returned to their historical homeland during the years of independence. The article examines the demographic situation of the West Kazakhstan region during the
years of independence: numerical changes of the population, social aspects. On the basis of state policy, works carried out within the framework of the "Nurly Koch" program, changes in demographic development at the expense of the migration process, the political, ethnic, and cultural relations of the immigrated Oralmans with the local population are studied, considering their adaptation, social status, and relations with the local population upon their return to their homeland. New scientific researches, written data, ethnographic materials were compared and analyzed, interviews were conducted.

In the 20th century, the dark years go down in history: during famine, forced collectivization, massive political persecution, illegal requisitioning, millions of our Kazakh compatriots were forced to leave their homeland and go to far and wide foreign countries. After gaining independence in our country, a special policy was started to compensate for these historical gaps, studying the policy of returning Kazakhs who could not freely follow their language, religion, and culture abroad to their homeland is still relevant today. The reason I say this is that, no matter how many studies scientists have written on this topic, we decided to consider it as a problem that still needs to be differentiated and studied by specific regions of the country. The core of the research problems is to get acquainted with specific collections on the subject of "Oralmans" in the West Kazakhstan region, determine their stages, draw conclusions, come to conclusions that will be thought-provoking in the future, determine the contributions of Oralmanans to our region, and put on paper their adaptation to the socio-economic situation in the country. It is important for us not only to learn about the present day of liberation, but also to look into the past, to create a new topic in the science of history, and to contribute to the science of "Country Studies". In this regard, the history of Oralmanans is one of the most important topics that cannot be excluded from the study of historical science, which requires a new approach since independence and becoming a sovereign country.

Basically, I believe that the topic of Oralman is one of the topics in the history of the Motherland that still needs to be fully researched and whose historical value has not been clearly determined. Because it is true that the emigration of Kazakhs from abroad to Kazakhstan is decreasing, why is there no significant influence on the growth of the Kazakh population - Demography? For example, because of the lack of a direct route to Kazakhstan? What other unresolved issues might there be? We believe that it is our duty as historians to search and find the answer to this question and put it on paper for the history of future generations. It is our duty to study the social situation of the Oralmanans, who came to our country as the birthplace of my ancestors, the environment of their blood relatives, review the statistical data, study the actions taken in the implementation of the migration policy with evidence and pass it on to the next generation.

Research materials and methods. Documents and materials that are the basis for research can be divided into several data groups.

1. The documents collected in the archives of the city of Ural are of special importance in studying the demographic situation of the population of West Kazakhstan during the years of independence and showing the share of the Uralans in the population.

2. Materials from republican and local publications of statistical bodies. Statistics Agency of the Republic of Kazakhstan, Department of Statistics of the West Kazakhstan region, study the handbook "Main conclusions of population migration". It contains data on the migration of the population of the West Kazakhstan region registered in January-December 2003. Migration of the population of the West Kazakhstan region (within the regions), migration with the countries of the Commonwealth of Independent States, non-CIS countries, their nationalities, and age groups were studied.

Concepts from published historical works and studies related to the issue of migration of Oralmanans, which affected the demographic situation of Kazakhstan during the years of
independence, were guided.

As a methodological basis of the research work, it is based on scientific principles such as objectivity, historicity, consistency, analysis, compilation, comparison. In order to record the role and problems of Oralman in the socio-economic and cultural life of Kazakhstan at the beginning of the 21st century, and their influence on the demographic situation, the currently established principles and assumptions in historical works were taken into account.

**Results and their discussion.** If we talk about the times when we can see the scenes of our blood brothers constantly coming to West Kazakhstan, since the years of independence, it is said that they came to all corners of the Republic of Kazakhstan in search of a comfortable natural climate and suitable infrastructural environment. Here, the peculiarities of the Uralman families' quick adaptation to the environment were not surprising. Many studies have been conducted about our brothers, who strictly preserve the Kazakh national identity, especially glorify traditions, and treat their mother tongue with special respect. Facilitate the citizenship procedure of our compatriots who emigrated from abroad, their arrival in the country with their family members, with a priest, creating conditions for them to adapt to their new living conditions, housing, allocating the necessary funds for transportation, payment of allowances differentiated and measured according to the areas of settlement and transportation services, and much more, and social support measures are implemented and will be implemented at all times.

Between 1991 and 2011, 860.4 thousand ethnic Kazakhs, i.e. 221.3 thousand families, returned to their historical homeland [1]. Most of it is made up of brothers from Uzbekistan, 60.5% of the total number. 12.4% came from China, 5.3% from Russia, 7.8% from Turkmenistan, 10.4% from Mongolia, and 4.0% from other countries.

As for the adaptation and social condition of the Kandadas to the region they migrated to, since the independence of our country, a new concept called "returnees" has entered into circulation in the field of migration. Since 2021, this concept has been replaced by the concept of "blood relatives". When our Kazakh compatriots, who began to settle in the country in the 90s of the last century, came to their historical homeland for the first time, according to Article 1 of the Law of the Republic of Kazakhstan "On Migration and Settlement of People", "Oralman are those who permanently resided outside the borders of Kazakhstan (until December 16, 1991) and It was interpreted as stateless persons or foreigners who came to Kazakhstan for the purpose of permanent residence. They, like other immigrants, are required to register at their place of permanent or temporary residence. Conditions are being created for those who have obtained the status of Oralman to get a job, improve their qualifications and learn a new profession. Postponing conscription into the armed forces, allocating a quota in the amount determined by the Government of the Republic of Kazakhstan for admission to educational organizations that implement vocational training programs of post-secondary and higher education, technical and vocational training programs, and providing places in schools and pre-school organizations to those who need them; payment of pension in accordance with international agreements approved by the Republic of Kazakhstan; payment of special state benefits in accordance with the Law on payment of special state benefits; Exemption from consular fees for issuing a visa to visit the Republic of Kazakhstan; guaranteed amount of free medical care, provision of assistance in accordance with the Law "On State Named Social Assistance" is ensured. In addition, the following benefits are provided for the returnees included in the immigration quota: transfer of property across the border without customs fees; benefits such as payment of expenses incurred in the delivery of property to the place of permanent residence, payment of one-time allowances are provided. It has not yet been repealed. The measures issued by the government on the reception of Uralans, the implementation of measures related to their social and economic conditions, adaptation to the
Kazakhstani environment, and citizenship are being improved. One of these measures was approved at the Government meeting held on April 22, 2014. According to the statement of the Minister of Labor and Potential Protection at the Central Communications briefing, according to the current legislation, our Kandas who returned to our country had to wait 7 years to get citizenship, now citizenship will be implemented only in 1 year. This means that foreigners can get the citizenship of Kazakhstan after one year. At the same time, the returnees choose their own region of residence based on the issues considered for the purpose of adaptation and integration of our compatriots, employment. And in the regions where there is a lack of labor resources, an allowance is provided for moving and transporting goods, and a rented house for up to 5 years is provided. After 5 years, it is possible to privatize the remaining value. This was good news that gave our relatives from abroad a lot of opportunity to adapt. There are also relatives of ours who were unable to deal with their situation immediately, were in a bad state and returned. This message was a bold step that helped find a positive solution to the problems that made it difficult for our relatives to return, and gave a new impetus to the scattered ethnic movement.

On average, 833 thousand tenge will be allocated to each family of 5 people who have returned to their historical homeland. It includes a one-time allowance, funds for housing, road tolls and freight transportation expenses. Centers for temporary accommodation of Oralman (hereinafter referred to as centers) operate in the country.

In the western region, in the city of Aktau, the construction of the adaptation center began in 2008. Adaptation programs carried out in the centers provide advice on legal issues, teaching of the state language, Russian language at the request of the Oralman, professional training, retraining.

Access to education, medical services, and social security is ensured for all Uralians; they belong to one of the groups that are not neglected even in employment. More than 66% of working-age Oralman are employed in various fields of production; every fourth is engaged in agriculture. The Oralman Council was established under the regional akimats to provide assistance to the Oralman. They are engaged in researching and solving problems arising from the adaptation of the Oralman to a new life situation. As a unified information system of the social sphere, the database "Oralman" is being created and improved. This will enable immediate provision of social services to migrants. Every now and then, projects on solving the housing problem of ethnic immigrants are implemented. House construction was carried out on the basis of involving the people who came to the West Kazakhstan region in construction work and using local building materials to organize their group living. This is the construction of high-rise buildings.

Gabdirashit Karmenov, director of the migration department for the West Kazakhstan region, said that among our relatives from abroad, especially those from Russia want to concentrate in the region’s center, those who want to settle in areas far from the city are married, and especially our relatives who have high hopes for employment will not find it too difficult to build a house. Is in mass media. The head of the department reports that the Oralman have been given plots of land around the region and are being put on a special list. There are simplified opportunities for the use of individual social rights of the Uralans. For example, an Oralman citizen who has turned 18 years old is exempted from military service for up to three years until he adapts to the place of displacement. A special quota is allocated to them in higher educational institutions. In particular, the Zhangir Khan State Technical University allocates a quota for Oralman and sons and daughters of the Kazakh diaspora in Russia and our relatives from Mongolia every year. Adaptation centers are still working in the regional center, the center provides care until they settle down, and the employees of the regional justice department regularly come and acquaint our compatriots with the state laws of the historical Motherland.
The adaptation center is like a whole hotel complex. If a study hall, a business class, and a small sewing workshop were built inside it, it would be easy to adapt to the environment. What I am saying is that a similar adaptation center has been built in the neighboring Mangistau region, and our relatives are pleased with it.

A necessary condition for meeting the needs of Kazakhstan's economy is the shortage of qualified specialists in the local labor market, which implies the recruitment of foreign workers. In 2007, 58,800 foreign specialists from 104 countries were employed in Kazakh enterprises and organizations. The Government of the Republic of Kazakhstan establishes a quota for importing foreign labor to carry out labor activities in the territory of the republic, because the internal labor market is protected and monitored, and then the policy of replacing foreign specialists with local personnel was carried out. In 2008, a quota of 1.6 percent of the active population of the republic was set for attracting foreign workers to carry out labor activities. A new quota regulation was established, which was aimed at attracting more highly qualified specialists, and the conditions and procedures for allowing employers to attract foreign labor were issued. It was implemented from June 2008, where the evaluation of the qualifications of foreign employees was introduced using a point system, mainly based on education, work experience, demand for a profession (specialty) in the labor market.

Recently, the process of internal migration has been activated. Between 1991 and 2007, 4.7 mln. More than one person participated. According to the results of 2006-2007, except for Karaganda and Mangistau regions and the cities of Astana and Almaty, there was a negative balance of migration in all regions of the republic.

The number of internal migrants has recently kept the level of 300,000 people per year. Most of the migrants are rural residents. A number of serious problems remain in the regulation of the migration process. Despite the positive steps taken, the migration balance continues to decrease. The loss of skilled professionals, the loss of migration, is of particular concern here. For example, the balance of return migration of highly educated people in the last 3 years was 4.7 thousand people. Foreign investors do not sufficiently fulfill important conditions for professional training of local personnel and exchange of experience of foreign specialists. Dispersed migration of internal migrants creates social problems and complicates the coordination of the internal labor market. The territorial location of production forces is not taken into account, resettlement of immigrants in different regions is carried out, secondary migration is also taking place. Most of the Oralman live in regions with a surplus of labor - South Kazakhstan, Mangistau, Almaty and Zhambyl regions, while the northern regions, on the contrary, feel a shortage of labor resources. The system of social support for Oralman requires additional improvement and development. Migration of families included in the migration quota, the main part of social payments is directed to housing. The provision of housing does not meet today's requirements, and because of this, about half of the Oralman families do not have housing. It turned out that coordination of the actions of state administration bodies and their organization are not engaged in solving migration problems. According to the data of the local executive management, one third of the working-age immigrants are not employed. Among representatives of the Kazakh diaspora in foreign countries, the effectiveness of image and advocacy work is low. Oralman also face difficulties in getting professional education and placement of children in pre-school institutions. All this has led to the development of this Migration Program [2].

The main reason for Kazakhs to come to Kazakhstan is to preserve their native language, historical homeland, culture, customs, and ensure a bright future for their children. It turns out that the immigrated Oralman faces some difficulties when using the Kazakh and Russian languages. As the Russian language is the language of communication, it creates obstacles for Oralman to get used to the labor market and participate in the social and cultural life of
Kazakhstan. In our opinion, the Russian language should not be very important for an Oralmn, documents must be filled out in the state language to obtain the status of an Oralmn. As part of the Kazakh diaspora, many Oralans have preserved the Kazakh language and customs well. Compared to Kazakhs from Uzbekistan, Karakalpaks speak the Kazakh language very fluently. Since the customs and traditions of the Kazakh people are well preserved in the southern regions of Kazakhstan, the socio-cultural adaptation of the Oralans is easier. The cultural adaptation of the Uralans living in the western regions, especially in the Mangistau and Atyrau regions, is more effective, because the Cossack traditions and customs are well preserved. In Western Kazakhstan and Aktobe regions, the Russian language is often used and the Russian culture prevails, so it takes a long time for the Oralans to adapt to the local conditions. The reason for this is that the Kazakhs in Kazakhstan have adapted to the influence of various changes during the transition to the market economy during the Soviet era, while the returnees have preserved the Kazakh mentality, culture, traditions and principles of life. Kazakhs who immigrated from foreign countries are very close to religion. Oralan's unique approach to religion is a factor contributing to cultural adaptation. This is especially evident in clothing and family relationships. Women always wear headscarves, they consider the clothes of local Kazakh women to be very vulgar, European-style, un-Muslim. There is also a difference in the daily life of the local population and the Oralan. Development of ethnic immigration, preservation of national culture and uniqueness of Kazakhs with the process of developing a national outlook strengthens the internal stability of the state and the unity of peoples.

On the eve of the years of independence, the public fund of science and education in our region is carrying out educational activities and carrying out a number of activities, one of which is publishing its research on the pages of newspapers and magazines on the solution of demographic problems of the population and migration relations between the countryside and the city. Zashagan village Zhaksy village, Sarytau, Arman, Panzun, Kendala, PDP No. 8-9 sub-districts, Baiterek district, Peremetne village (Zelenov district), Aksai city (Shanghai sub-district), Taskala village (Taskala district), Kyzyl tal village, Pugachev village When specialists of local administrative bodies conducted a social survey of the population of (Berli district), 1497 people, a total of 300 families participated. About half of the respondents were men and half were women. The age group of our relatives who participated in the survey is 18 to 50 years old (men - 24.9%, women - 20%), 7-18-year-old schoolchildren make up 25%. And people over 50 years old and older - 9.6 percent (men - 4%, women - 5.6%).

Most of the settlers settled in Zashagan village (PDP-4,5,6,7,9), PDP-4 (Sarytau). It is located between the Saratov-Ural and Ural-Atyrau highways. The new plot of land was practically uninhabited. At that time, only 15 houses were built here. Since the 2000s, the plot of land has only been developed, it has not yet been landscaped, 1-2 houses are occupied. and the rest were those who were building new houses. PDP-5 has been inhabited for 7 years. Expected beautiful houses, garage, farm buildings, gas and electric lines have been installed. The only thing people complain about is the lack of running water. He has been working in PDP-6 for about 7 years. Living conditions are much better. The well-being of the Turks is visible: satellite antennas, high-walled mansions that catch the eye from afar, commercial buildings, expensive cars of foreign brands. Even if there are water pipes, because there is no water pressure, it is not allowed to carry it to the house. PDP-7,8, where people started to settle 5-6 years ago, there are clearly divided areas of land, there are no streets, they are scattered. The advantage of many houses is very close (1-1.5 meters). depending on the sale. This situation is especially common among the Oralans, who belong to the first group of construction, who immigrated from Uzbekistan. The houses are very different from the outside. The houses of internal migrants (local Kazakhs) and those who immigrated from Russia look stronger. The houses of the Oralans who came from Uzbekistan (Karakalpakstan) are straw-roofed, 2-3
families live in one house, and there is a stove made of clay in the yard. It turns out that the quota allocated by the state for land acquisition is not enough, and they will have to buy half of the land of the Oralans who came before them. They believe that they cannot get a job because they do not know the Russian language, and they are very angry about it. It became known that they could not grow a garden due to the lack of conditions for cultivating the land and the lack of water pipes. The main reason for the immediate migration of the Uralans to their homeland is that during the interview, they fear that their children are becoming "Uzbekized". He did not hide the fact that there is a danger that our children may destroy their national identity due to assimilation, hoping for their native languages, religion, and ancestral traditions. People who are very close to each other live close to each other and it is a tradition to mingle like brains. Some families consist of 12-16 people and have a large priest.

8 families who immigrated from Uzbekistan live in the village of "Zhalyyn" (formerly Torch) sub-farm belonging to the settlement "Dostyk" of the district "Bayterek" (former Zelenov district) of the West Kazakhstan region. The biggest of them is Roza Kurbanbayeva. She has one son and one daughter, and when she returned home, her children had finished and her son had gone to the nest, and her daughter had flown to the nest. When her husband Marat Koybagharuly was gathering to move to the ancestral home, it happened. Aunt Roza remembered her friend Marat as a fluent Kazakh speaker with real Kazakh blood in his chest. Roza Kurbanbaeva, who moved to Kazakhstan in 2007, came with her son Niyaazhayev Tasbolat born in 1992 and daughter Niyaazshaeva Aliya born in 1995. Aunt Roza's family lived in Ustirt village, Konyrat region, Republic of Uzbekistan. The village was a place of unbroken Kazakh cream, blood relatives who follow their ancestral traditions and say "I'm Kazakh". The Koybagarov family, who first set foot in Atameken, moved to West Kazakhstan, crossed the threshold of the migration office in Ural city, and when they were in charge of arranging their documents, "... Did a snake come out of your warm place?" It was obvious that he was upset when he heard the words. He also mentioned that he started renting a multi-storey apartment in the city of Urals. The documents were arranged and the status certificate of "Oralman" was received on June 22, 2007. This certificate is valid until the date of acquisition of citizenship of the Republic of Kazakhstan. He noted that it was extended until March 31, 2012. He said that with this certificate, which is called vid na zhitelstva (vidna) in his language, he has been extending it for 5 years. After that, it was noticed that he could not hide the fact that he faced difficulties in obtaining the citizenship, as he sighed loudly that he had received the citizenship of the Republic of Kazakhstan for at least 5 years.

He settled in the city of Urals and looked for a place to work, but after his brothers came from Uzbekistan, he followed his brothers from Uzbekistan and looked for a house in the village "Zhalyyn" of the Baiterek district. He wanted to buy a house from a woman named Saltanat. He said that he was in the reception of the akim of the district center, Bryndin, because he did not have all the documents for the house. Bryndin, an ethnic Russian, simple local district akim, immediately helped and prepared all the documents and expressed his gratitude. Since then, he has been living in the village of "Zhalyyn" for almost 15 years. Although I have a small farm, I bought and destroyed the cattle at my children's birthday parties. Now we only raise poultry and are unemployed. His daughter is married in Taskala district, he has nieces and nephews, his son Tasbolat married a girl in 2017 from Kyrykkzy, Karakalpakstan, and lives with his family on his own. After coming to Kazakhstan, he enrolled in a paid Railway College in Akgau, but could not finish his studies due to lack of funds. Aunt Roza's pain is to see that her son Tasbolat, who is now her support, has finished his studies and become a professional. Today, my generation is happy that they are growing up in Kazakhstan, the homeland of our ancestors. Comrade Marat's dream was to reach the homeland of his ancestors, to raise his descendants here, and he expressed his happiness that his dream was fulfilled.
An Oralman named Rakhmetova Karlygash, who lives in the village of "Orken", "Bayterek" district, West Kazakhstan region, is a mother of 5 children, a mother of many children, who came from Uzbekistan in 2008. The family that came to Kazakhstan with two children is a young family with 3 more children born in Atameken. He opened his own grocery store. After receiving citizenship in 2009, under the "Nurly Zhol" program, Karlygash submitted a sketch of a greenhouse to the competition held in the district center under the "Nurly Zhol" project, and expressed his willingness to start entrepreneurship. However, he was sad that he could not pass the competition because there were many competitors. According to this program, Oralman from China caught the eye with a special modern device for making herbal medicine, won 5 million and started his own business. In 2019, when the akim of West Kazakhstan region Kulginov Altay Seydiruly and representatives from the ministry got acquainted with the social situation of the people in our region, Karlygash oralman was accepted as a mother of many children and received social assistance. Karlygash was given a two-room house in Baiterek district in 2019. Now the elders are teaching their grandchildren in the Kasym Amanzholov school-gymnasium in the center of the district.

Kurbanbayeva Zuhra Khodzhanovna, a resident of Ural, West Kazakhstan region, came from Nukis, Karakalpakstan in 2008. In his family, his partner Marat Jhalgasov, son Nurlan, daughters Aisulu and Saltanat. The family has been renting an apartment in Zashagan village in the city of Urals for about 4-5 years. When Zuhra Khodzhanovna came to the country, she sews clothes from her own home with her own sewing machine, sponsors the school where her children study, and supports her by sewing costumes for the New Year's tree party, and costumes with national motifs for the March holiday. Gradually, he begins to receive orders for sewing clothes from individuals. Thus, he opened his own tailoring shop in the "Mirlan" market in the center and became an individual entrepreneur. His wife Marat Jhalgasov is engaged in the work of fast delivery of orders to the place of delivery, supporting his wife. Sons and daughters named Aisulu, Saltanat, Nurlan studied at A.Baytursynov General Secondary School No. 10 in Ural city. - helps his mother and starts working. Later he got married and has 2 nephews. And Nurlan and Saltanat have grown up, are students today and are preparing for their future professions. Today, the Jhalgasov family lives in house No. 15, "Bekimov" street, Zashagan settlement, Ural city. The family of Jhalgasovs today is a family that is diligent in its personal business and is an example of a moral life for its sons and daughters. Having made a special contribution to the country's economy with this profession, Zuhra Khodzhanovna's talent and skills are of great importance for the future of the nation.

Another of our relatives from Uzbekistan, Nadzhimova Alfiya Sadvakasovna, moved with her parents and family to the village of Zashagan, Ural, West Kazakhstan region, in 2007. Alfiya is married and raising two children in this region. Alfiya Sadvakasovna works as a cook in the canteen of general secondary school No. 10 named after A. Baytursynov. After that, he was appointed to the position of the deputy director for economic affairs in the same school, while working, he studied the profession of social teacher. Today, Alfiya Sadvakasovna works as a social pedagogue of an educational organization that has its own contribution in the field of education and enlightenment. He is a teacher who works with low-income families with many children and is recognized as a respected professional in the society.

Dear teacher Žibek Sapashevyna, who has made a name for herself in the field of science and education, has her own status, and is making her contribution to the education of future generations. He immigrated from the Kyrgyz Republic to the city of Urals in 2003-2004. Today, Zhibek Sapasheva's students study and master various specialties and work all over Kazakhstan. In 1985, Zhibek Sapasheva studied and studied at Tambov University of the Russian Federation as a teacher of Russian language and literature. Currently, he is working as a teacher of Russian language and literature in general secondary school No. 30 named after H.
Dospanova. Today, she is known as an honorable mother and beloved grandmother, who sent her son to the nest and her daughter to death.

Amantai Baimaganbetov, one of the Oralman brothers who longed for the smoke of his native land and returned to the country and embraced the black earth, who moved from Konyrat district of Karakalpak Autonomous Republic of Uzbekistan three years ago, said during the interview that he does not hate anyone or anything, like a former resident of Akzhayik district. According to his story, there are still 1.5 million of our relatives in Uzbekistan. The parents of her husband Akiilgek also grew up there. He worked for 23 years as an electromechanic at the Bukhara-Ural oil pipeline station in Uzbekistan. We didn't come because our life was difficult, we suffered, we were treated badly by the Uzbeks, we came with the idea that the descendants of our family, one son and two daughters, will grow up in their ancestral home, get an education in Kazakh, and go wherever they go without being hostile or shunned. What made you settle in Akzhayik district of Western Kazakhstan? To the question, his ancestors lived in a place called Kandyagash in Aktobe region. There, in 2001, Bakhtibai Batyr visited our great-great-great-great-grandfather, and his relatives gave him a feast. At that time, he thought that he would settle in the Akzhayik district of the Urals. Now he is working as a cable system specialist in the district branch of JSC "Kazakhtelecom". Daughter Akmaral is a student of the Faculty of Economics of BKATU, sons Almas and Amirkhan have good grades, one of them has knowledge of technology, the other is artistic, they have chosen their future professions according to their abilities.

Even now, the problem faced by the immigrated Oralmans is the problem of housing. A few years ago, they did not have to worry about the need for a place to live, but now, according to the new law, they cannot buy a house from the budget. Each member of the family is given a one-time payment in the amount of 100 times the monthly calculation index, that is, 100,000 tenge is transferred to each person. Is it less? Is it a lot? If we say that there are 5 people in an Oralman's family on average, he gets 500 thousand tenge. Of course, it is impossible to get shelter in a distant village, let alone the city of Urals, for such money. Unemployment is the second biggest problem of Oralman, according to Arukhan Kurbanbaeva, a resident of "Arman" village, the most difficult thing is to ask for a job. Oralman, who moved from Erlikkala region of Karakalpakstan, could not find a job for a long time, once he got a job as a junior employee at the general secondary school No. 10 named after Akhmet Baytursynov in the Kazakh village. Later, due to health reasons, he was released and started opening the Western Kazakhstan regional branch of the Oralmans under the republican "Asar" public association. Apa Arukhan herself graduated from an institute in Tashkent, her specialty is an economist. Her husband Perdebay Baimuratov is working, and he complains that it is difficult for him to get access to some leaders in the city due to unemployment, and even when he does, they do not speak Kazakh properly, he is arrogant and arrogant. Arukhan Kurbanbaeva's 2006 issue of the Ural region newspaper, Thursday, July 17, "I'm happy!" The article called was published. He settled in Almaty with his parents and two brothers, and decided to live in Ural with his family. Because I like the nature and weather of the Urals. While participating in the language training course opened by the public association "My House", he became a member of that association. It is said that his father Khujan Kurbanbayuly made three demands on us since we were children. One of them is to speak only the native language in the family, the second is to study and work and stay ahead, and the third is to return to the homeland, Kazakhstan. "I am happy..." says Aunt Arukhan. "The most important thing is that I am a citizen of my native country, it is happiness to walk on the soil of my native country," he concluded.

Oralman's next big challenge is admissions. Kadyrkhan Khanova, who immigrated from Uzbekistan, thought about the future and fate of her daughters Aisulu and Kunsulu, and turned her head towards the country, but it has been three years, and she regrets that she cannot go to
school. Her husband is a security guard at the "Nurjanar" brewery, and her daughters are unemployed and take care of an older man.

In the period from 2006 to 2015, in accordance with the Decree No. 1508 of December 21, 2004 of the First President N. A. Nazarbayev, a quota of 718 families was given annually. 400 repatriates from Uzbekistan, 300 from Russia, and 18 from other CIS countries have returned to these periods. 117,675,000 tenge have been allocated for transportation and documentation of travel expenses and personal property. They were allocated 366 million 100 thousand tenge for the purchase of housing. The types of social assistance provided by the law are as follows:

1) To the head of the family in the amount of 15 times the monthly calculation index - 15 thousand 450 tons.

2) 10 times the monthly calculation index for each family member - 10 thousand 300 t.

3) 51 thousand 500 t. per monthly calculation index multiplied by 50 to the Oralman family for transfer of personal property.

4) Payment of rent to each member of the Oralman family in the amount of 10 times the monthly calculation index - 10 thousand 300 tons.

5) 100,000 TL for each member of the Oralman family.

6) An application is submitted to local rural and urban administrations for land acquisition for housing construction and establishment of farms [3, 6-7 pp.]

Concluding my words, our compatriots, who are deeply attached to Atameken, will say that their lives have improved in the resettled territories of the West, and that the Kazakh people are a simple and generous people who embrace representatives of many nationalities and ethnic groups. It was evident from the stories and gestures told by several Oralmans that they are ready to become the foundation and brick of Kazakhstan, those who have come to cherish our language, follow traditions, raise cattle, plant crops so that our children can get a thorough education. Let there be unity in the land of my thick Kazakhs!

As for the contribution of our relatives to the socio-economic and cultural development of the West Kazakhstan region, there are our relatives who contribute to the development of our sovereign country, have the same goals, interests, and a common future. Did our relatives make a significant contribution to the strengthening of independence? "Kazakhs from abroad should come to the country not to take, but to give,“ is often said. It is true that "a country joins a country". During the years of independence, the share of Kazakhs in Kazakhstan was 42 percent. Although representatives of other nationalities who lived in Kazakhstan left for their historical homelands, the share of Kazakhs in today's population has reached 67 percent, which is the most important achievement in 30 years. 1 million Kazakhs who returned to the country have a significant share in this indicator. It is a bitter truth that when we say Oralman, we imagine a homeless social group with poor social status and poor living conditions. However, if we say that our fellow entrepreneurs who managed small private businesses and achieved success on their own, entrepreneurs who built large entrepreneurship centers and young people who got involved in work in the field of science and education are contributing to the beautification of our country today, it would be an understatement. For example, if we say that our brothers who came from abroad saved the settlements in the region of West Kazakhstan region, whose schools were closed and some social facilities were destroyed due to the decrease in the number of people, because of the small number of educated children, it is not wrong, because this is also true. Apart from that, we should know that it is the effect of the migration of our relatives that contributed to the improvement of our national language, the revival of our national tradition, the filling of the gaps in our national history, the increase in our number and quality among other ethnic groups living in our region.

If you ask local people who are "returnees", they will say "true patriots of their
motherland, people who left all their lives abroad for the sake of my country and land\textasciitilde, while others will say "they want to improve their conditions or people who only expect help from the state". The conclusion that can be drawn from this is that we, in any case, do not think that we are from a foreign country, but that we are close to them as brothers, and that we live freely with the people of our homeland, among their nations, and live as one Kazakh, one country! Brother? Those who say "they are followers of the real culture and traditions of the Kazakh nation" are happy. In fact, they are Kazakhs who adhere to national identity in the Kazakh way. You wonder if the people making these comments are visionaries. It turns out that the family understands and follows traditions and customs up to their children, making it a tradition to conduct them every year. Especially our relatives from Uzbekistan are real masters of celebrating national traditions. In the ritual of name investigation, the bride who has just joined the family should not mention the names of the family members in the house, but name them and name them without confusing them. The tradition of jumping over the fire is that when a young bride enters the door, a ritual is performed to remove all bad things from her body, to protect her from the tongue and eyes, and to spread oil on her palm, to be infected like oil, and to be absorbed into this house. The tradition of bowing respectfully to the bride as a sign of respect for the food is observed when the bride greets, receives blessings from the elders, brings a plate, and receives a plate. After 40 years of marriage, with the tradition of "reviving the marriage", if the parents are still alive, they marry the daughter-in-law and the child. It turns out that the tradition of reviving the ceremony, betrothal, and giving gifts has been revived 40 years ago. It is probably from this that the "divine thousand-year-old" remains. During Eid al-Fitr, the younger ones show respect to the older ones and when they come to see each other, the older ones give gifts and show their respect. "The living will not be rich if the dead are not contented" means that the tradition of "lamenting" after the death of an elderly person is strictly followed.

In 2006, a delegation headed by the akim of the West Kazakhstan region, Nurgali Ashimov, visited the Samara region of Russia and met with the governor of the Samara region, Konstantin Titov. A memorandum aimed at strengthening the mutual economic cooperation of the two neighboring regions was adopted and agreements were signed for the development of relations in the field of science, technology and culture. During his one-day visit, the governor of the region visited the People's Friendship House in Samara, despite his busy schedule, and met with the local Kazakh diaspora. Samar Kazakhs, united in the national cultural autonomy, have a house called "Ak Zhol". The president of Autonomy Toktar Duysenbayev said on behalf of his relatives that he rarely remembers politics in Kazakhstan and that there is a lack of news from the outside world. Altyna Zhunisova, adviser to the President of Autonomy, said that another problem is that the literary language, which they tried to use in conversation, has been completely forgotten, and that Kazakh youth do not know their mother tongue. As a solution to these problems, the mayors of the two regions started preparing a series of cultural programs called "Our Neighbor", local TV channels were prepared and presented to viewers. At the same time, 25 children of Samara Kazakhs promised to host summer vacations in West Kazakhstan, to organize frequent visits of cultural groups to Samara. In order to alleviate the problems of our Russian compatriots, they offered satellite antenna, Kazakh karaoke and textbooks for learning the language to representatives of autonomy. The issue of creating comprehensive conditions for the education of children of diaspora representatives in educational institutions in the Urals has been resolved. The importance of the regional akim's visit was that in Samara there was a proposal to teach the Kazakh language, at least as an optional subject, in schools in villages densely populated by Kazakhs, and funds were allocated for the purchase of relevant textbooks. This is also the generosity of the Kazakhs, long live the brothers of the country who were willing to give not only the returned Kazakhs, but also foreign aid [4, 2 p.].
The common historical and cultural ties between the two adjacent countries, Kazakhstan and Russia, have been firmly established since ancient times, which was confirmed by the Kazakh political, social and cultural figures in the lives of Kurmangazy Sagyrbayuly in the Astrakhan region of Russia, and Alikhan Bukeikhanov, the chairman of the Alash-Orda government, the golden pillar of the first freedom of the independent Kazakh state in the Samara region. It is known that he fled. The census of 2010 shows the concentration of Kazakhs in three regions of Russia: Astrakhan, Saratov, and Volgograd regions. 149.8 thousand people in the Astrakhan region, 9120.5 thousand people in the Orynbor region, 53.1 thousand people in Saratov, 46.3 thousand people in Volgograd are considered to be indigenous people who have been living in Kazakhstan. In Kazakhstan, within the framework of the "Cultural Heritage" program, the veneration of monuments of material and spiritual culture: mausoleums, tombstones, objects of religious significance, holy places is gaining importance, and in the regions and districts of Russia where Kazakhs live, the Kazakh ethnic group does not ignore such a tradition. Most of the monuments are located in Orynbor and Astrakhan regions, and these regions are considered to be the region with the largest Kazakh community in the federation. There are cultural centers of Kazakhs in each oblast, and the Kazakh language is taught in secondary schools in regions with a large population of Kazakhs. The cultural center of the Kazakh people called Zoldastyk is located in the Astrakhan region. In the Volgograd region, Kazakhs are second in number after Russians. The public organization "Kazakhstan" established in this Volgograd region protects the civil, economic and cultural rights and freedoms of citizens of the Kazakh nation living in the region. "Kazakh yard" works as part of the "National Village" cultural complex in Orynbor region. There is a restaurant, guest houses, and a newspaper in Kazakh [5, 18-24 pp.]. In conclusion, the Kazakhs in Russia strive to preserve such a Kazakh identity and the main goal of opening public organizations is the active visit of sacred holy places, which means that they are interested in the history and culture of their nation. Since the years of independence, the mutual memorandum on further development of cultural cooperation in Kazakhstan and Russia has defined large-scale activities for the future. For example, anniversary celebrations dedicated to Abai, Zhambyl, Mukhtar Auezov, Kanysh Satpaev were held in Russia. The solemn anniversary events dedicated to the 100th anniversary of the birth of M. Auezov were held.

A scientific conference on "Mukhtar Auezov and world literature" was held at the International Association of Writers' Unions of the CIS. A book exhibition and a literary and musical evening were organized in the Russian State Library and the All-Russian Library of Foreign Literature named after M. Rudomino. 2003 was declared the year of Kazakhstan in Russia and 2004 was declared the year of Russia in Kazakhstan. In 2005, seven border regions of Kazakhstan and 12 regions of the Russian Federation were included in order to actively develop cross-border cooperation between the two countries. In October 2006, the first President of the Republic of Kazakhstan N.A. Nazarbayev and the President of the Russian Federation V.V. Putin participated in the work of the third forum of the border regions of Kazakhstan and Russia, and a new museum was opened within the framework of the program of cultural events within the framework of the Year of Pushkin in Kazakhstan [5, pp. 33-36].

Oralman brothers have many different household and professional skills. Among those who emigrated from Uzbekistan, there are many teachers and hydraulic technicians. Among those who came from Russia, the share of agricultural specialists prevails. Most of them graduated from WKATU under Zhangir Khan. There are few highly educated specialists, that's why it is difficult to get a job. Among the Kandadas, there are not a few people who do not go to their motherland empty-handed, but start their own business, build their houses, and tend their gardens. Some of our brothers from Uzbekistan raised thousands of cattle. The way is always open for the people who have left their homeland and are now coming to their senses.
and settling down in their homeland. We know that they came to give to my country, not to take from it.

Murat Ashirmetov is a resident of Asan village, Bayterek district, who came from Uzbekistan 12 years ago. He has three children, a wife, and a large businessman. He keeps a greenhouse and grows sunflowers. He has 4 hectares of rented land. We hope for a bright future for the generation of entrepreneurs who are planning to buy land for rent, and we look to the future with confidence.

Eltai Kameleshev, who emigrated from neighboring Russia and currently lives in Taskala district, in 2012, a member of the "Kokshat" credit company, as a participant in the "Employment-2020 road map" program, took a loan of 2 million 166 thousand tenge, bought 17 cattle and sheep, rounded up his country's farm. a citizen who has been contributing to the economy.

Our compatriots from China and Mongolia are farmers, skilled in trade, bringing the qualities they have absorbed from the neighboring nations. We say so because they are the ones who try to make a living by honest work and earn their living instead of handing out their hands to others. People from Mongolia are very comfortable and willing to breed livestock, process its products, for example, leather processing, kummy-shubat extraction. Our brother from the Uzbek country named Nuradil Aldarov graduated from the agricultural technical school in Uralsk, engaged in crop and livestock farming in Baiterek district, and founded the "Olja" farm. Recently, he took over the "Novnikii" transport station and opened his own business. He supported his family of seven unemployed people with regular work and made his business successful. A citizen named Sanzharbek Saginov moved from Uzbekistan to Taskala district and established a private business partnership "Zerger and T" with 6 founders within the framework of "Employment-2020 road map". Each member of the partnership received a loan of 18 million tenge from 3 million tenge. A credit company called "Ramazan" was established and a plastic window manufacturing shop was opened. Today, the workshop makes 700 windows, 50 doors, 15 iron doors and serves the people.

Our common wealth is the national identity and spiritual treasure of our blood relatives scattered all over the world. Boranbai Baizhigit is a Kazakh native from Makushin district of Korgan region in Russia. The appearance and behavior reveal the Kazakh identity. Their grandfathers, Toktar and Bizhigit, raised four crops, built a mosque, opened a madrasa, and taught children the verses of the Koran. During the time of Nauvet, middle-class people were included in the ranks of the rich, they moved from the Kyzylzhar region and settled in Russia. Those grandfathers of Boranbai Bizhigitov cherished the great concepts of "country" and "Kazakh" and entrusted their children with a horse stake to return to their homeland. Currently, in addition to him, 5 brothers have also returned to this Motherland. His children and grandchildren are studying and being brought up in Atameken. He founded the "Shanyrak" center from Oralman families and was recognized as the creator of the "Ademi" ensemble. He also helped the publication of "Birlik" newspaper. Later, he created the public association "root" and contributed to the revival of our good traditions. Once he organized his Kazakh brothers and took them to a festival in the village of Makushin in Russia. Kairat Oralov, the chairman of the national-cultural autonomy of the Kazakhs of Korgan region, welcomed the cultural figures of the Kazakh people, who said that about 15 thousand of our brothers live in the region, and their ancestors left their homeland during the famine years. Organizers "Homeland!" held a culture festival in the large settlement of Obutkovskoye. At the festival, highly educated specialist Ruslan Zhusipov was introduced as the winner of the international song contest named after B. Okujva. It was Kairat Oralov who sponsored him. Kairatmyrza was also engaged in construction, farming, and collection of non-ferrous metals as a large businessman. Kairat Oralov, who is at the helm of Autonomy, participates in sponsoring and charity events. In the
city of Korgan, the football team of Kazakh students, and the youth wing of the Autonomous Region are under permanent patronage. Two-thirds of Kazakh children studying in schools were awarded gold medals. Not a single fact was recorded that he sent his parents to an old people's home and his children to an orphanage.

Aisulu Kaydarova from Russia and her friend Akylbek represent the said autonomy. Both work in the cultural center. They are our relatives who made about 200 Kazakh youth cultural figures and introduced them to art. His eldest son is getting higher education at Zhangir Khan WKATU.

One of our relatives from Turkmenistan, our student is Aboldy Kobylanova from West Kazakhstan. He began his speech by saying that no one chased us from that foreign country, and he remembered that Kazakh schools were also working there. However, our relatives say that they had to go a long way to bring a sense of nostalgia to their homeland. His parents now live in Taskala district, and he lives in the city of Urals. This year he chose physics. In the future, his dream is to become an information specialist, an IT specialist.

In conclusion, the returned relatives not only increase the number of the Kazakh population, but also increase its quality and contribute to the socio-economic development of the country. Those who come from foreign countries are hardworking and courageous, avoid bad habits, and devote themselves to traditional Islam. Let's attract those who come from abroad longing for their homeland without kicking back!

**Conclusion.** In the scientific research work, we described the history of socio-demographic development of the population of the Ural city of Western Kazakhstan, adaptation of our relatives to the local area, living conditions, contribution to the economic and cultural sphere of our region. It was pointed out that the urbanization trend has increased in accordance with the rate of demographic development of Western Kazakhstan, and the number of urban-type villages has increased due to these settlers. According to the data, the vast majority of urban-type settlements are found in Mangistau and Aktobe regions, followed by our city - the city of Urals. There are 9 cities and town-style villages. The process of migration, the settlement of the population and the migration of other nationalities to their historical homeland, that is, the change of ethno-demographic trends, affected the demographic situation of the people of Western Kazakhstan. The process of migration shaped the current face of the city's population. However, the appearance of the ethnic structure of the city's population has changed. This region is distinguished by the multi-ethnicity of the population.

Since the years of independence, Russians, Ukrainians, Germans and other nationalities have gone through the process of returning to their homelands. In the same way, our Kazakh brothers living abroad began to move to Kazakhstan. Kazakhstan is the only country in the entire CIS that has longed for the unity of the country among Turkic-speaking peoples and started gathering blood relatives to its historical homeland. Kazakhstan ranks 9th in terms of land area and 79th in terms of population. The state of the demographic number of our people is an acute problem that has not left the agenda of the state. When the strategic development program called "Kazakhstan-2030" was created and it was introduced to its host population, according to this state program, the population was set to reach 20 million in 2015, and 25 million in 2030. In order to achieve this goal, it should be the duty of every Kazakhstani to protect our fundamental country like a rock. The First President of the Kazakh ethnic group gave a proper assessment of the historical period in which we found our lost and made our brother whole, saying, "This is the great road where the Afghan country returned, lost, and reunited its brother." One of the main tasks of the program is to create conditions for the reception and adaptation of our Kazakh brothers living abroad, and it is planned to implement it through the national migration policy. That is, the program launched as a means of relocating the Kazakh diaspora living abroad to the historical homeland. The growth of the socio-
economic society of the country is connected with the return of the Kazakhs, who were left outside the borders of Kazakhstan, to our country. From the first years of independence, Kazakhstan followed the policy of repatriation of ethnic Kazakhs living in other countries. Politics was important with the establishment of historical justice and the maintenance of common national morals and ethics. The process of returning the Kandas to their historical homeland is a special basis for the preservation of Kazakh culture and the development of the Kazakh language.

Features of migration processes of our region include population density, migration, emigration, labor migration, internal migration flow, urbanization process, ecological and religious situation of the region, national composition of the population, regional labor market balance. Summing up my general work, the regulation of the migration process in the West Kazakhstan region is based on: ensuring the constitutional right to choose one's profession, freedom of work, one's own choice of place of residence, freedom to leave and change one's place or not to allow discrimination on other grounds.

Within thirty years, the political, economic and social situation of the country underwent a final change. When the Soviet Union collapsed, it caused mass migration of Germans and Slavs living in Kazakhstan. That's why we say that demography is one of the most complex and urgently needed problems in Kazakhstan. According to this issue, Kazakhstan has launched its migration policy. Thus, the freedom of sovereignty allowed the Kazakhs scattered around the world to return to their homeland. Kazakhs who have returned to their historical homeland are those who revived cultural and social values that were close to disappearing, brought back forgotten Kazakh traditions and saved them from demographic decline. From the beginning of the movement to the present day, 667,000 Oralman returned to their historical homeland. Today's social situation, lifestyle, livelihood, standard of living, problem of unemployment, education, housing, citizenship etc. issues are not criticized.

We believe that there is a reason to fully support the opinion of the head of state Kassym-Jomart Tokayev, who does not ignore the demographic processes in the independent country, that "the concept of "blood" suits the people who know their seven ancestors" [6, p. 60].

First of all, our compatriots who returned to their historical homeland need the right attitude of the people. We should accept them not as descendants of those who once left their homeland, but as our brothers who have not lost their Kazakh character in their essence and blood. Karakozys, who lost their way from their brothers and crossed the border, are working abroad in about forty countries of the world. Today, when it is clear that we need to increase the numerical percentage of our population in the country, it is important for us to return our relatives who are abroad [7, pp. 2-4]. The history of Oralman is demographic statistics! The history of Oralman is a never-ending genealogy, the history of the people! The history of Oralman is the history of the country, the history of the region with white pages! Therefore, it is up to the historians to write down the history of "Oralmans" and educate the future generation!

The scientific novelty is that the role of the Oralman brothers who came to the West Kazakhstan region, including the city of Ural, was compiled on the basis of a critical analysis of the included archive data and previously published works. Research innovations can be divided into:

- The government policy for the returnees who returned to their homeland is differentiated on the basis of documentary data;
- The role and place of bloodlines in the development of the country's culture in the region of Western Kazakhstan was determined and a scientific assessment was given;
- Difficulties encountered and achievements achieved in the process of socialization and adaptation to social life of the Oralmans who came to the region of West Kazakhstan were
determined;
- The significance and character, role and attitude of the active involvement of Oralman in public life were determined through the data of archive funds and published works.

In conclusion, in the research, the life of our relatives who came to the West Kazakhstan region during the years of independence, their contribution to the cultural sphere, interaction with the local people, and their activeness in the society were analyzed from today's historical point of view.

Studying the role of Oralman-Kandas who moved to the region of West Kazakhstan during the years of independence, on the basis of published materials known to our region, the following conclusions were made:
- Demographic process due to the Oralman who came to the Western region increased the number and qualitative system of Oralman in social and political life;
- Political decisions adopted by the Government of the Republic of Kazakhstan contributed to increasing the proportion of Oralman who came to the West Kazakhstan region.
- The role of our Oralman brothers in economic, socio-political public life is special, as an active member of the society, they have a great contribution to the growth and development of the country, Oralman have their own place in the welfare of the country as they create the quality of human resources.

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ҚАЗАҚСТАННЫҢ БАТЫС ӨҢІРІНЕ ҚОНЫСТАНҒАН ҚАНДАСТАРДЫҢ БЕЙІМДЕЛУ ЕРЕКШЕЛІКТЕРІ (ТӘУЕЛСІЗДІК ЖЫЛДАРҒА ҚАРАС ТАРАСТТАР МАТЕРИАЛДАР НЕГІЗІНДЕ)

Аннотация. Макала да Тәуелсіздік жылдары тарихи Отанына оралған қандастардың Батыс Қазақстан аймагы бойынша орналасуы, элеуметтік бейімделуі, өлкенің экономикалық-мәдени саласына косқан үлесі зерттеледі.

Макала да мемлекеттік саясат, көші-қон ұдерісі, демографиялық өзгерістер, қандастаң демографиялық өзгерістер, қандастар және көші-қон қоны үдерісінен демографиялық өзгерістер негізінде қандастардың батыс қазақстан аймағы бойынша орналасуы, әлеуметтік бейімделуі, өлкенің экономикалық-мәдени саласына қосқан үлесі зерттеледі.

Макала да Батыс Қазақстандың Орал қаласы халықының демографиялық өзгерістеріне қарай қалалану үрдісінің қуатының артқандығы, қала үлгісіндегі ауылдардың санының осы оралмандар есебінен артығы тілге тиек етілді. Көші-қон үрдісі қала халықының қоныстануы мен басқа ұлттардың өз тарихы Қазақстанда қошіп қалуына толуга даяр болып қалады. Батыс Қазақстандың демографиялық өзгерістерінен ауыздық қалаларға барып келген қандастаң демографиялық өзгерістерінен ауыздық қалаларға барып келген қандастардың қоныстануы мен басқа ұлттардың өз тарихы Қазақстанда қошіп қалуына толуга даяр болып қалады. Батыс Қазақстандың демографиялық өзгерістерінен ауыздық қалаларға барып келген қандастаң демографиялық өزгерістерінен ауыздық қалаларға барып келген қандастардың қоныстануы мен басқа ұлттардың өз тарихы Қазақстанда қошіп қалуына толуга даяр болып қалады.

Кілт сөздер. Репатрианттар, респондент, депортация, иммиграция, ирридента, көші-қоны, демографиялық өзгерістер, көші-қоны, Батыс Қазақстан, демографиялық өзгерістер, көші-қоны.
Западного Казахстана, адаптацию репатриантов, условия их жизни, их вклад в экономическую и культурную сферу области. Отмечено, что тенденция урбанизации усилилась в соответствии с темпами демографического развития Западного Казахстана, а за счет этих переселенцев увеличилось количество поселков городского типа. Процесс миграции, расселения населения и переселения других национальностей на историческую родину, то есть смена этнодемографических тенденций, отразился на демографической ситуации народа Западного Казахстана. Процесс миграции сформировал нынешнее лицо городского населения изменчив облик этнического состава населения.

**Ключевые слова.** Репатрианты, респондент, депортация, иммиграция, ирридента, кандасы, диаспора, Западный Казахстан, адаптация, миграции населения.