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### **The importance of diasporas and their influence on socio-economic and political processes in the modern world**

***Annotation.** In the present article forming of diasporas, their importance and influence on socio-economic, political processes, and also growing role and importance of diasporas in the modern world, influence of them on national-territorial and state entities is considered.*

***Key words:** diaspora, state, socio-economic processes, migration*

It is impossible not to agree with the fact that in the era of globalization the importance of diasporas and their influence on socio-economic and political processes in the modern world is growing. Over the past decades throughout the world, there have been significant changes that have influenced the culture of peoples living in our country. The process of globalization has led to the erasure of interstate borders and the strengthening of intercultural contacts.

At the end of the XX century, after the disintegration of a number of states, it became the necessity for the first time before the diaspora to deal with the previously unknown difficulty of national and social self-identification, which was also directed at the efforts of a number of social sciences, and especially sociology.

Today, the diasporas live and develop in new, independent states, where they are faced with the need to find their own place in the sociocultural environment of the accepted state. At the same time, they need to recognize themselves as a minority in comparison with the indigenous ethnos, go through difficult stages of social emancipation in order to resist assimilation and maintain connection with the historical homeland and the commitment to national identity.

The Diaspora at the same time performs the function of a natural bridge and brings the construction of international relations to a new stage, since it is the most important object and the active subject of contacts between the countries – parents and their cultures. The problem is connected with their current status and development prospects, that is, with the solution of the problem about continuing their activity in the territory of the country of residence or concentrating their forces on returning to their historical homeland.

In order to unite ethnic groups and strengthen stabilization in society, there is a need to study all nationalities living in the country. Every nation has its own peculiarity, connected with economic, social, cultural and demographic peculiarities. If we underestimate the importance of diasporas, this can cause accumulation of conflict potential and cause instability in the internal life of the state, which will inevitably lead to the destruction of its integrity.

Establishing and maintaining contacts with own diaspora abroad, the state not only provides them with humanitarian support, but also establishes mutually beneficial cooperation in order to solve a number of political and economic tasks.

The process of formation and development of diasporas is one of the actual problems of historical science. Carefully considering this problem, it is impossible to conclude that, on the one hand, this is connected with the historical past of the country's development. On the other hand, this is connected with the modern state policy both internal and external. When studying the questions of formation and development of diasporas, first of all, political correctness, tolerance and attitude towards diasporas as a full component of society are required. Today, many historical sciences, such as – political science, sociology, ethnology, economics and culturology are engaged in the study of diasporas. Issues of diaspora education are not only of scientific interest, but also of socio-political importance.

The formation of diasporas in the XXI century is promoted by world labor migration. Hundreds of thousands of people from developing countries move around the world and are in the role of national minorities in the territory of other states. Because of migration, the image of states is changing, multicultural communities are emerging, which leads to strong changes in the society. Arriving in a new country, migrants face enormous difficulties. Indigenous people may be hostile towards migrants, therefore, in order to survive in this environment, migrants try to unite, saving their traditions, customs and language. In this regard, the number of diasporas around the world is steadily growing.

However, not every ethnic group can be called a diaspora. The main sign of the diaspora is the residing of a part of the ethnos outside its historical homeland, the saving for several generations of own individuality and community, as well as a special attitude towards its historical homeland, to which the members of the diaspora continue to orient [1].

From the point of view of the ethnographers of the diaspora “(from Greek diaspora – resettlement; from English- diaspora) – a) in the narrow sense – the set of places of settlement of Jews after the defeat of Babylon of the Israeli kingdom (6<sup>th</sup> century BC) and the removal in captivity of Jews living there, later – the set of all places of settlement of Jews in the countries of the world outside of Palestine; b) in a broad sense – to designate the

places of resettlement of certain ethnic groups that have come off native ethnic territory: the Armenian diaspora, the Irish diaspora, etc. Diaspora doesn't include cases of dismemberment of territory by ethnic political-state borders, while maintaining the compactness of the resettlement" [2, p. 26].

Yu.A. Polyakov gives two basic interpretations of the concept of the diaspora:

1. ethnic community located in heterogeneous environment,
2. the population of one of the country that belongs ethnically and culturally to another state [3, p. 4].

At the same time he drew attention to the fact that the diaspora could be formed by separating part of the population from its historical homeland due to political circumstances. But this definition is more suitable for irredent, not for diaspora.

In defense of this, it is possible to give the opinion of the Kazakh researcher G.M. Mendikulova: "In modern political science, the term irredenta, or non-reunited nations means ethnic minorities inhabiting a territory adjacent to a state where their tribesmen dominate., Non-united nations (unlike diasporas, created by the migration of ethnic groups to other countries that are not their historic homeland) have been found outside of their country due to conquest, annexation, disputed borders or a complex of colonial models" [4].

Specialists engaged in the study of diasporas identify different types of diasporas for their further classification. S.A. Arutyunov and S.Ya.Kozlov distinguish diasporas according to the time of their formation. The old diasporas are those that existed since the times of antiquity and the Middle Ages: they are Jewish, Greek, Armenian, Chinese and Indian. Researchers consider, that the young diasporas are Turkish, Polish, Algerian, Moroccan, Korean, Japanese. The diasporas, formed by labor migrants (descendants from Palestine, India, Pakistan, Korea) are completely new [5].

R. Brubaker introduced into scientific circulation a new concept – "diaspora cataclysm". He associated the appearance of such diasporas with the disintegration and breakdown of large state entities that lead to a change in political boundaries. The main idea put by R. Brubaker in the basis of separating the "diasporas of the cataclysm" is not the movement of people across borders, but the movement of the borders themselves. "Diasporas of the cataclysm", unlike already familiar historical or labor diasporas, arise instantly, as a result of a sharp change in the political system, contrary to people's wishes. They are more compact in comparison with labor diasporas, which tend to be dispersed in space and slightly rooted in host countries [6].

A British sociologist, professor of the University of Warwick R. Cohen identifies four types of diasporas: diasporas-victims (Jewish, African, Armenian, Palestinian), labor diasporas (Indian), trading (Chinese) and imperial (British, French, Spanish, Portuguese) [7].

Professor of Wisconsin University (USA) J. Armstrong in the classification of diasporas proceeds from the nature of their interaction with the multi-ethnic state in which they settled. He identifies two types of diasporas: "mobilized" and "proletarian". "Mobilized" diasporas have a long and complex history, they have evolved over centuries. These diasporas have the capacity for social adaptation and are therefore deeply rooted in the society that has accepted them. As J. Armstrong emphasizes, "although from the point of view of their position in society these diasporas don't exceed other ethnic groups of multiethnic states, nevertheless, in comparison with them they possess a number of material and cultural advantages". To the category of "mobilized" diasporas, J. Armstrong primarily concerns the Jewish diaspora (he calls it the archetypal, that is the true, original diaspora) and the Armenian Diaspora. "Proletarian" diasporas are young, emerging recently ethnic communities. J. Armstrong considers them "an unsuccessful product of modern policy" [8].

G. Scheffer identifies the following types of diasporas:

- diasporas with deep historical roots (there are Armenian, Jewish and Chinese);
- "dormant" diasporas (Americans in Europe and Asia and the Scandinavians in the USA);
- "young" diasporas (they are formed by the Greeks, Poles and Turks);
- "nascent", that is, they are only in the initial stage of their formation (they are just beginning to be formed by Koreans, Filipinos, and also Russians in the former Soviet republics);
- "homeless", that is, they don't have "their" state (this category includes the diaspora of Kurds, Palestinians and Gypsies);
- "ethnonational" – the most common type of diaspora. Their characteristic feature is that they feel behind their back the invisible presence of their "own" state;
- "scattered" diasporas and diasporas, living compactly [9].

Today in every country in the world there are representatives of some diaspora, and it is difficult to imagine a country whose representatives would not have formed a diaspora in another country.

G. Schaeffer, professor of the University of Jerusalem, tried to determine the number of the world's most important diasporas. According to his calculations, the largest of the so-called "historical" diasporas – the Chinese – is 35 million of people, the Indian – 9 million, the Jewish and the Gypsy – 8 million, the Armenian – 5,5 million, the Greek – 4 million, German – 2,5 million, the Druze diaspora – 1 million. Among the "modern" diasporas, the largest is Afro-American, has 25 million people, the Kurdish – 14 million, the Irish – 10 million, Italian – 8 million, Hungarian and Polish – 4,5 million for each, Turkish and Iranian – 3,5 million for each, Japanese – 3 million, Lebanese (Christian) – 2,5 million people [10].

The fate of the formation of any diaspora is unique and unusual, but, despite this, each diaspora has common social and political functions that are inherent in any diaspora:

First, the diaspora saves the cultural integrity of own people: language, traditions and customs. It maintains cultural connections with its historical homeland;

Secondly, as a national minority in a foreign country, the diaspora stands for protecting the social rights of its people;

Thirdly, a good relationships between the state and the diasporas living on its territory helps to overcome the manifestations of nationalism, chauvinism, anti-semitism, eradicating mutual distrust, alienation and enmity;

The fourth, the diaspora is active in the political arena. Promoting interests, expanding the rights and opportunities for their countries, receiving special guarantees for the effective development of relations between states. Or acting as an opposition to the existing authorities. Thus, directly affecting the international positions of the country of residence.

The growing role of the importance of diasporas in the modern world, their influence on national-territorial and state entities is constantly increasing, and many of them are becoming the important factor in solving not only socio-cultural, but also economic and political problems.

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### **Қазіргі әлемде диаспоралардың маңызы және олардың әлеуметтік-экономикалық және саяси үрдіске ықпалы**

Осы мақалада диаспоралардың қалыптастырылуы, олардың мәні мен әлеуметтік-экономикалық, саяси үрдістерге ықпалы, сонымен қатар қазіргі уақытта алатын орны мен мәні, ұлттық-аймақтық және мемлекеттің пайда болуына жасайтын ықпалы.

**Түйінді сөздер:** диспора, мемлекет, әлеуметтік-экономикалық үрдістер, миграция.

## РЕЗЮМЕ

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### **Значимость диаспор и их влияние на социально-экономические и политические процессы в современном мире**

В представленной статье рассматриваются процессы формирования диаспор, их значимость и влияние на социально-экономические, политические процессы, а также отмечается возросшая роль диаспор в современном мире, их влияние на национально-территориальные и государственные образования.

**Ключевые слова:** диаспора, государство, социально-экономические процессы, миграция.