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Diaspora Study as a Tool to Define ‘Kazakh Diaspora’: International Perspective

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Abstract

The purpose of this paper is to explore how the Kazakh diaspora evolved outside and as well as to distinguish some historical stages of migration processes, causes and premises for the emergence of the Kazakhs outside, in particular, the ethnic Kazakhs in the People's Republic of China and Russia, their political, economic, and social status. The paper used different mixed methods, combining qualitative and quantitative approaches to gather and understand in-depth insights into a problem. There are number of reasons for the emergence of Kazakhs outside and their social status is different depending on the situations of the host countries they settled. The Kazakhs experienced initial difficulties as migrants, but after a few years they were able to adapt to serious changes, including the transition from a nomadic to a settled lifestyle. While Kazakh migrants of the first generation were in more difficult conditions of transition, the later generations who had access to education in their host countries succeeded in various professions. Their host country has benefited from them as the Diaspora groups bring intellectual, political, social and cultural capital links with a host state throughout the world. However, although the role played by them, it is not fully recognized by their host countries or countries of origin.

Keywords: the Kazakh diaspora, independence, titular nation, identity, homeland, migration, social status, links.

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Introduction

Kazakhstan, which takes ninth place by its territory (after Russia, China, USA, Argentina, Brazil, Canada, India, and Australia), is situated in Central Asia bordering Turkmenistan, Uzbekistan, Kyrgyzstan, China, and Russia. The land area encompasses 2.72 million square kilometers. According to United Nations, the population is about **18,954,495** million (World Population Review).



Figure 1- Map 1. The political map of Kazakhstan

Note -Source From google.com: <https://www.nationsonline.org/oneworld/map/kazakhstan-political-map.htm>

After gaining independence, Kazakhstan as an independent state began to conduct its diaspora policy in foreign countries which became a crucial element of the new political regime. As Charles King et al stated, Kazakhstan was the only

post-Soviet republic that approached independence with a titular nation where the ethnic Kazakhs were only 39.7 percent of the total population in 1989. According to him, this demographic deficit, along with a shaky historical justification for an independent state, maintained an incentive for Kazakhstani elites to look beyond the new state’s borders and forge ties with a dispersed Kazakh nation (Charles King, Neil J. Melvin, 2000)

World Kurultay of Kazakhs

Kazakhstan began to invite the representatives of the Kazakh diaspora and irredenta to coordinate joint activities of the Republic of Kazakhstan and Kazakhs living abroad. The First World Kurultay (Association) of Kazakhs took place in Almaty on the 29th of September 1992, where delegations and representatives of the Kazakh diaspora came from 13 countries. The Second World Kurultay of Kazakhs took place in South Kazakhstan on the 24th of October 2002. On the 29th of September in 2005, the Third World Kurultay (Association) of Kazakhs was held in Astana. The most memorable gatherings of young people, leaders of youth organizations, and student associations from different countries took place at the Fourth World Kurultay of Kazakhs, where young people accounted for 60% of the forum delegates, who were not only from far away countries, but also from closely associated countries like Russia, Kyrgyzstan, and Uzbekistan. World Kurultay of Kazakhs is a momentous event in the social and political life of the country. The 5 Kurultays held during the period of 1992-2017 have demonstrated achievements of the Republic of Kazakhstan since the period of independence, including ethnic repatriation policy. (Ualtayeva A.S., 2012) On June 23, 2017, in the course of the EXPO-2017, the 5th World Kurultay of Kazakhs commenced with the participation of the President of Kazakhstan Nursultan Nazarbayev. The World Association of Kazakhs (WAK) is the organization coordinating activities of all Kazakh communities and has been providing a unique platform for the ethnic Kazakhs living in different parts of the globe. From the very beginning, the World Association of Kazakhs has been developing relations with the Kazakh diaspora and helping them preserve their language, culture, and traditions in their

host states through different activities.

According to Alexander C. Diener, the World Association of Kazakhs (WAK) is responsible for refining and maintaining the policy of the amorphous diaspora in Kazakhstan which is dichotomous, relatively appeasing wide criticism within Kazakhstan and among its neighbours. He confirms that the policy, on one hand has developed boisterous nationalism due to the growing concern over depopulation after the collapse of the Soviet Union, which initiated the migration flow of Kazakhs diaspora to their historical homeland, and on the other hand, it lead to evolving cultural relationships between Kazakh communities in different states and their ethno-national homeland. He believes that analysis of the different aspects of Kazakhstani migration policy is a good indicator of a developing duality in the government's approach to its diaspora and its role in the future of the state (Diener A., 2005).

Kazakh Diaspora: Distribution Across the Globe

The estimated number of Kazakhs settling beyond Kazakhstan varies significantly. The data on the size of the Kazakh diaspora abroad provided by different scientists do not match each other. However, according to the World Association of Kazakhs, about five million Kazakhs inhabit 43 countries. If this number is true, about one-third of all Kazakhs live abroad. Such estimations are uneasy since many of them are living in countries with unreliable or insufficient population statistics, some of them even in countries in the state of war or at least international isolation (Yermagambetov K.L., 1997)

Table 1. - Estimated numbers of Kazakhs Abroad

Countries	Mendikulova G. (as in 2001)	Tatimov M. (as in 2003)
Kazakhstan	8,725,000	
China	1,500,000	1,296,000
Uzbekistan	1,500,000	870,000
The Russian Federation (RF)	About 800,000	660,000
Mongolia	83,000	157,000
CIS except Uzbekistan, RF	187,000	177,000
Afghanistan	30,000	45,000
Turkey	10,000	30,000
Iran	10,000	15,000
USA	1,000	10,000
Germany	2,000	7,000
Canada	7,000	5,000
France	2,000	4,000
Sweden	2,000	1,000
Total	4,134,000	3,277,000
Note - Source		

According to Mendikulova Kazakhstan's global population exceeded 14 million in 2009-2010. (Mendikulova G., 2012).

Table 2. - Estimated numbers of Kazakhs Abroad

Ranking	Country	Official data	Field study data 2007-2009
1	Kazakhstan	10,301,165	10,301,165
2	China	1,250,500	1,413,500 3
3	Uzbekistan	899,195	1.3-1.5 million
4	Russia	870,000	1.2 million
5	Mongolia	145,000	
6	Turkey		15,000
7	43 other countries		
Note Source (Yermek bay Zh.A. et al, 2015)			

Countries with the presence of Kazakh diaspora can be grouped into three. . China, Uzbekistan and Russia are in the first category, where 90 % of the Kazakh diaspora continues to reside. The second category includes remaining countries of the post-Soviet Central Asia plus Mongolia, Afghanistan, Iran, and Turkey where between 10,000 and 100,000 members of the diaspora live. The final category of countries hosts small communities counting less than 10,000 ethical Kazakhs. (USA, Canada, Germany, France and Sweden)

On the basis provided by the study, China is a country hosting the highest number of ethnic Kazakhs, about 1,500,000 persons. According to the data provided by China, the country has 1,250,458 ethnic Kazakhs, who are to a large extent settled in the Ili Kazakh Autonomous District, Mori Kazakh Autonomous County, and Barkol Kazakh Autonomous County in the Xinjiang Uygur Autonomous Region (XUAR), Some are also located in the Haixi Mongolian, Tibetan, and Kazakh Autonomous Prefecture in Qinghai Province and the Aksay Kazakh Autonomous County in Gansu Province (China.org).

According to Rakisheva B., for a number of reasons, today the largest group of the Kazakh diaspora lives in the territory of XUAR in China, at the numbers amounting to 1,557,457 people, or 7% of the total population of the autonomous region (Rakisheva B., 2015).

Studies conducted during expeditions to China by representatives of the Kazakhstani Institute of Sociological Research show that 56.7% of families from the Kazakh diaspora have been living on Chinese soil for more than four generations, and the remaining 43.3% are indigenous people of China. Today, the Kazakhs of China are shared among two categories. The first type of class constitutes the clans

of Kazakhs that settled during the collectivization of the Soviet Union, the rest, the most sizeable, whose ancestors are the original inhabitants of their lands. Carefully reviewed analysis of the main markers of the ethnicity of the Kazakhs living in China (language, religion, culture and tribal relations) suggests that the Kazakhs in China managed to preserve their ethnic identity and show significant resistance to assimilation. The large number of the diaspora, the compactness of its residence, high internal solidarity, and consistent national policy pursued by the leadership of the PRC allowed the Kazakhs to preserve their culture, language, customs and traditions. The Kazakhs speak their native language, confess Islam, strictly adhere to the “zhuz-clan relations”, and freely perform national traditions and religious rituals. They have their own cultural centers, whose functions include not only the consolidation of the Kazakhs within the country, but also the establishment of ties with the historic homeland (Syroyezhkin K.L., 2003).

History of Kazakh diaspora

Initial Migration of Kazakhs

One of the most important vectors of Kazakhstan’s foreign policy strategy is cooperation with representatives of the Kazakh Diaspora and the opening of new directions in various spheres to study historical and contemporary problems of the Kazakhs abroad. In order to get a whole picture of the Kazakhs abroad, there is a need to find out the number of people who belong to the Kazakh diaspora, where they are located, why they have appeared in those countries, and what is their political, economic, and social status.

So, the background of the Kazakh diaspora has evolved due to certain historical facts such as warfare, economic, conventional, by and large, climatic character. The motion of resettlement in the initial phase is destined for Asia and its midlands. The Kazakh-Oirat war of the 18th century is connected with the long-standing history of this movement. A large number of Kazakhs fled to the Pamir-Badakhshan region in Tajikistan and Afghanistan after the Dzungar’s invasion, in 1723. Practically the Kazakh diaspora was constituted throughout the time of the first half of the 20th century. More or less 300 thousand Kazakhs, or roughly 10 per cent of inhabitants, moved away from modern Kazakhstan and settled in the valley of the river Ili and Xinjiang Altay during the Stolypin Land Reform implemented in pre-revolutionary Russia in 1902-1913.

Additional waves of Kazakh resettlement happened during the establishment of Soviet power of 1917-1918, the Civil wars of 1918-1920, and the Russian Famine of 1920-1922. The main route of their migration was the areas of western China, as well as Uzbekistan, Turkmenistan, Afghanistan, and Iran in the south. A great deal of migrants settled in Xinjiang Altay and Ili. Migrants passed through the borders in small groups, brought out their herds of cattle through the

mountains of Tarbagatay and the Kara (Black) Irtysh valley.

According to Mendikulova G., in 1911 about 225,000 Kazakhs were counted in Chinese regions. In connection with the national-liberation movement in Central Asia (1916), in response to Russian punitive expeditions, another wave of approximately 300,000 Kazakhs and Kyrgyz crossed Russian-Chinese borders to bordering Kuldzhin and Kashkaria. The boundary regions of East Turkestan, such as Taichen in the north, Ili in the west, Kashkaria and Aksu in the south became centers of Kazakh refugees. Their number in 1916 is estimated as follows: about 100,000 in the Altai Territory, 60–70,000 in the Tarbagatai region and more than 100,000 in the Ili region. About 160,000 of these approximately 270,000 Kazakhstani refugees were repatriated at the end of May 1917 (Mendikulova G., 1995).

Another large-scale famine led to the forced migration of the Kazakhs at the beginning of the 1930s. The new residence of the ethnic Kazakhs at that time was Russia and Western Mongolia except for China and Uzbekistan.

In the process of studying the issue of the emergence of the Kazakhs in Europe, we can distinguish some historical stages of migration processes, as well as facts, causes and premises for the emergence of the Kazakhs in Europe: migration of the Kazakhs began in the second half of the 18th century, continues through the 19th century as well as in the 20th century; the most prominent being the labor immigration to Western Europe in the 1960-1990s which was reinforced by the instability in the economy of Kazakhstan immediately beyond the break of the Soviet Union and migration in the course of Kazakhstan’s independence. Political reasons behind migration were events such as: military expansion of enemies; the establishment of Soviet power and the civil war in Kazakhstan, famine (Great Famine), World War II, etc. The economic reasons that prompted the Kazakhs to migrate are: a desire to improve the socio-economic level, get a foreign education, the opportunity to live, study and work abroad, interethnic marriages (which were typical from the 1980s to the present), etc.

At the same time, according to Mendikulova G.M., the creation of the first Kazakh political emigration center in Europe is connected with the life and work of Mustafa Chokai, one of the first leaders of the Turkestan emigration and the founder of the Turkestan emigration center in Western Europe. It seems that the true intention of Mustafa Chokai was the idea of consolidating Turkestan state-oriented society, which was confirmed not only by his activities in Kokand, but also by his subsequent masterpieces written in exile. The difficult journey of numerous Kazakhs began in the 1940s. The first group of Kazakhs, led by Elishan Batyr, arrived in Kashmir in 1941. Although initially there were 3,000, their number dropped to 1,200 in less than a year due to infectious diseases and various climatic conditions in refugee camps. Until its last migration to Turkey, the first

group of Kazakhs remained in India for more than 10 years (Mendikulova G., 2014).

One of the stages of Kazakh migration in Europe is the period of World War II when the Kazakhs who fought with Nazi Germany were captured and became Turkestan legionnaires in the months of the war. Since 1943, after escaping from concentration and labor camps, they joined the Resistance movement in France, Italy, Belgium, Poland, and other countries (Kuşçu I., 2016). The Second World War brought many troubles, changed the fate of peoples, deprived many people of their homeland, and millions of people - their lives. More than 350,000 Kazakhs did not return home from the fronts of World War II, being killed or captured.

The Kazakhs of Eastern Turkestan (Xinjiang), living in Turkey and Europe had to leave their homeland as a result of political events in the region in the middle of the 20th century. Then the Kazakhs were forced to live as refugees in neighboring countries for a while, until they were finally accepted into Turkey as permanent settlers. During this period, the Kazakhs experienced seemingly insurmountable challenges. Their first decades of life in Turkey were not easy, despite the fact that upon arrival they were granted citizenship and additional benefits to facilitate their assimilation and integration. At first, they were placed in refugee camps in Istanbul, and then they settled in the main settlements provided by the Turkish government. Over the years, some Kazakh families have left these primary settlements and moved to large cities, especially Istanbul. As part of labor migration agreements between the Turkish government and European countries, Kazakh inhabitants from Turkey have migrated to Europe as labor workers along with the Turks since the 1960s (Kuşçu I., 2016). The labor agreement signed between Turkey and Germany in 1961 allowed Turkey's labor migration to Germany, and Kazakhs were among those who migrated to Germany within the same framework. Similar agreements were later negotiated with other European countries by Turkey as a remedy for labor shortage in Europe during that period. Thus, a significant number of the Kazakh population also arose in Western Europe, such as Sweden, France, Norway, Denmark and Switzerland. Kazakh migration to Europe continued throughout the 1980s; those were mainly separate migrations to England, the Netherlands, France, and Austria. Most Kazakhs currently residing in Europe originally migrated through Turkey. In Europe, there is also a smaller proportion of Kazakhs who migrated in the 1980s from Iran and Afghanistan directly or via Turkey.

Migration Post Collapse of Soviet Union

With the collapse of the Soviet Union, borders were opened and people were able to travel, rearrange their fates, and move to other countries to study and work abroad. During this period, the Kazakh diaspora in the countries of Western and Eastern Europe was characterized by interethnic marriages as well. The early 1990s witnessed massive migration of

professionals because of the instability in the economy of Kazakhstan immediately after the collapse of the socialist system in the economy of the USSR which heralded a state of transition to market relations of the state. It must have been noted that sixty years had passed between the last wave of mass emigration of Kazakhs and the beginning of the repatriation process. During that period the size and structure of the Kazakh diaspora has developed mainly under the influence of natural reproduction, and therefore the Kazakh diaspora significantly increased precisely in the second half of the 20th century. When we talk about Kazaks abroad, we need to identify the concept "irredenta", which refers to an ethnic minority inhabiting the territory adjacent to the state where their compatriots dominate. Unlike the diaspora, irredenta lives on the territory of states remote from his/her historical homeland, bordering his/her historic homeland. For a clearer interpretation of the concepts of "diaspora" and "irredenta" examples can be employed: Russians in Ukraine (irredenta), Russians in the USA (diaspora); Kazakhs in the Republic of Altai, Russia (irredenta), Kazakhs in Germany (diaspora), Kazakhs in Xinjian (irredenta), Kazakhs in Mongolia (diaspora). However, the aim of our research encompasses all Kazakhs who live abroad. The Kazakhs experienced initial difficulties as migrants, but after a few years they were able to adapt to serious changes, including the transition from a nomadic to a settled lifestyle. While Kazakh migrants of the first generation were in more difficult conditions of transition, the later generations who had access to education in their host countries succeeded in various professions. The reasons for leaving the country are different, but the main thing for them is to keep their identity as Kazakhs. Their native language is Kazakh, they keep their ancient traditions and customs, and see Kazakhstan as their historical motherland. The ethnic Kazakhs can even get education in their mother tongue, elaborate their own culture and traditions which are funded by the countries of residence. Due to this maintenance, the Kazakh diaspora has preserved their culture and identity.

Present State of the Kazakh diaspora abroad

Over 5 million or 30-35% of the total number of Kazakhs inhabit beyond Kazakhstan in 43 countries throughout the world in concordance with the data of the Association of World Kazakhs. Above 9 million indigenous people live in Kazakhstan itself. One cannot find the exact number of Kazakhs that are dwelling outside Kazakhstan because of the discrepancy in various data available. Three near and distant foreign countries have the greatest number of diasporas with more than half a million Kazakhs. For example, 647 732 Kazakhs inhabit Russia; 803.4 thousand Kazakhs comprise the Uzbekistani population in 2017 (Analytical report, 2019), and with a number of 1,557,457 Kazakhs China takes the first place. Mongolia and Turkmenistan share medium-sized communities with more or less than 100 thousand people. The number of Kazakhs in other countries is not worth mentioning, as it was and remains small.

Foreign Kazakhs could be a valuable asset for Kazakhstan, possessing a rich historical and cultural heritage, since most of them had preserved the history of their origin, non-mixing of blood to the seventh-generation (zhetyiata), language, religion, national cuisine, traditions and culture. Accordingly, Kazakhstan needs to retain and consolidate diaspora study to preserve the ethnic Kazakhs.

So, one of the objectives is to obtain a general perspective on present day problems of the Kazakh diaspora abroad. The questions that need to be addressed are:

1. Is the Kazakh diaspora:

a) an ethnic self-identifying unity to both host country and the ethnic home country with its ethnocultural relation;

b) whether the Kazakh diaspora has institutions to preserve and evolve the diaspora, i.e. international institutions;

c) whether there are proposed actions for cooperation with the public institutions of both host and home country.

2. Whether diasporas impact the internal policies of their host countries and foreign affairs.

3. Define the characteristics of socio-economic conditions of the diaspora in the host country; “closeness and “isolation” from the culture of the host country, ethnic policy; whether they consider the diaspora as a subsystem of the “global” diaspora (or reject the fact); the capacities of the diaspora (social, economic, cultural, institutional).

Based on the data obtained through survey on the above-mentioned questions, the chart “Positions of the Kazakh diaspora in host countries” was prepared:

Table 3. - Present state of the Kazakh diaspora in host countries (social, economic, cultural and political)

Present state of the Kazakh Diaspora				
	Russia	China	Uzbekistan	Mongolia
Is the diaspora an ethnic self-identifying unity to both the host country and the ethnic home country with its ethno-cultural relation?	Yes	Yes	Yes	Yes
Are there any Kazakh diaspora institutions to preserve and evolve the diaspora, i.e., as an international institution;	Yes	Yes	Yes	Yes

Are there any proposed actions for cooperation with the public institutions of both host and home country?	Yes	Yes	Yes	Yes
Do diasporas impact the internal policies of their host country and foreign affairs?	Yes	Yes	Yes	Yes
General characteristics of the diaspora in the country of residence	The Kazakh diaspora due to the background of nomadic civilization had easily adapted to any place in the world. Notwithstanding this, they have been and stay an ethnic minority on every occasion. In fact, they do not have any political values in the place of residence. Some foreign researchers claim that if the Kazakhs have any basic value, then it is the ideology of hereditary groups, and the Kazakhs can survive as an isolated subculture, while they follow the concept of belonging to special hereditary groups (Mendikulova G., 2014).			

As the study reveals, the positions (political, economic, and socio-cultural) of the diaspora mainly depend on certain factors, the background of diaspora and political dedication in the host country. The positions of the Kazakh diaspora in Russia and China, according to the analysis is assertive, but the positions of Kazakhs are dissimilar politically, socio-culturally, and economically in different parts of the world. After all, Kazakhs abroad have reached undoubted achievements culturally and spiritually due to some experts. The policies of the states have promoted the protection and the development of national minorities. The activities of cultural establishments, the media and the publications by Kazakh scholars prove the process.

Challenges Faced by the Kazakh Diaspora

The Kazakhs have evolved in diverse historical, socio-economic and political contexts outside their homes. In other words, they could retain their ethnic identity far from their historical motherland without which many Kazakh diasporas might simply disappear in the place they inhabit. The solution is therefore either to educate their children in their native language or return to Kazakhstan. But the language problem of members of the Kazakh ethnic group is mainly related to three different alphabets: Cyrillic alphabet, Latin and Arabic. Thus, the ethnic Kazakhs in China as well as in Iran use the Arabic graphics, Latin is applied by Kazakhs in Turkey, and Cyrillic letters are applied in Mongolia and the CIS countries among all Kazakhs. This case makes it difficult to bring together both Kazakh diasporas and their relatives in Kazakhstan.

Alongside, there is a need to mention about the deterioration of the situation of the Kazakhs lately. Some of the obstacles to education in their mother tongue and the preservation of national particularities in the future have led to a decline in the percentage of Kazakhs returning to their ancestral lands. There were some concerns that the Kazakh diaspora abroad,

which accounted for 30 percent of the Kazakh ethnic group, might eventually disappear, as an expert Talgat Mamashev stated (Mamashev T.A., 2013).

The obstacles for Kazakhs in Uzbekistan are schooling and restrictions on subscriptions to periodicals in their mother tongue. These include cultural, literary, artistic, and socio-economic problems, where the number of diaspora leaders from highly paid and prestigious positions has failed markedly even in very tightly inhabited Kazakh regions of Karakalpakstan, Tashkent, and Navoi provinces lately.

The Kazakh diaspora experience human rights abuses that could contribute to social strain in the society, primarily in areas where the Kazakhs are concentrated. Inter-ethnic clashes at the domestic level are an evidence to this.

The primary challenge facing the Kazakhs in Russia is the language problem as the Kazakhs have already lost their mother tongue due to the assimilation and Russification of the Kazakhs. Currently, most Kazakhs in Russia have a particularly low level of ancestral sense, and young people sometimes do not know their origin, the existence of relative tribes, and about exogamy prohibitions. However, the Kazakhs in Russia have a strong ethnic identity.

On the contrary, ethnic Kazakhs in China express strong devotion to their nation, they are sending their children to Kazakhstan to continue further studies at national universities. But the continuous increase of Hans in Xinjiang has led to the extension of educational establishments in Chinese, and the disintegration of national schools and universities in Kazakh.

The increasing number of ethnic Kazakhs in China who appeal to the diplomatic authorities of Kazakhstan concerning the issues in the People's Republic of China points to a worrisome tendency. Reports of unjust treatment meted out to national minorities in Xinjiang have emerged in the recent past. The Kazakh expert Aidar Amrebayev describes it as a multi-layered, complex issue, and it cannot be said that the Chinese government is exerting force on the ethnic Kazakhs. They exert force on Hanzu (the dominant people in China), and a credit system of social trust has been established that records the details of citizens' behaviour and their loyalty to the State. He believes that it is a restriction of civil rights, but insists that it is also a domestic matter of China.

Conclusion

The ethnic factor is crucial, and the diaspora issues need particular consideration. The mode of life and conditions of fellow citizens vary according to the host country, which is chiefly linked to the socio-economic and political condition of the State they settle.

The governments of many countries set their goals to mobilize the diaspora by attracting and actively using

human, all ethnical, national, social, financial, cultural, political capital. Many states use their diasporas as a tool to implement their external and internal development strategies. Diasporas have the potential to influence internal developments in their homelands through the flow of political ideas and various political practices. The migrant integration mechanism involves the creation of institution pursuing a policy of the government of national states to strengthen ties between the nation and its diaspora. The mechanism of integration of migrants provides political loyalty to the host state, adaptation to the community, tolerance it to values and morals while maintaining cultural identity. An important role in ensuring the influence of diaspora can also be played by its representatives, who occupy certain key managerial positions in governmental bodies at the national, regional and local levels.

The study of the historical and modern problems of the Kazakh diaspora, since they are an integral part of the entire Kazakh people, having common historical and cultural roots, and their fates are firmly connected with the Republic of Kazakhstan. One of the vectors of the foreign policy of our republic is the study of historical and contemporary problems of the Kazakh diasporas in different countries. The policy of the state of residence in relation to the Kazakh diaspora is assessed as one of the most important policy indicators in relation to the historical homeland of the Kazakh diaspora, which is reflected in the adoption of foreign policy decisions.

The World Kurultay of Kazakhs is consolidating connections with the ethnic Kazakhs abroad with the aim to improve cooperation in all spheres of activities of the Kazakh diaspora. A variety of effective methods are used in the implementation of projects, including the organization of various conferences, international symposiums, meetings on issues of the Kazakh diaspora, as well as organizing creative evenings, exhibitions, anniversary celebrations, creative and sports festivals, and others on the basis of common interests, voluntariness, equality of its members, legality, transparency and accountability, depending on their social status, citizenship, religious beliefs, professions, membership in political parties. Nursultan Nazarbayev, Initiator of the World Kurultay of Kazakhs, was unanimously elected as the Chairman of the Presidency.

The concern behind and the value of surveying the historical and present conditions of the Kazakhs is the fact that they are an essential part of the Kazakh nation, by sharing the same historical and cultural origins, and their destiny is fortunately linked to that of the Republic of Kazakhstan.

Kazakhs in different countries have preserved their national identity, culture, traditions, despite the fact that they have evolved in a diverse political, economic and sociocultural world. They enrich the content of Kazakh culture. Almost a million ethnic Kazakhs have resettled in Kazakhstan from China, Uzbekistan, Russia, Mongolia, Kyrgyzstan, Turkmenistan, Iran, Turkey, Afghanistan since Kazakhstan

got independence in 1991.

One of the political mechanisms for the interaction of state bodies with diasporas and compatriots living outside their homeland may well be the creation of a scientific center for diasporic research in Kazakhstan under the President of the Republic of Kazakhstan. The goal of the scientific center should be the coordination of the efforts of scholars and public figures in the issues of the diaspora policy of the country, as well as the consolidation of intellectual resources and involvement in network work.

Repatriation of Kazakhs to their homeland is one of the main priorities of the migration policy of the Republic of Kazakhstan.

The diaspora has a great future, bringing enormous energy to the world, and the potential of cross-border ties and contacts. A strong diaspora is the most important resource of Kazakhstan.

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The GRFDT works as an academic and policy think tank by engaging national and international experts from academics, practitioners and policy makers in a broad range of areas such as migration policies, transnational linkages of development, human rights, culture, gender to mention a few. In the changing global environment of academic research and policy making, the role of GRFDT will be of immense help to the various stakeholders. Many developing countries cannot afford to miss the opportunity to harness the knowledge revolution of the present era. The engagement of diaspora with various platform need to be reassessed in the present context to engage them in the best possible manner for the development human societies by providing policy in-put at the national and global context.