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R.Zh. Bekzhanova\*

K.I. Koblandin<sup>2</sup>Y.F. Sergazin<sup>3</sup>

L. N. Gumilyov Eurasian National University, Nur-Sultan, Kazakhstan

\*Corresponding author: raia\_kz@mail.ru

## The role and significance of the diaspora community in politics, economy, and culture

**Abstract.** *The authors explore the influence of the diaspora community on politics, economy, and culture. The article presents a detailed analysis of the origin of the term «diaspora» and the reasons for the resettlement and migration of peoples from the territory of their native state. The authors give specific historical examples. Diasporas influence national and foreign policy as well as economic processes at the national, regional, and global levels through their influence on state institutions. It is necessary to consider that diasporas have great intellectual potential. In addition, it is possible to benefit both the receiving party and the country of origin. A diaspora is a small group in relation to the indigenous people of a particular nation. It tries to unite and provide an ethnic group with help and support. Today, against the background of globalization processes, the economic crisis, and the pandemic, experts note the increasing role of diasporas and their impact on politics, the economy, the migration situation, and culture. At the same time, the researchers also note the category of «irredenta», the so-called «divided» national groups living in the administrative territories of neighboring states. For example, the Kazakh «irridents» who have been living on their territory and now they live in such neighboring countries as China, Uzbekistan, Kyrgyzstan, the border regions of Russia-Astrakhan, Samara, Saratov, Orenburg, Omsk, etc.*

**Keywords:** *diaspora, ethnic group, migration, politics, economy, culture, mutual assistance, intellectual potential, pandemic, discrimination.*

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### Introduction

In different states, ethnic and national groups are considered diasporas. If we analyze the historical aspects, we will see different reasons

for the movement of people: wars, raids of stronger neighbors, hunger, poverty, persecution, discrimination, unemployment, environmental and epidemiological problems, etc., in short, people did not always leave their native lands for

positive reasons. Today we can draw an example of the Syrian people, who are forced to leave their homes and homeland. Another historical example is the endless flow of migrants from the Maghreb and Africa to Europe, which, unfortunately, is not controlled today. All of the above is a consequence of the emergence of diasporas.

The purpose of the study in the framework of the scientific article is to consider the evolution of the emergence of diasporas in the world and to identify their influence on politics, economy, and culture.

In connection with this goal, the authors defined such objectives of the study as

1. Identification of the causes of the emergence of the diaspora community in the world.
2. Analysis of the influence of diasporas on the internal and external processes of state development.
3. Studying the major diasporas in the world and the history of their origin.
4. Analysis and generalization of the obtained data.

### Background of the issue

The term «diaspora» is derived from the Greek «dispersion», which means a part of a particular people or ethnic group. [1]

In ancient Greece, the diaspora was a community of citizens of ancient Greek city-states who migrated to occupied territories in order to colonize and assimilate the latter. Such methods of expanding living space were inherent in some ancient Semitic peoples (Phoenicians, Jews), the Greeks, the Romans, and the Sumerians. All of them had initially small states in terms of area colonized vast areas of the Ancient World.

A little later, the word «diaspora» began to be used exclusively to refer to the Jews of the dispersion, expelled from Judea by the Babylonians in 586 BC and by the Romans in 135 under Emperor Andrian - from Jerusalem.

The principle of diasporic existence manifested itself in two directions at once. One of the first diasporas, as mentioned earlier, was the scattering of Jews after the destruction of the Second Temple of Jerusalem by the Romans

in 73 A.D. Expelled from Palestine, Jews settled in the Mediterranean and some were pushed into the expanses of Eurasia towards the Volga region and Central Asia. In the future, the Jewish people retreated from the diasporic principle of existence, creating compact closed settlements in which the historically long-known principle of the life of ethnic minorities in an alien ethnic-confessional environment was realized. However, Jews periodically returned to the diaspora model, which is optimal for mobilizing the mental and mental resources of the community and provides the best survival parameters in the rivalry of civilizational types [2].

Another example of a diaspora that emerged around the same time was Hellenism. It realized the principle of spreading a certain type of consciousness. The Greek language and the related conceptual and methodological system of understanding the world have captured the most diverse segments of the population, extremely diverse in the gene pool: from the Sogdians of distant Khorasan to the Egyptians, the Italians, and the Jews. Hellenism has become a diasporic type of consciousness - cosmopolitanism whose spiritual roots are not in the earth (soil) but in the sky.

The Diaspora as a civilizational method that coincided with the time of its emergence with the New Era, became a modernizing form of global nomadism – a new, radically revised type of nomadic civilization that decided to seriously take final revenge on the agricultural sedentary lifestyle which had previously triumphed over nomads on the scale of world history.

The irreconcilability of settlement and nomadism is based on the fundamentally different status of a person in these two lifestyles, in relation to the agricultural settled culture, a person is fixed on the ground, moving in time. For him, there is history, there are changes. Attachment to a fixed place in space makes him a hostage of the «fourth dimension of space» - fast-flowing time [3].

The nomad, being a human «tumbleweed», moves freely in space, but on the contrary, is fixed in time. It doesn't move for it.

I would like to cite as an example such a historical phenomenon as the uprising of slaves

under the leadership of Spartacus. In this case, the first example of political internationalism took place – the emergence of a single «army» with a common political and ideological task on the basis of ethnic heterogeneous elements – fellow countrymen uniting oppressed immigrants from different parts of the world conquered by the Romans [4]. It is in this act of political internationalism that the army of multilingual slaves becomes a diaspora - a community of people forcibly deprived of soil and genealogy but who have found brotherhood in the purely spiritual dimension of social and ideological solidarity.

Until 1945 the phenomenon of the diaspora was in fact completely exhausted by the example of Jewish history. However, around the same time, associated with the global military catastrophe and the collapse of Europe, a kind of revolution in the alignment of trends is taking place. The traditional Jewish diaspora, under the influence of Zionism, takes the path of «Aliyah» - «return to the Promised Land», while peoples and groups of peoples who were previously considered extremely fixed in an archaic sedentary lifestyle - North Africans, Indians, Turks - break away from their «places of fixation» and turn into a New Diaspora.

The modern diaspora is not a virtual category, but a truly highly mobile special human space in which the ideas of brotherhood, solidarity, and political self-organization mature organically from the very parameters of diasporic existence [5, p.6].

Therefore, the diaspora as a new subject of the opposition is a successful formula.

In the modern sense, the term «diaspora» has been used since the end of the XX century, ceasing to be associated exclusively with the Jewish ethnic group. It characterizes a stable set of people of a single ethnic or national origin living outside their historical homeland and having social institutions to maintain and develop their community [6].

Diasporas everywhere, including in Russia, often have relatively stable independence in relation to various means of authoritarian ideological influence. Firstly, the internal structure

(segment) of the diaspora is a compact community of believers, usually consisting of representatives of different ethnic groups. Secondly, the mentality of the diaspora tends towards comprehensive autonomy, which presupposes self-government in both domestic and legal issues, as well as in political and spiritual problems [7, p. 49].

In English dictionaries, the word «diaspora» is written with a capital letter and does not allow the plural form. There is no generally accepted strict definition of the concept of «diaspora», they offer sets of characteristic features typical of diasporas:

- dispersion in relation to its original homeland, alternatively - expansion to the borders of the homeland with certain goals or to meet more far-reaching plans;
- collective memory and mythologization of the lost homeland;
- honoring the heritage of the fathers;
- return movement;
- strong group ethnic identity, continuing troubled relations with host societies;
- a sense of solidarity with fellow human beings in other countries;
- opportunities for outstanding success in life in tolerant host countries.

And as we found out above, for one reason or another, he does not live on the territory of his state. Since the diaspora is small in relation to the indigenous people of a particular nation, it tries to unite, to provide each other with this or that help. And today, against the background of globalization processes, the economic crisis, and the pandemic, experts note the increasing role of diasporas and their impact on politics, the economy, the migration situation, and culture. At the same time, the researchers also note the category of «irredenta», the so-called «divided» national groups living in the administrative territories of neighboring states. For example, the Kazakhs «irridents» have always lived on their territory, now located in neighboring countries (China, Uzbekistan, Kyrgyzstan, the border regions of Russia-Astrakhan, Samara, Saratov, Orenburg, Omsk, etc.) [2].

Moreover, we are witnessing how a particular diaspora goes beyond the borders of the State

of arrival and affects international relations. Diasporas are not only an additional labor force that brings financial and material values but also make a huge contribution to the intellectual, political, social, and cultural potential. They are the link between the native state and the resident. The states that originally belonged to the ethnic group do not ignore their people and maintain communication in every possible way, in this regard, the feedback systems of Israel and Armenia are well developed, where the corresponding state and non-governmental structures are responsible for communication with the diasporas.

### Research methods

The authors analyzed a wide range of sources and literature in English and Russian. There was conducted a comparative analysis of historical documents on the history of the diaspora community.

### Discussion

The Chinese diaspora is the largest diaspora in the world according to various estimates up to 50 million people, the Indian diaspora comprises more than 25 million, the Russian diaspora is more than 25 million, and the Polish Diaspora is more than 21 million, the Ukrainian Diaspora comprises more than 12 million. The Armenian Diaspora is about 8 million, the Jewish Diaspora is about 8 million, the Greek Diaspora is more than 7 million people, and so on [8].

To study this area, there is a need to identify the causes of the emergence of specific diasporas in the world. Take, for example, the Armenian diaspora.

For thousands of years, the Armenian ethnic group has been a unique bridge between East and West. Due to the loss of statehood and numerous foreign invasions, Armenian colonies have been formed in neighboring countries and other regions since the Middle Ages. Hundreds of thousands of those who were saved from the Armenian Genocide found their refuge in different parts of the world, creating, as it is

commonly called today, a «classical diaspora». The geography of the latter later expanded as a result of the collapse of the USSR, as well as the subsequent economic and regional crisis.

Today, about 7 million Armenians live in more than 100 countries of the world, where dozens of pan-Armenian and spiritual centers, hundreds of public and patriotic organizations, about a thousand one-day and daily schools, and scientific and educational institutions, sports and cultural unions, charitable and socio-political organizations operate.

For the sake of completeness of the study, it is possible to identify the causes of the emergence of specific diasporas in the world. Thus, the modern Armenian diaspora was formed by four historical waves of migration.

The first wave covered the period of antiquity and lasted until the turn of the XX century. The peculiarity of the Armenians as a nation is their colossal adaptation to a new place of residence. They achieved great success in crafts, trade, and education, and often became famous personalities in the arts, military leaders, diplomats, and emperors (in Byzantium).

In that historical period, the Armenian diaspora was an important link between the West and the East of the ancient world, the Middle Ages, and Modern Times. During the Crusades, the Cilician Armenian Kingdom was an important conduit of ancient knowledge about geography, medicine, astronomy, and other sciences to Europe.

In 1915, there was a genocide, then about 1.5 million Armenians died. There was a chaotic settlement around the world this period in history covered the second wave of migration.

The third wave of Armenian migration was associated with the period of World War II before Armenia gained independence in 1991. This wave of migration was less extensive. The Soviet Union undertook the repatriation of Armenians to their homeland from France, Iran, and the Middle East [9, p. 3-5].

In 1991, the fourth wave of mass migration covered Armenia. The main reasons of the fourth wave were the devastating earthquake of 1988, the collapse of the USSR, and the Armenian-Azerbaijani conflict. Armenians from Azerbaijan

returned to their historical homeland. Then they began migrating to Russia and the United States. Further, the economic crisis worsened the situation, as a result of which it increased the migration process. In the 2000s, there was a migration of skilled labor, to the United States and Europe. Today, Armenians live in different numbers in all parts of the world such as Russia, the United States, France, Bulgaria, Cyprus, India, South Africa, and Post-Soviet countries.

Is it fair to ask the question, why are Armenians not returning to their homeland now? The existence of problems with the reintegration of emigrants who have permanently returned to the Republic of Armenia, including, first of all, long-term.

It is noted that after their return, they face interrelated and intersecting problems like housing issues, employment, issues of obtaining medical care, the problem of schooling children due to insufficient knowledge of the Armenian language of them; problems of obtaining/replacing passports, and other necessary documents; difficulties with the exercise of their rights, both from the point of view of insufficient knowledge of them, and due to all kinds of bureaucratic webs and delays, etc., are usually recognized not only by the public (represented by several public organizations), and specialists but also by representatives of state structures, in particular the leadership of the State Migration Service of the Republic of Armenia.

However, the awareness of the existence of the problem and its main manifestations has not yet resulted in concrete steps aimed not only at its comprehensive solution but at least at mitigation. It is sufficient to say that at the present time, none of the state bodies of the Republic of Armenia has direct statutory responsibilities and functions to deal with the issues of promoting the return of emigrants and their reintegration.

As it is noted in the informal concept document, which was developed in 2010 at the initiative of the public organization "Man in Need".<sup>43</sup> The state's non-official approach to this problem focuses on returning emigrants, saving all the rights and opportunities of citizens of the Republic of Armenia, like all other citizens,

who must solve their problems independently, exclusively within these rights and opportunities. In recent years, only some international and public organizations (in some cases with the participation of government agencies) have been implementing separate local programs in Armenia to help reintegrate returned emigrants.

Apparently, this «philosophy,» as well as the relatively small number of returnees, can largely explain the lack of statistical data not only on the progress of reintegration processes but also on the number and composition of those in need of reintegration. Such information is simply not collected by official statistics.

There were unsuccessful attempts to close this gap with the help of special examinations, for several objective and subjective reasons. Thus, there was also obtained an assessment of the totality of permanent returnees in the only special survey of returned migrants conducted in 2008, on the initiative and funding of the OSCE, in addition to the totality of temporarily returned migrants. These returned migrants who were not going to emigrate at least during the coming year estimated 55 thousand people or 24% of those who returned abroad.

### **Emigrants in 2002-2007**

Representatives of this population stayed in Armenia for an average of 31 months after their return.

Unfortunately, this survey only mentioned integration issues briefly, indicating that a large proportion of them are in fact permanent returnees. However, it remains undeniable that among them were also those who returned from short-term trips (less than a year) and, for one reason or another, took a break (postponing new trips), i.e., those who, as a rule, do not need reintegration.

According to the controversial interpretation of the notion of «permanent repatriates», it turns out that during the period 2002-2007 the annual average of their inflow did not exceed 9 thousand people, which comprises about 0.3% of the total population of the Republic of Armenia; about 0.8% of the number of emigrants from Armenia;

finally, slightly less than  $\frac{1}{4}$  of the total annual average number of permanent and long-term emigrants from Armenia during the same years.

The Kazakh population of Kyrgyzstan is both a diaspora and irredentist. Kazakhs of Zhambyl and Almaty regions have been living in the border areas of the Chui and Issyk - Kul valleys of Kyrgyzstan for a long time. In 1932-1933, Kazakhs primarily from Central Kazakhstan migrated to Kyrgyzstan to escape from hunger. During the years of the Soviet Union, many Kazakhs studied, worked, and remained living in Kyrgyzstan. This is one of the bright examples where the reasons for migration and the emergence of a diaspora community may be different.

It is necessary to note the increasing role of diasporas in the politics, economy, and culture of the living state, but also of the native one. Today, diasporas are communities that have the resources to influence both domestic and foreign policy, thereby becoming one of the structural units of world politics, part of one big puzzle of the emerging post-Westphalian world.

It is necessary to consider the opinion of a famous scholar, and expert on diasporas I. Shane, noted the influence of diasporas and stated the example of the United States: «Historically, diasporas in the United States were strongly interconnected with political events and considered themselves representatives of their state abroad» [10, p. 814].

The activities of diasporas are transnational in nature, and influence is exercised through transnational mechanisms. Diasporas are non-State actors in world politics. The activities of transnational actors cover many areas and are developing so rapidly that academic science does not have time to fully capture and interpret it. The importance of transnational actors is their influence on a specific state or public institution. Thereby influencing politics, economy, and culture.

A well-known expert on ethnicity and ethnic communities, M. J. Esman, believes that «When diasporas maintain transnational ties, they thereby reduce the role of the state». The host states can take advantage of the potential of the diasporas and achieve great success in the

political and economic fields because this is a great intellectual potential.

The diaspora can affect the relations of states, aggravating the conflict with the country of origin, which in turn can spoil the image of the world political arena. In fact, when we talk about a multinational state, we have only a positive aspect, although here the host state bears more risks.

In general, the diaspora can take part in the socio-economic, cultural, and political development of their homeland, while some representatives of the diaspora who have dual citizenship can also take part in the electoral processes in their historical homeland. Thus, by engaging in political, cultural, and economic ties, the diaspora contributes to the development of interstate relations.

All of the above are the positive aspects of the Diaspora's residence in the state, but there are also negative aspects. World experience shows that representatives of diasporas who are not highly qualified specialists face employment problems, ignorance of the language of the host country also complicates life, and they can be involved in the activities of transnational criminal (including terrorist) organizations [11].

The influence of the diaspora depends on several factors:

1. The number of migrants of the same origin in the population of the country.
2. The presence of representatives of diasporas in certain sectors of the economy or state, regional, and municipal administration.
3. The level of localization of the diaspora in a certain territory.
4. The degree of unity and solidarity, and the availability of mechanisms for political mobilization.
5. The level of participation of the Diaspora in political processes in the territory of origin and the host country.

## Conclusion

The best practices show that the activities of diasporas do not always lead to the desired results. This is particularly evident in the form of lost opportunities for economic and

social development. Often, the reasons for the ineffective interaction of diasporas with the motherland, without full return, are the natural contradictory features and motives within the scattered and branched national communities around the world, as well as the various diaspora policies of states and interstate relations.

Thus, concluding the study, the authors came to the conclusion that, in general, diaspora communities can influence world politics using a variety of mechanisms. The more intelligent and numerous the diaspora is, the more likely it is to increase its influence not only in the host state but also to go beyond it. In some cases, diasporas are not only the initiators of interactions but also provide their activities. In part, to carry out such tasks, there is a kind of elite within the diasporas, which formulates the interests of all compatriots and develops a strategy for their activities to achieve concrete results. This group within the community operates with a socio-political and humanitarian resource of influence. With a certain size of the community, the presence of political and economic potentials, all the above characterize the diaspora as an important subject influencing the politics, economy, and culture of the country and presents an opportunity to claim the status of an actor in world politics.

Predetermined by the collapse of the USSR (partly also by geopolitical processes in the Middle East), large-scale migration movements of the population of the last twenty years

predetermined significant shifts in the settlement of the Armenian ethnic group. Firstly, due to the outflow of the population from Armenia, the share of Armenians living in their homeland has decreased and the share of those living abroad has increased. To the already existing Armenian diaspora (the "old" diaspora), more than a million migrants from Armenia (the "new" diaspora) have been added. Secondly, there have been significant shifts in the distribution of the diaspora, both across countries and within individual countries. This was caused not only by the emergence of a "new" diaspora but also by inter-and intra-diaspora migration movements.

Thus, the modern Armenian Diaspora essentially consists of fully integrated and in the process of integration parts, while the second, in addition to the "new" diaspora, includes those representatives of the "old" diaspora who, under the onslaught of circumstances, having left their homes, also faced the need to integrate into new host communities (in total, more than 500 thousand people). The studied set consists of two parts: permanent or long-term emigrants aimed at full integration into the host community and "labor migrants", i.e. making temporary short-term (mostly seasonal) labor trips, which, most likely, pose and solve the problem of household adaptation only. The vast majority of both of them are men. More than three-quarters of them lived in Russia, one in ten in European countries, and about 5% in the USA.

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**Р. Ж. Бекжанова, Қ.И. Қобландин, Е.Ф. Сергазин**

*Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Нұр-Сұлтан, Қазақстан*

### **Диаспоралардың саясаттағы, экономикадағы және мәдениеттегі рөлі мен маңызы**

**Аңдатпа.** Авторлар диаспоралардың саясатқа, экономикаға және мәдениетке әсерін зерттейді. Олар «диаспора» терминінің пайда болуына толыққанды талдау жасап, халықтардың өз отандарынан қоныс аударуымен және көшіп-қону себептерін көрсетеді. Нақты тарихи мысалдар келтіреді. Диаспоралар мемлекеттік институттарға ықпал ету арқылы ұлттық, өңірлік және жаһандық деңгейдегі ішкі және сыртқы саяси және экономикалық процестерге ықпал жасай алады. Диаспоралардың үлкен зияткерлік әлеует екенінде ескеру қажет. Нәтижесінде, диаспораның өз мемлекетіне де, қабылдаушы мемлекетке де өз қызметімен пайдасын тигізетінін көруге болады.

Осылайша, диаспора-бұл елдің байырғы тұрғындарымен салыстырғанда шағын этникалық топ. Диаспора өз елінен тыс жерде тұратын этносты біріктіруге және оларға көмек көрсетуге, қолдау көрсетуге ықпал етеді.

Бүгінгі таңда жаһандану, экономикалық дағдарыс және пандемия процестері аясында сарапшылар диаспоралардың өсіп келе жатқан рөлін және олардың саясатқа, экономикаға, көші-қон жағдайына, мәдениетіне әсерін атап өтті. Сонымен қатар, зерттеушілер көрші мемлекеттердің әкімшілік аумақтарында тұратын «бөлінген» ұлттық топтар деп аталатын «ирреденттің» маңызды рөлін атап өтеді және ажыратады. Бұған дейін өз жерінде өмір сүрген, ал қазір Қытай, Өзбекстан, Қырғызстан сияқты көршілес елдерде, Ресейдің Астрахань, Самара, Саратов, Орынбор, Омбы және т. б. шекаралас аймақтарында тұратын қазақ «ирридтері» жарқын мысал бола алады.

**Түйін сөздер:** диаспора, этнос, көші-қон, саясат, экономика, мәдениет, өзара көмек, зияткерлік әлеует, пандемия, кемсітушілік.

**Р.Ж. Бекжанова, К.И. Кобландин, Е.Ф. Сергазин**

*Евразийский национальный университет им. Л.Н. Гумилева, Нур-Султан, Казахстан*

### **Роль и значение диаспор в политике, экономике и культуре**

**Аннотация.** Авторы исследуют вопросы влияния диаспор на политику, экономику и культуру. Дают подробный анализ происхождения термина «диаспора», показывают причины переселения и миграции народов с территории родного государства. Приводят конкретные исторические примеры. Диаспоры могут влиять на внутренние и внешнеполитические и экономические процессы на национальном, региональном и глобальном, уровнях через воздействие на государственные институты. При наличии условий, необходимо учитывать, что диаспоры – это большой интеллектуальный потенциал. И можно извлечь выгоду, как принимающей стороне, так и стране происхождения. Таким образом, диаспора – это небольшая этническая группа по сравнению с коренными жителями той или иной страны. Диаспора способствует объединению и оказанию помощи и поддержки этносу, который проживает вне страны своего происхождения.

Сегодня на фоне процессов глобализации, экономического кризиса и пандемии эксперты отмечают возрастающую роль диаспор и их влияние на политику, экономику, миграционную ситуацию, культуру. В то же время исследователи отмечают и выделяют значимую роль «ирредента», так называемых «разделенные» национальных групп, которые проживают на административных территориях соседних государств. Ярким примером являются казахские «ирриды», ранее проживавшие на своей земле, а ныне живущие в таких соседних странах, как Китай, Узбекистан, Киргизия, приграничные области России – Астрахань, Самара, Саратов, Оренбург, Омск и др.

**Ключевые слова:** диаспора, этнос, миграция, политика, экономика, культура, взаимпомощь, интеллектуальный потенциал, пандемия, дискриминация.



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#### Information about the authors:

*Bekzhanova Raya Zhumanovna* – Ph.D. student of the Department of Regional Studies, Faculty of International Relations, L.N. Gumilyov Eurasian National University, 2 Satpayev str., Nur-Sultan, Kazakhstan.

*Koblandin Kalybek Ibrahimovich* – Doctor of Historical Sciences, Department of Regional Studies, L.N. Gumilyov Eurasian National University, 2 Satpayev str., Nur-Sultan, Kazakhstan.

*Sergazin Erbolat Fattakhovich* – Ph.D., acting Associate Professor of the Department of Political Science, L.N. Gumilyov Eurasian National University, 2 Satpayev str., Nur-Sultan, Kazakhstan.

*Бекжанова Рая Жумановна* – халықаралық қатынастар факультетіндегі аймақтану кафедрасының докторанты, Л.Н.Гумилев атындағы Еуразия ұлттық университеті, Сәтпаев көш. 2, Нұр-Сұлтан, Қазақстан.

*Қобландин Қалыбек Ибрагимұлы* – тарих ғылымдарының докторы, аймақтану кафедрасының оқытушысыб Л.Н.Гумилев атындағы Еуразия ұлттық университеті, Сәтпаев көш. 2, Нұр-Сұлтан, Қазақстан.

*Сергазин Ерболат Фаттахұлы* – Ph.D., саясаттану кафедрасының доцентінің м.а., Л.Н.Гумилев атындағы Еуразия ұлттық университеті, Сәтпаев көш. 2, Нұр-Сұлтан, Қазақстан.