

## THE ADAPTATION ISSUES OF THE KAZAKH SOCIETY FROM THE PEOPLE'S REPUBLIC OF CHINA TO THE EVERYDAY LIFE IN THE VIRGIN LAND

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Chinese Kazakhs are an integral part of a unified Kazakh society. The socio-economic, political system of the People's Republic of China, which has a great influence on everyday life, has in fact been a targeted state policy for more than two centuries in relation to national minorities. To understand this phenomenon in recent and current historical processes in Kazakh society, we need to consider ethnic history on the one hand in the discourse of ethnic integrity and ethnic settlement of the Kazakh ethnic group without limiting it to the current political boundaries of Kazakhstan. On the other hand, we will also consider a separate microhistory of the daily life of Chinese Kazakhs as an important component of a large Kazakh ethnic group. Chinese Kazakhs were traditional part of the Kazakh community, which preserved their nomadic life and customs. The most important thing is that the opportunities for livestock farming are limited in the areas where the grain is extracted first.

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**Keywords:** society, adaptation, daily life, immigrants, ethnoses, irrident

Chinese Kazakhs are an integral part of a unified Kazakh society. The socio-economic, political system of the People's Republic of China, which has a great influence on everyday life, has been the policy of the state for more than two centuries in relation to national minorities.

To understand the phenomenon in the recent and current historical processes in the Kazakh society, we examine the discourse of ethnic identification through its historical ethnic settlement, without limiting the history of the Kazakh ethnoses to the modern borders, on the other hand, the personality of Chinese Kazakhs, from the point of view of microstructure. For this purpose, we have to make a brief tour of how the Chinese ethnic Kazakhs were formed. From this point of view, first of all, it should be noted that today's political territory of Kazakhstan does not correspond to the ethnopolitical territory of the XVIII century until the first quarter. Particularly part of its ethnic territory, especially in the North-East and South-East, has crossed the borders of neighboring countries in several historical periods, depending on different political conditions. In particular, in the 40-50s of the XVIII century of the Russian Empire in connection with the construction of the boundaries of "Novoishim" and "Irtysh" the Kazakhs lost 250 thousand sq. Km, in 1757 after the defeat of the Dzungaria by the Manchu-Chinese people were massacred genocide, The ancient settlements of the Kazakhs occupied by the Dzhungarian-Kalmyk in Ili, Tarbagatai, Semirechye, Southern Kazakh Altay In the 50-60th centuries of the XVIII century, as a result of the occupation of the Manchur-Tsing Empire, instead of the former Dzhungarian khanate China's new

administrative territory "Şınjan" was included in the Territory. [15,138].

Kazakh Khan Abylay khan came to these three regions during the liberation of the Kazakh lands from the Oirat Jungars and negotiated with the Qing government, which eventually came to the region, mostly the Ablai Khan who ruled over the Middle Ages, the Nile and Kerian, received. It was obliged to pay for the land a hundred shekels of cattle. The border between Kazakhstan and China has begun to emerge since then [1,132]. In the Chinese historiography, the historically groundless thesis that the Shizan was an integral part of the Chinese territory was the result of the use of force majeure in China. [16,42]. In 1858, orientalist Chokan Valikhanov, a well-known traveler who accomplished a strategic geopolitical mission of the Russian Empire, made a special trip to the six cities in East Turkestan, points out the weakness of the Chinese authorities in East Turkestan, the historicity of ethnicity, ethnocultural, political and religious ties between the Turkic peoples in West Turkestan. This is a very important research that allowed us to conclude that the Russian Empire would be the basis for a bold policy initiated in the region. However, the Russian side could not rationalize and weaken the power of the Tsing Empire in the newly conquered territory because of the pressure from the Western countries [17,432]. During the Typhins uprising, the Turkic-Muslim peoples of the region rebelled, it was the time, when the fall of Chinese rule, notwithstanding that in 1871 with the support of Kazakh volunteers Russian troops were brought to the Ili region, in 1879, Russian troops were evacuated. The Russian authorities have been dealing with the issue of determining

the border with China, which resulted in the signing of the Beijing Agreement on November 2, 1960, the Protocol to the Protocols in 1864, the Hobbit Protocol in 1969, the Tarbagatay Demarcation Protocol in 1870, the Livadian Agreement in 1879 and the St. Petersburg Agreement in 1881 [13,8-9]. Thus, Kazakhs have become a divided Kazakh nation, which has become part of the empire. These actions have a negative impact on the destiny of the future Kazakh people and their migration routes. Kazakhs lost their homes in Ile and Tekes. In 1892, the Chinese side completely banned the transition to the comfort of the Kazakhs. According to researcher Mendikulova, the Kazakhs in those places are not diaspora but rather the irriders who have been practicing for centuries in their own country. [14]. The absolute majority of the people living abroad are not Kazakhs, but Kazakh irridators in Russia, Uzbekistan and China. Sh. According to the research institute named after Valikh-anov, 40% of the total Kazakh nationality lives abroad. Chinese Kazakhs are the largest ethnic group in the world, reaching 3 million people (official Chinese statistics dropping 1.5 million Kazakhs during the last quarter century), from unofficial Kazakhs in this category. That is why the history of the Kazakhs in Kazakhstan, which was part of the influence of Chinese Kazakhs and Russian influence, remained indifferent to one another. Kazakhs from both sides, due to the colonial policy pursued by the imperial states, have crossed the border to China and then to the USSR. The ordinary Kazakhs who suffered from socio-political and cultural pressures did not feel comfortable in China or in the USSR. Particularly in the first half of the twentieth century the traditional culture and spiritual culture of Kazakhs in Russia and China came to the end with the systematic destruction of the system. It was a consequence of one of the two states that one of the two nations had seen a great deal of suffering and suffering.

The Kazakhs who have been rebelling against the siege of Russia and the USSR by various social and political events have been increasing the number of Chinese Kazakhs. In 1943, the number of Kazakhs in the China region reached 930,000, but by 1954 the number of the Chinese census was reduced to 421,000, or 45%. It was shown in the work of an English researcher Godfrey Lys "Kazak Exodus" which was published in 1956, he wrote about the tragedy of the Kazakh people in Himalayas and the Tibetan, and it was translated into Kazakh in 2018. According to the British researcher, only one-quarter of the 20,000 Kazakh families,

who went to East Turkestan in 1948, landed in Turkey and found survivors interviewed by live eyewitnesses [11].

And a group of Kazakhs, especially those who arrived in China during the 1916 uprising and collectivization, re-emigrated to Kazakhstan since 1944. If before the 1950s smaller groups of Chinese Kazakhs had come to Kazakhstan, the toughening of Mao's policy toward national minorities forced them to mobilize, ie, Chineseization, the return of Chinese immigrants increased the sense of Chinese Kazakhs' relocation to Kazakhstan. Moreover, the life of the Kazakhstani side was considerably improved over the 1950s than in China. At this very moment, the beginning of the raising campaign in Kazakhstan has created a favorable environment for migrants from the People's Republic of China. The Moscow Center provided a huge amount of funding and provided a set of social benefits for the settlers. Moreover, the policy of Stalinism has slowed down, and social and economic life has become more attractive for the Chinese Kazakhs.

2 million people from the European part of the USSR were brought to Kazakhstan in 1954-1962. That is why the Kazakh people have become minorities in their own country. According to the 1959 census, the number of local people living in the country was 2 million 787 thousand, i.e. only 29% of the population. Only in the first stage of the raising campaign (1954-1956), according to the study of ethno-demographics 650 thousand people were resettled [2,144]. As a result of mass resettlement of the former USSR mainly from the Slavic republics, researcher A.M. Zharkenova concludes that North Kazakhstan has formed a large-scale socio-cultural and ethnocentral zone belt. However, the migration process was stronger amongst the migrants. The Republic suffered from financial losses due to those who went to the new regions. In that regard, the leadership of the Republic at that time believed that Chinese Kazakhs, who are eager to move to Kazakhstan, should be involved in one major socio-economic action. Nevertheless, the Central Authorities did not fully support the wishes of the republic, but also created opportunities for them. The Council of Ministers of the USSR in 1954 On April 16, in accordance with a special secret decree No 751-329, in June and August, the Council of the People's Republic of China adopted a resolution on the transfer of Soviet citizens to the development of virgin lands and in 1955 On September 17, № 1701 adopted the resolution on "Repatriation of Soviet citizens and their employment in the USSR" [3]. In this

regard, residents of Kazakhstan came from the Western Republic of the USSR, but also from the People's Republic of China. These measures were particularly important for the populations in North Kazakhstan, where the proportion of the local population fell sharply. In 1955, by the decision of the USSR Council of Ministers 7465 families moved to the Kazakhstani state farms from the People's Republic of China, totally 39,467 people, including 13,000 people were disabled. [5]. They were mainly Kazakh and Uyghur people. At that time, 505 Uyghurs were resettled in our country. [6]. Almost all Uyghurs have been settled in Almaty, Zhambyl, Taldykorgan, and often have been asked to move to Zharkent, Uyghur. At the same time, Kazakhs from China were living in northern regions.

Acceptance of "Soviet citizens" from China was carried out in a special order. From Horgos station to Saryozek, and subsequently through three reception points at the Ile, Ayagoz and Otpor stations. Each reception center was headed by representatives of the Union and Ministry of Agriculture, Public Works and Transport and Transportation Ministries. Accountants and technical staff from each regional center and district were allocated as assistants. The reception was conducted according to a special plan and schedule. All trade points were opened and medical and cultural services were provided. According to the above decree, assistance was provided to "Soviet immigrant citizens": 3,000 soms per family, and 600 soms for family members. Each family has the right to receive a loan from the state bank up to 15,000 for individual housing and 3,000 for purchase of livestock. However, these measures have not been implemented at their local level. For example, it was found out that from the 39 families of "10 years of Kazakhstan" village of Pavlodar region, two families were placed in unfinished housing and that the state farm employees did not give them money. The overwhelming majority of Chinese Kazakhs were engaged in animal husbandry in China while maintaining a nomadic lifestyle. During this period, the traditional cattle breeding, lifestyle, and language in the North of Kazakhstan were in decline. The local Kazakh society was on the verge of a huge social deformation.

Kazakhs from China were particularly upset when they witnessed the dominant position of the Russian language and culture in the North. Because they came to be busy with the animal husbandry they did. The main language of communication in the northern region was the Russian language, and it has

created communicative difficulties for the Kazakh migrants.

Chinese Kazakhs were traditional part of the Kazakh community, which preserved their nomadic life and customs. The most important thing is that the opportunities for livestock farming are limited in the areas where the grain is extracted first. The migratory Kazakhs from China were in need of state support because they could not get their property out of the border.

Despite the fact that they have the privileges and benefits of government grants, many of them have been denied due to their timely failure. Local bureaucratic cases have often been complicated by the situation. For example, Consumer Co-operation could not provide the residents with the necessary household items. The store has been in sale from soap, tea, confectionery, and kerosene lamps. These things have caused a variety of household problems.

It should be noted that the settlers who came from China in the 1950s were citizens of the USSR. Therefore, the majority of them should be understood as citizens of the former Kazakhstan. They were mainly those who left the 20th century under the siege of Russia and the Soviet Socialist Republic and their descendants. Although many of them have lived up to now on the Chinese territory, they have not joined a full-fledged Chinese population yet. Representatives of the USSR in China, who used this situation, issued a consignment note or passport issued by other persons in China on the territory of China.

Kazakhs who kept the nomadic lifestyle had a bad documenting process, and the weakening of the authorities in the remote region during the tragic events in China was only possible after 1949. Nevertheless, it is impossible to document all Kazakhs who intend to move to the USSR. Moreover, when the border with the USSR was open in the USSR, many ethnic Kazakhs did not clearly define their status. Some of them went through a Chinese passport. Difficulties arose because of the fact that the local militia authorities had not been able to work with them for some time, even though they had come to the new place. Delays in these documents prevented them from borrowing money from the state to buy a livestock [7]. However, it is only a fact that these delays are incompatible with the current bureaucracy. Chinese Kazakhs (local Kazakhs or Russians called them "Chinese") went through the documentation and provided all necessary assistance within two months. They have come into contact with local Kazakhs for the next decade.

The ethnic Kazakh families who moved from the People's Republic of China in 1955 (numbers, dynamics)

Regions	Family Plans for Soviet citizens	In fact, immigrant families	Including		
			All people	worable	School ages children
Akmola	500	305	1288	446	207
Kokshetau	1000	918	3577	1377	672
Kostanai	1300	1100	4480	2064	858
Pavlodar	1200	1204	5300	1926	786
Northern Kazakhstan	-	-	-	-	-

Migrants, in Kyzylty district of Kokshetau region, from the People's Republic of China were not asked where they would like to settle. Although there were a lot of Kazakhs in this area, they were well-versed in the Kazakhs and livestock farmers who have seen the cultural and socio-cultural background of China, and land farming was not understandable for them.

Many of them have been settled in Almaty and Taldykorgan regions, and despite the fact that they have been provided with housing and livestock, they have moved to a place where their relatives have just landed. [8] The problem is not only the relatives, but also the main reason, because of the small number of cattle in China, which had a lot of livestock keeping the former way of life. The management did not consider any kind of livestock as a livestock. He witnessed the extreme poverty in the region, and they could not see their future in this region. They also took all financial aid and immediately went to other regions. They had to intervene in the law enforcement agencies to prosecute and return. However, such events could not have been compared to those coming from the USSR in the West.

That is why the Chinese did not turn around. The mountainous regions of the Almaty region and the Taldykorgan region were favorable for livestock breeding. There were opportunities for study and education in the Kazakh language. The historic part of Kazakhstan saw psychological, emotional disturbances of the Kazakhs who emigrated from the vast expanse of China, when they saw a lot of European peoples who sank into Saryarka.

The Kazakh leadership tried to move absolute majority number of ethnic Kazakhs, who settled in Kazakhstan to Northern regions. It is noteworthy that in the 1950s, the number of Kazakh families residing in Almaty and Taldykorgan regions did not exceed 200-400 families; as we have seen from the above table,

thousands of families are directed to Northern regions [9].

The Moscow administration was particularly interested in the immigration of immigrants from the Western regions of the USSR. Regarding these facts, Murzakhmetov, the Executive Director of the Kyzylty District Executive Committee, said: "It is not a matter of tactful reception of all those who should not be unnecessary, but we need people who work for us." We should send them to the areas and regions where we are raising [10]. The employee the Kazakh SSR Beysebaev asked the question of non-purposeful use of hundreds of millions of sums of money in the state farms, the problem but it was blocked by the Moscow side.

As, it says in L. Brezhnev's book "Virgin", "The developing virgin in Kazakhstan was not only a big event but also an economically profitable event [4]. However, the apologists of the idea of "developing virgin" so far have not been able to present the history of this difficult period only in a single positive direction, fully informing its humanitarian, ethnocultural, ecological, ordinary spirits and the real life of the people of the country couldn't give the definite sample. One of the main goals of our work is to explore the issues of daily life, relationships of the people, their results, which have radically changed the social-cultural, ethno-demographic structure of this "virgin land".

At the same time, while in a rare way, the policy of "Russification" of the North-Saryarka Region of Kazakhstan is still in need of a profound study, even though the arrival of ethnic Kazakh migrants from the People's Republic of China to the deformation of the former Kazakh land is one of the themes. Unlike the "one who works the virgin land" settlers from the western districts of the USSR, the majority of immigrants from China are notable for the fact that some of them are migrating to areas where Kazakhstan is migrating, but almost



all of them are characterized by the fact that they are citizens of Kazakhstan and have not returned to the People's Republic of China. In the period of 1954-1965 2594000 repatriates came from China to Kazakhstan, the first wave of which was marked by the development of the virgin in the northern regions of Kazakhstan. [12]. The fact that the most of the repatriations are partly funded in Kazakhstan proves that this event was successful. We see that adaptation of Kazakhs from China is generally positive.

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