

HISTORY OF POLE DIASPORA (XIX-XXI)

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Abstract: *This scientific research reports about destiny and history of Polish Diaspora in Kazakhstan. For example, it considers the start of Polish locating during the Russian Empire in the XIX century in the territory of Kazakhstan, the participation of the Polish nationality in the life of Kazakh people, the deportation of the Poles to Kazakhstan in 1936 in the period of the Soviet Union in the XX century, their location in the regions, difficulties in the history of the homeland, and the involvement in the development of the Republic Industry and virgin lands campaign. Moreover, the data are provided on the restoration of the Poles' rights in 1956 and their migrations to Poland were provided. In addition, the paper informs about the life of Polish Diaspora in Kazakhstan in the XXI century, their contributions for the development of the republic and the foundation and functioning of the "Kazakhstan Poles Union", created in 1992, their political stability and interethnic accord with the people of Kazakhstan, population, location and activities of Polish originated people.*

Keywords: Republic of Kazakhstan, Poland, emigration, repression, rehabilitation.

Representatives of the Polish nationality came to Kazakhstan on several waves of migration in the XIX-XX centuries. The first wave was realized during the reign of the Russian Empire. The second wave was deported to Kazakhstan during the World War II and during the Soviet era when the Poles were emigrated from Ukraine. During the Soviet Union, representatives of different nationalities persecuted in Kazakhstan as a result of various campaigns and formed a multinational population. The migration movement was primarily related to the policy of the Russian Empire, followed by the

Soviet government. There were many ethnic groups and social groups among the rising nations. Almost all of them were harassed by the totalitarian regime and their legal conditions were damaged.

The people that had to move have been taken into control since the time their preparation to relocate started. Their living conditions were set up in strict accordance with the Government's instructions and were subjected to strict control. The people who were against the places of residence or leaving the place without permission were strictly punished. They live in peace with representatives of other nationalities as one of the 140 ethnic groups in the country. The Poles are helping many citizens who have improved ties between Kazakhstan and Poland and who want to return to their historic homeland. For example, Poles are living in as citizens of the Republic of Kazakhstan currently. They live in peace with representatives of other nationalities as one of the 140 ethnic groups in the country. The Poles are helping many citizens who have improved ties between Kazakhstan and Poland and who want to return to their historic homeland. For example, “the Union of Kazakhstan Poles” created in 1992, and the Ethnocultural Center “Copernicus”, established in 1996, are working hard. “Sunday schools” are working in the ethnocultural centers “Copernic” to teach Polish language and traditions to young Polish children. Poles in Kazakhstan in 1897 were population 1254, in 1989 – 5.9956 and in 2019 – 30.456 people.

Materials and methods

In order to write a scientific article: The archive of the President of the Republic of Kazakhstan,¹ the Central State Archive of the Republic of Kazakhstan,² the State Archives of the North Kazakhstan region³ were used. Moreover, the analysis of foreign and domestic research works was carried out and references to them were made. Theoretical, objective, historical comparative analysis and historical sequence methods were used mainly on the theory and methodology of scientific research. Each topic has had its own research methodology. It is clear, that the history of the Polish Diaspora living in Kazakhstan, which is a subject of research, is related to the history of international class states. It is crucial to write historic insights into the relationships and the future of the nations living in the world.

In consideration the topic of theoretical and methodological view is of particular relevance to scientific literature and historical archive data on the history of the German Diaspora. For example, a historical and demographic study of the fate and history of the Polish Diaspora in the Republic of

¹ AP RK. Fund-708, Series-31, File-1597, p.15.

² Central State Archive of the Republic of Kazakhstan. Fund-1146, Series-1, File-243, p. 1.

³ State Archive of the North Kazakhstan region. Fund-669, Series-1, File-355, pp. 1-6.

Kazakhstan as a subject of special research is required. One of the branches of historical science is studying the theory and methodology in the history and demography direction. Western scientists use names such as “population research”, “historical demography” and “history of the population”. This research focuses on the principal objectives: the problems that are expected to be resolved in this area and the method used to study it.⁴ Therefore, in order to consider the history of the Polish Diaspora in Kazakhstan in the field of historical demography, it is necessary to rely on scientific research, archive data and statistical data.

Russian scientists P.I. Kosov and A.B. Berendeyeva divided into several categories of migration in her work called “Fundamentals of Demography”. In particular, they wrote that international migration, which resides in one state, is the return of the Diaspora to its historical homeland and its migration to “resettlement” or “emigration”.⁵ The Russian scientist S.A. Mulina, who conducted research on Polish Diaspora in the monograph “The Migration of Poles: Adaptation of Protestants from Poland in 1863 to the Siberian Siberian” wrote that the Polish immigrants who were deported to Siberia and their adaptation to the population, received their historical fate with archival documents and took the Polish Diaspora into a special study.⁶

The Uzbek scientist T.I. Doroshenko's research on the history of the Polish Diaspora, called “Polish Diaspora in the Turkestan Territory (XIX-XX century)” was followed by a series of studies by officers, family members, teachers, doctors, lawyers, handicraftsmen and others gradually deporting the Turkestan region during the Russian Empire moved to the Polish Diaspora. Poles in 1897 census contained 2206 people in Tashkent. They also served in the administration of Turkestan General-Governor. The number of Polish Diasporas has reached 10,000 in the early 20th century.⁷ In other words, the author points out that the Polish Diaspora in Uzbekistan has been a subject of special research.

Polish researcher M. Gavenski wrote in his research article, “Polish in Ethnic Structure of Kazakhstan” that “There is every reason to assume that the current socio-political situation in Kazakhstan is higher than that of Poland with the Polish people, much earlier than Poles and other ethnic groups. However, this tendency depends on many international and local factors. Thus,

⁴ V.N. Sidartsov, *Methodological Problems of History*, TetraSystems, Minsk, 2006, p. 243.

⁵ P.I. Kosov, A.B. Brendeeva, *Fundamentals of Demography*, INFRA-M, Moscow, 2010, p. 28.

⁶ C.A. Mulina, *Migration against the Will: Adaptation of the Exiled Participants of the Polish in 1863 in Western Siberia*, Aletheia, St. Petersburg, 2012, p. 153.

⁷ T.I. Doroshenko, “The Contribution of Prominent Representatives of the Polish Diaspora Turkestan Region (XIX-XX centuries)”, in *Issues of Identification in the History of Kazakhstan: Malik-Aidar Khantemirovich Asylbekov. Materials of International Scientific-Practical Conference*, Almaty, 2019, p. 158.

decisions on the choice of citizenship of our compatriots are of a private nature” (Gavenski, 1998: 55).⁸ So, we can see that Kazakhstani Poles cannot adapt to Poland immediately and that these processes take place as a Diaspora.

Results and discussion

If you look at the history of the Polish diaspora in Kazakhstan, it can be divided into three stages. The first is the period of the Russia Empire. The second is the period of the Soviet Union. The third is the Polish Diaspora living in the independent Kazakhstan. The relocation of Poles to Kazakhstan during the reign of the Russian Empire is one of the important periods. Poles are ethnic groups in Kazakhstan. For the first time in the territory of Kazakhstan they arrived in the XIX century. In the nineteenth century, the Russian Empire, which had settled near the border with Kazakhstan, emigrated from the political deported Poles. At first, the number of Poles was small. After the Polish national-liberation uprising of 1830-1831, the relocation of persecuted people began to increase. According to Bronislaw Zaleski, who had been persecuted in the 1840s, there were more than 2.000 Poles exposed to repression in the Orenburg fortress.

Many repressed Poles came without a family. Most of them were persecuted in Siberia. Relocated people would return to their families later, thinking that they were temporary, and hoping for the future. But the royal administration moved them far away to settlements in Siberia. Some of them escaped and came to the land of Kazakhstan. For example, the location of the Poles in the province of Tobol in 1867 is as follows: in Omsk – 1247, in Tobolsk – 430, in Tomsk – 540, in Ishimsk – 494, in Turin – 7, in Yalutorovsk – 10, in Kurgan – 10. In 1865 in Tobol Province there were 5 thousand Polish. 38 people were in police custody in Semipalatinsk, East Kazakhstan, bordering with Siberia. Besides, in the military fortress of Sergiopol in Ayagoz, Semipalatinsk region, 43 people were from Polish.

Among the Polish immigrants, Adolf Yanushkeevich, who participated in the national liberation uprising of 1830-1831, was also present. He is a well-known figure in the history of Kazakhstan. In 1832, A. Yanushkeevich lived in the Zhilyakovsk suburb of Tobolsk. In 1835-1841 he was granted residence permit. At the time, he traveled from northern Kazakhstan to Zhetysu. Then he saw the mountains of the Kazakh steppes, rivers and lakes, and the amazing nature and the Kazakh people living there. He met with his people, saw their customs, traditions, animals and living yurts. Later A. Yanushkeevich's book “Diaries and Letters” (Travels on the Kazakh steppes) was published in 1861 in the Polish language in Paris. Even on the road to Ayagoz, he saw the father

⁸ M. Gavenski, ”Poles in Kazakhstan. Past, Present and Future”, in *Bulletin of Omsk State University*, 1998, no. 2, p. 55.

of Abai Kunanbayev Kunanbay Uskenbayev, who was astonished by his oratorium, and wrote “the cenosons of the Kazakh steppe”.⁹ The second phase of Polish immigration to Kazakhstan was the Polish rebellion of 1860-1863, when the royal government of the Russian Empire deported them to the Kazakh region. The local government had forcefully deported them to the Cossacks of Urals and Siberian Cossacks.

In the middle of the XIX century 223 Polish have settled in North and East Kazakhstan. Most of the repressed people lived in Semey and Ust-Kamenogorsk. Many of them started coming in 1830-1864 after the Polish uprising. A significant part of the Poles was nobles. Among them were poets, writers, artists, doctors, engineers, and lawyers. They made a great contribution to the study of the history of the Kazakh people. For example, Adolf Yaanuskeevich actively studied the history of Kazakhstan. The artist Bronislav Zalesky left the work “Life in the Kyrgyz steppes”, Gustav Zelensky wrote a poem called “Kyrgyz” for Kazakhs. Vladimir Nedzvetsky founded the Zhetisu museum. Severiy Gross, who moved to Kazakhstan, traveled to the city of Semipalatinsk from Tobyl. In 1883 he became one of the organizers of the Semey Museum of Local History. His personal library was rich. Political displaced S. Gross in 1884 met with the thinker of the Kazakh people Abai Kunanbayev and traveled to Tengiz during one month. They are acquainted by Russian enlightener by Michaelis. When traveling to Abay's place of birth, Abai Kunanbayev described him Kazakh traditions and customs as informatory.¹⁰

The Russian Empire used the Poles for military-administrative services. Poles lived mainly in urban areas. In the census of 1897 there were 1254 Polish nationalities in Kazakhstan. They lived in North Kazakhstan, Akmola, Semipalatinsk and Syrdarya regions.¹¹ The next wave of Poles in Kazakhstan occurred during the First World War. Under the agreement of 1921, they were allowed to return to their homeland. They included citizens of different categories (refugees, prisoners of war, etc.). However, some of them remained here. By the 1926 census, there were 1807 Polish nationalities in Kazakhstan. Among them 1112 people lived in the city, 695 – in rural areas. The main part of Poles was in the Semipalatinsk region – 706, in Aktobe – 587, in Kostanai – 302 and in the Akmola region as the full citizens of the Soviet Union.¹²

The book “1000 Songs of Kazakh People” by Alexander Zatayevich, published in 1925 with the active support of the Kazakhstan research

⁹ G.S. Sapargaliev, V.A. Dyakov, *Social and Political Activities of the Exiled Poles in Pre-revolutionary Kazakhstan*, Nauka, Almaty, 1971, p. 85.

¹⁰ N. Petelskaya, M. Rezontova, *Poles of East Kazakhstan: Past and Present*, Publisher S.I. Kazakova, Ust-Kamenogorsk, 2009, p. 56.

¹¹ Z.E. Kabuldinov, *The People of Kazakhstan: History and Modernity*, Arman-PV, Astana, 2007, p. 174.

¹² L.D. Digaeva, “From the history of the Poles in Kazakhstan (1936-1956)”, in *Collection of Documents: Archive of the President of the Republic of Kazakhstan*. Almaty, 2000, p. 113.

community, is internationally recognized. The author outlines the unique features of the musical creativity of famous Kazakh people, composers. The great figures of the republican culture were in the leading position in the study of the Kazakh music in the Soviet period. One of them is the well-known folklore artist A.V. Zataevich, who published collections of “1000 songs of the Kazakh people”, “500 songs and kuys of the Kazakh people” (1931). He gave valuable comments on many issues of Kazakh musical culture in the remarks and prefaces of these publications.¹³

In 1936, the Soviet Union's attempt to transport Poles to Kazakhstan, who were living in the border regions of Belarus and Ukraine, was carried out in accordance with the policy of forced deportation of nations. Decisions on the “Movement from Ukraine to Kazakhstan” of 23 January 1936 and Decree No. 776-120, dated April 26, 1936, on the economic support of the Karaganda region of Ukraine” were the initiation of the deportation policy of the state totalitarian system.¹⁴ Therefore, the deportation policy, organized by the Soviet authorities, was accompanied by adoption of the Constitution in the Soviet Union. On February 16, 1936, the Council of People's Commissars of Kazakhstan adopted a resolution “Relocation from Ukraine”. There are 15.000 farmers (45.000 people) in the territory of Ukraine, who have moved to Kazakhstan, and have allocated them to regions and districts as follows: South Kazakhstan region – 5550 households, their farms are Mahtaral district – 1000, Keleske – 1000, Sairam – 1000, Arys – 500, Lenger – 500 households engaged in cotton production. In addition, in Mirzoyan district – 1000, in Kirov – 500, and in Merke – 500 farms have been engaged with beetroot planting.

About 2 thousand farms were sent to the East Kazakhstan region for vaccination. Besides, Karaganda region has allocated about 3,000 farms, including Molotov, Zerendy, Atbasar, Aryk-Balik, Kalinin and Makinka – 500 farms. In addition, 1000 households were deployed in the Aktobe region.¹⁵ During the Polish invasion of 1936, 15.000 Polish and German peasantries were evacuated from Ukraine to Kazakhstan. The main reason for the deportation of these people was the desire to weaken ethnic tensions in the region and to help them in their struggle against the Soviet power, as explained in official documents. As a result of this act of gross violation of the abuses and deportation norms, until January 1, 1938 the number of immigrants to the North Kazakhstan region was 59557, 26834 of them were Pole.¹⁶ According to this information, the Soviet leaders persecute the Poles and Germans with

¹³ K.M. Baipakov, M.K. Kozybaev, B.E. Kumekov, *History of Kazakhstan in Five Volumes. Vol. 4*, Atamura, Almaty, 2010, p. 34.

¹⁴ L. Tanirbergenkyzy, “Historical Fate of Poles in the Kazakh Land”, in *Zbuldyž*, 1997, no. 2, p. 11.

¹⁵ Archives of the President of the Republic of Kazakhstan. Fund-141, Series-1, File-10603, p. 179.

¹⁶ O. Salakhova, *From the History of the Polish Diaspora*, North Kazakhstan, Petropavlovsk, 1998.

various allegations. That is, these nations are observed as unreliable by the Soviet authorities.

In the 1939-1940 Polish territory occupied by the fascist territory. At that time the Poles fled to Ukraine and Belarus. They were migrated to Kazakhstan in the 1940s as refugees. In 1939-1940, due to the Hitler's armies trained and occupied Poland, the Council of National Commissioners of the USSR issued a resolution on October 18, 1940, on moving from Western Ukraine – 6478, and from Western Belarus – 203 Polish families. They were placed in Aktobe, Akmola, Kostanay, Pavlodar, North Kazakhstan and Semipalatinsk regions of Kazakhstan. They were allowed to return to their historical homeland after the end of the war. Most Poles decided that they should return to Poland. The rest of the population stayed as the Polish Diaspora in Kazakhstan.¹⁷

During the Second World War on December 6, 1941, the “Polish Division” was moved to the territory of Kazakhstan. On the instructions of the military leadership, the following instructions were given to allocate 11500 persons to the Polish division: 100 staff members, 900 staffs for officers, divisional school, and 400 officers for flourishing officers, tents and inhabited places for the remaining divisions.¹⁸ In Kazakhstan, the PCIA punishments related to the Poles have continued in Kazakhstan. The special meetings of the Troika of the PCIA were held in order to consider their matters. Thus, a new history of Poles has begun. In the Soviet Union, names such as “enemy of the people”, “homeland”, “refugees”, “repressed families” and “former Polish citizens” emerged.

The state machine punishments have stopped only after Stalin's self-denying. In 1956 the Polish special control was abolished. Within 3 days chairmen of the regional executive committees, deputy heads of the PCIA, field commissions were formed within the CSS Directorate and guidelines for the direction of Polish origin were developed. The trains were sent to their former places of residence to provide special settlers, provide guidebooks for the support of special migrants and provide them with roadside services.¹⁹

They once saw cruel conditions such as the cold of winter and the insulting sight of hunger. Their generation, their descendants, befell fate. It was also difficult for the representatives of other nationalities deported to Kazakhstan to return to their historical homeland in the Soviet Union. Those who carried out such events were the heads of the Central Committee of the Soviet Union. That is why the fate and history of the migrated people were connected with the land of Kazakhstan. They have experienced cruel conditions, such as the cold of winter and the abusive sight of the hunger.

¹⁷ G. Anes, *People Deported to Kazakhstan: Time and Fate*, Arys, Almaty, 1998, p. 68.

¹⁸ Central State Archive of the Republic of Kazakhstan. Fund-1146, Series-1, File-243, p. 1.

¹⁹ M.Ch. Kalybekova, *Deportation of Poles to Kazakhstan*, 2010, Available at: http://rusnauka.com/2_ANR_2010/Istoria/2_56397.doc.htm

Their generation, their descendants, suffered a great deal of fate.

Even at the time of the “Khrushchev Scenario”, the leaders of the Soviet Union positioned as well as the two-sided national policy of the totalitarian system. For example, if a number of people were permitted to return to their historical homeland, they would not allow the rest of the nations. This situation was a grave mistake that the totalitarian system used to implement the national policy. However, the ambitious spirit of the representatives of other nationalities, who came to the Kazakh land and lived in their second home, prevented them from falling. They were distinguished by their hard work. In the development of the country's industry, they worked in all spheres. Thus, the people of the Soviet system were subjected to changes in the national composition of the demographic situation in Kazakhstan. At the same time, the demographic development process had its own place.

The Government's permission to return in the migration process On 7 January 1960, the Supreme Council of the Soviet Union ordered the removal of “special immigrants” from the immigrants from Ukraine, Estonia, Latvia, and Lithuania. Only after these changes were the restrictions were removed, the rights were altered and controlled by the Ministry of Internal Affairs.²⁰ The document of special importance in the fate of the Polish Diaspora was adopted on August 13, 1990. It has been solved thanks to the President of the Soviet Union Decree “The 20th century 20-50s. Restoration of the Rights of Victims of Political Repression”.²¹ Some of those who wrote their memoirs among deported Poles in Kazakhstan were included in scientific collections. For example, Franz Iosifovich Tsitsvero in an interview with Kokshetau residents in the northern region of Kazakhstan in 1998: “I was born in Ukraine in 1927. My parents were ordinary people. In 1930 my father built a 2-bedroom house with his hard work. In 1935 a tragedy started in our family. First of all, my dad was arrested. Two months later, they came to move my mother. Then my mother and three children were separated from me, leaving me and my sister separated. A close relative took me. Another relative took my sister. And nobody told me where they had taken my mother with three children. Then the destiny was unknown. In 1955 my relative wrote letters to them. After finding them, he contacted me. I went to the "Medvezha Gora" station in the Siberian region of Russia and in 20 years I found my mother and brothers. But my mother died three months later.

When I was young I stayed at my brother's, and on September 26, 1936, I arrived in the Aryk-Balyk district of Kazakhstan among the deported Poles. We were welcomed by the Russian family. We had a big family; we ate one piece of bread and ate it. The Special Command was controlling us. It was not allowed to go anywhere without permission. The land of Kazakhstan has been

²⁰ AP RK. Fund-708, Series-31, File-1597, p.15.

²¹ V.Yu. Korneva, *Regional Polish Cultural Center*, North Kazakhstan, Petropalovsk, 2010, p. 77.

my second home for a long time. For 40 years, I was busy cultivating my crops. Now I live in Kokshetau”. Anastasia Mizer (Skobovich) from Petropavlovsk, North Kazakhstan Province, a representative of the Polish nation, who saw the deportation of the Poles in Kazakhstan in her memoirs told: “I was born on January 25, 1909 in the Khmelnytsky region. In 1930 our father was arrested. In the night of 1936, 40 families were invited to come with their passports and made them move. We were waiting for a train for 6 hours at the Oyutovtsi railway station in Ukraine. Then they put us in the carriages. We did not stop for 11 hours and arrived at Taiynsha station in North Kazakhstan region. There we were placed in a temporary guard. We lived there for 1 week, and 2-3 families lived in a straw house. It was very cold. We lived in Kazakhstan as fate would have it. We worked”. He remembered.²²

Poles in the 1989 census were 42,000, and in 1999, there were 47,000. Later, the number of Poles living in Kazakhstan was 32,000. Their location in the republic was as follows: Akmola region – 10 thousand, Aktobe region – 354, Almaty region – 1.9 thousand, Atyrau region – 52, West Kazakhstan region – 190, Zhambyl region – 130, Karaganda region – 4.9 thousand, Kyzylorda region – 45, Mangistau region – 90, South Kazakhstan region – 955, North Kazakhstan region – 17 thousand, East Kazakhstan region – 3.5 thousand, Almaty – 1.1 thousand people.²³ Ethno cultural centers of representatives of different ethnoses were opened in the 1990s, when the Republic of Kazakhstan gained its independence. The first Poles association was formed in 1989 in Kokshetau city (Kokshetau) on the initiative of Anatoly Dyachinsky. Such groups were created in Karaganda (at the initiative of F. Boguslavsky), Almaty (A. Levkovsky) and many others. They were legally registered in 1992 and created the “Kazakhstan Polish Union”.

Among them, on November 29, 1996 in Petropavlovsk, North Kazakhstan region, the Polish Cultural Center “Copernicus” was established. Among the first founders of this foundations were A.A. Krasevsky, G.C. Budko, A.M. Zainchkovsky, A.I. Zelizetsky, EV Khorolskaya, N.A. Volskaya and N.V. Pekarskaya were. The main work of the ethno cultural center is the cultural-educational activity. They are engaged in the development of Polish language, traditions, development of national creativity and organizing competitions.²⁴ The Polish' Union of Kazakhstan Poles, which is currently living in the independent Kazakhstan, is functioning. It protects the interests of the Polish community in the Polish Diaspora in the Assembly of People of Kazakhstan and government institutions. In the regions of Kazakhstan “Polish national associations” work as the small assemblies of regions. They are

²² F.I. Tsitsvero, A.K. Mizer (Skobovich), “Hard Life. Memories. In G. Anes”, in *People Deported to Kazakhstan: Time and Fate*, Arys, Almaty, 1998, p. 83.

²³ Zh.N. Toybaeva, *People of Kazakhstan. Encyclopedia*, Kazakh encyclopedia, Almaty, 2016, p. 93.

²⁴ State Archive of the North Kazakhstan region. Fund-669, Series-1, File-355, pp. 1-6.

engaged in education and training, cultural activities. Ethnic and cultural associations of Poles are headed by experienced public figures. For example: in Kokshetau - B. Beletsky, in Pavlodar – V. Svintsitsky, in Almaty – A. Pavlovsky, Karaganda – A. Svarichevsky, Kostanay – R. Gitsevich, in Astana – E. Rogovskaya, in Taraz V. Kanevsky, in Ust-Kamenogorsk – N. Novokshonova, in Shymkent – S. Tarnopolskiy, in Taldykorgan – N. Malitskaya were in charge of the office.

Folk ensemble “Stepovka quacti”, created in the Polish diaspora in Kokshetau, was widely known in Kazakhstan and Poland. Many people know that an art figure as T. Balakhovich headed the group. In 2003, the Polish Cultural Center was opened in the East Kazakhstan region as a public association. At present, this center is engaged in cultural and educational activities such as teaching Polish language, teaching traditions to young people. They gather in this center and assemble several times a year on the Polish national holidays “Easter” and “Christmas”.²⁵ At present Poles live in Karaganda, Almaty, Kokshetau and North Kazakhstan regions. Established in 1992, the “Union of Poles of Kazakhstan” includes public associations of 14 regions. Their non-governmental organization has been working on spiritual development and is constantly improving the historic heritage with Poland. Every year, the Poles go to their historical homeland. Among them there are young people who are enrolled in higher education institutions in Poland. There are 16 Polish schools teaching Polish language in Kazakhstan. Volunteers from Poland are teaching here. In addition, there are 22 Polish Sunday schools. Polish language courses are funded by the Republic of Kazakhstan. He also trains Polish language teachers at Kokshetau State University.

Conclusion

There are 140 ethnos representatives in the Republic of Kazakhstan. Most of them are immigrants who came during the history and migration processes. The Polish Diaspora, together with various ethnics, lives in the country. They basically came in two stages. The first, during the reign of the Russian Empire during XXI century and the second, during the Soviet Union, deported and settled.

Poles deported to the territory of Kazakhstan were supported by the Kazakh people in difficult times. Most of them built homes when they were not home. They also helped them with a shortage of food. Thus, they made it possible for them to survive. Poles in Kazakhstan were involved in development of the state industry, virgin lands, working in farms, collective

²⁵ N.A. Zaitsev, M.L. Mezhinsky, *The Poles of East Kazakhstan: Past and Present*, Ust-Kamenogorsk, 2009, p. 111.

farms and state farms.

After the 1956 Polish restrictions were lifted, they moved to Poland. But most of them stayed in the country. Later in 1991, the Republic of Kazakhstan gained independence after the collapse of the Soviet Union. Most Poles live in Poland. They established the “Kazakhstan Poles Union” in Kazakhstan and engaged in cultural activities. That is, the representatives of the Polish Diaspora have been thinking about the future of youths in moving to their historical homeland Poland. Nowadays, there is a Polish Diaspora in Kazakhstan. But, as before, there are not 59 thousand people, but 30 thousand people. Migration processes are still ongoing.

The Polish Diaspora in the Republic of Kazakhstan has its own peculiarity. They know Russian. There are also business people, including known businessmen, engineers, technicians, writers and public figures. Moving to historical land of Polish people is a legal phenomenon. After all, with the history of destiny, they have come with several waves of migrations.

The history of the Polish diaspora has not yet been fully explored. Therefore, we propose the following work to be done in the future: firstly, implementation of a research project financed at the state level between Kazakhstan and Poland to study the history of Poles in Kazakhstan; secondly, writing monographs and articles in Kazakh, Russian, Polish and English in connection with the history of the Polish diaspora; thirdly, opening the special centers to help the Polish citizens living in Kazakhstan to return their historical homeland to Poland; fourthly, it is necessary to support “Kazakhstan Poles Union” to support the Polish language learning and culture.