



Қазақстан Республикасы
Ғылым және жоғары білім министрлігі

Ш.Ш. Уәлиханов атындағы
Тарих және этнология институты

ОТАН ТАРИХЫ

2026. Т. 29 (2)

ISSN 1814-6961
E-ISSN 2788-9718



- ТАРИХ
- ЭТНОЛОГИЯ
- АРХЕОЛОГИЯ

ОТАН ТАРИХЫ

2026. Т.29 (2)



ISSN: 1814-6961 (print)
ISSN: 2788-9718 (online)

Отан тарихы
Отечественная история
History of the Homeland

Үш айда бір рет шығатын ғылыми журнал
2026. Т. 29 (2)



Published in the Kazakhstan
Otan tarikhy
Has been issued as a journal since 1998
ISSN: 1814-6961 (Print)
ISSN: 2788-9718 (Online)
2026. Vol. 29. Is. 2. Pp. 939–955
Journal homepage:
<https://otan.history.iie.kz>



FTAXP/MPHTI / IRSTI 03.20

https://doi.org/10.51943/2788-9718_2026_29_2_939-955

THEORIES OF DIASPORAL ETHNIC IDENTITY IN CONTEMPORARY WESTERN HISTORIOGRAPHY (2000–2025)

*Elnur Rafik-Ogli Kochiyev*¹, *Ziyabek Ermukhanovich Kabuldinov*², *Ayşegül Aydingün*³

¹ Ch.Ch. Valikhanov Institute of History and Ethnology

(28, Shevchenko Str., Almaty 050010, Republic of Kazakhstan) Junior researcher, Master's degree, PhD doctoral student

<https://orcid.org/0000-0003-0894-1342>. E-mail: elnurkochiyev@gmail.com

² Ch.Ch. Valikhanov Institute of History and Ethnology

(28, Shevchenko Str., Almaty 050010, Republic of Kazakhstan)

Doctor of Historical Sciences, Professor, general director

<https://orcid.org/0000-0002-9625-0535>. E-mail: kabulzia@rambler.ru

³ Middle East Technical University, Department of Sociology

(Üniversiteler Mahallesi, Dumlupınar Bulvarı, No. 1, 06800, Çankaya, Ankara, Türkiye)

PhD, Professor

<https://orcid.org/0000-0001-7951-073X>. E-mail: aydingun@metu.edu.tr

© Valikhanov IHE, 2026

© Kochiyev E.R., Kabuldinov Z.E., Aydingün A., 2026

Abstract. *Introduction.* This study examines the changes in the scientific understanding of diasporal ethnic identity in Western academic literature over the past twenty-five years. The study highlights the significant transformation in the scientific understanding of diasporal ethnic identity. Previously, diasporal ethnic identity was viewed as a stable phenomenon, but over time, there has been a shift towards understanding it as a flexible and socially constructed concept that is influenced by global trends such as migration, globalization, and digitalization. In this article, we aim to emphasize the impact of three key factors. Firstly, the earlier approaches that viewed ethnicity as a fixed and stable phenomenon have lost their significance, as they have been replaced by new perspectives that view ethnic identity as a socially constructed and context-dependent concept. Secondly, new theories have shifted the understanding of ethnic identity to a more dynamic and globalized category. Thirdly, recent research has significantly altered the perception of diasporal ethnic identity, as the psychological and cultural aspects of diaspora development in host societies have been shaped by the host culture. *Goals and objectives.* The main goal of this article is to provide a historiographical review of the theoretical foundations of the discourse on diasporal ethnic identity in modern Western historiography. The main objectives are to examine the decline of classical essentialism and groupism theories and the rise of dynamic constructivist models. To explore the priorities of transnationalism, poststructuralism, and hybridity in the formation of diasporal ethnic identity. Additionally, to investigate the role of mental, emotional, and cultural aspects in the formation of the diaspora in the host

society. *Materials and Methods.* This historiographical review is based on the principles of historicism. We also follow the methods of scientific objectivity and an interdisciplinary approach. The review adopts a theoretical and historiographical approach that is supported by a review of various literature on ethnic identity. The method of conceptual analysis is used by identifying differences between primordialist, instrumentalist, constructivist and interactionist concepts. *Results.* The results of this historiographical review, based on a review of key works by Western researchers such as R. Brubaker, S. Hall, Z. Bauman, F. Antias, M. Castells, R. Jenkins, and B.G. Adams, demonstrate that the development of research on diasporal ethnic identity has occurred in parallel with changes in theoretical approaches in Western historiography. This study is based on the principles of historicism and is of a theoretical and historiographical nature, focusing on the study of scientific literature on the issues of diasporal ethnic identity. The main research method used is historiographical analysis. *Conclusion.* The study concludes that over the past twenty-five years, Western academic literature has come to understand diasporal ethnic identity as a fluid, multi-layered, and emotionally charged phenomenon. This approach reflects a general trend in Western historiography, which has shifted from simplistic notions of ethnicity to exploring the complex, dynamic, and real-life forms of human connections that emerge in transnational spaces.

Keywords: diaspora, ethnic identity, historiography, transnationalism, constructivism, hybridity, and poststructuralism.

Acknowledgments. This article was prepared in accordance with the publication requirements for PhD doctoral students of Al-Farabi Kazakh National University.

For citation: Kochiyev E.R., Kabuldinov Z.E., Aydingün A. Theories of diasporal ethnic identity in contemporary western historiography (2000–2025) // *Otan tarihy.* 2026. Vol. 29. No 2. Pp. 939–955. [In Eng.]. DOI: 10.51943/2788-9718_2026_29_2_939-955

ҚАЗІРГІ БАТЫС ТАРИХНАМАСЫНДАҒЫ ДИАСПОРАЛЫҚ ЭТНИКАЛЫҚ БІРЕГЕЙЛІК ТЕОРИЯЛАРЫ (2000–2025)

Эльнур Рафик-Оғлы Кочиев¹, Зиябек Ермұханұлы Қабылдинов², Айшегүл Айдынгүн³

¹ Ш.Ш. Уәлиханов атындағы Тарих және этнология институты (Шевченко көш., 28, Алматы қ., 050010, Қазақстан Республикасы) Кіші ғылыми қызметкер, PhD докторант
<https://orcid.org/0000-0003-0894-1342>. E-mail: elnurkochiyev@gmail.com

² Ш.Ш. Уәлиханов атындағы Тарих және этнология институты (Шевченко көш., 28, Алматы қ., 050010, Қазақстан Республикасы) Тарих ғылымдарының докторы, профессор, бас директор
<https://orcid.org/0000-0002-9625-0535>. E-mail: kabulzia@rambler.ru

³ Таяу Шығыс Техникалық Университеті, Әлеуметтану Кафедрасы (Университеттер Кварталы, Думлупынар Бульвары, № 1, 06800, Чанкая, Анкара, Түркия) PhD, профессор
<https://orcid.org/0000-0001-7951-073X>. E-mail: aydingun@metu.edu.tr

© Ш.Ш. Уәлиханов атындағы ТЭИ, 2026

© Кочиев Э.Р., Қабылдинов З.Е., Айдынгүн А., 2026

Аңдатпа. *Kıriçne.* Бұл зерттеу соңғы жиырма бес жылдағы Батыс академиялық әдебиетіндегі диаспоралық этникалық бірегейлік туралы ғылыми түсініктегі өзгерістерді қарастырады. Жұмыста диаспоралық этникалық бірегейлікті ғылыми тұрғыдан түсінудің айтарлықтай өзгеруі қарастырылады. Егер бұрын диаспоралық этникалық бірегейлік тұрақты берілген ретінде қарастырылса, уақыт өте келе бұл құбылысты икемді және әлеуметтік тұрғыдан құрылған деп түсінуге қарай өзгерістер болды, оған көші-қон, жаһандану және цифрландыру сияқты жаһандық трендтер де әсер етті. Бұл мақалада біз үш негізгі Ереженің әсерін атап өтуге тырыстық. Біріншіден, этносты өзгермейтін, тұрақты құбылыс ретінде ұсынған бұрынғы тәсілдер этникалық сәйкестілік туралы жаңа идеялардың қоғам құрған және әртүрлі контексттерде өзгертін құбылыс ретінде

ауыстырылуына байланысты маңыздылығын жоғалтты. Екіншіден, жаңа теориялар этникалық бірегейлікті жаһандық процестер мен категория трендтерімен қалыптасқан динамикалық ретінде түсінуді өзгертеді. Үшіншіден, жаңа зерттеулерде диаспоралық этникалық бірегейлік туралы түсінік түбегейлі өзгерді, өйткені қабылдаушы қоғамдардағы диаспоралардың дамуының психологиялық және мәдени аспектілері ерекше түрде қалыптасады, оған қабылдаушы Тараптың мәдениеті де әсер етеді. *Мақсаты мен міндеттері.* Бұл мақаланың негізгі мақсаты-қазіргі Батыс тарихнамасындағы диаспоралық этникалық сәйкестілік дискурсының теориялық негіздеріне тарихнамалық шолу жасау. Негізгі міндеттер классикалық эссенциализм мен группизм теорияларының құлдырауын және динамикалық конструктивистік модельдердің гүлденуін қарастыру болып табылады. Диаспоралық этникалық бірегейлікті қалыптастырудағы трансұлттық, постструктурализм және будандастырудың басымдықтарын қарастыру. Сондай-ақ, қабылдаушы қоғамда диаспораны қалыптастырудағы психикалық, эмоционалды және мәдени аспектілердің рөлін зерттеу. *Материалдар мен әдістер.* Бұл тарихнамалық шолу тарихшылдық қағидаттарына негізделген. Біз сондай-ақ ғылыми объективтілік әдістерін және пәнаралық тәсілді ұстанамыз. Шолу этникалық сәйкестік бойынша әртүрлі әдебиеттерге шолумен расталатын теориялық және тарихнамалық тәсілді қолданады. Тұжырымдамалық талдау әдісі примордиалистік, инструменталистік, конструктивистік және интеракционистік тұжырымдамалар арасындағы айырмашылықтарды анықтау арқылы қолданылады. *Нәтижелер.* Осы тарихнамалық шолудың нәтижелері Р. Брубакер, С. Холл, З. Бауман, Ф. Антис, М. Кастельс, Р. Дженкинс және Б. Г. Адамс сияқты батыстық зерттеушілердің негізгі еңбектерін қарастыру арқылы диаспоралық этникалық бірегейлікті зерттеудің дамуы Батыс тарихнамасындағы теориялық тәсілдердің өзгеруімен қатар жүргенін көрсетеді. Бұл зерттеу тарихшылдық принциптеріне негізделген. Жұмыс теориялық және тарихнамалық сипатқа ие және диаспоралық этникалық бірегейлік мәселелері бойынша ғылыми әдебиеттерді зерттеуге бағытталған. Зерттеудің негізгі әдістері ретінде тарихнамалық талдау қолданылады. *Қорытынды.* Зерттеу соңғы жиырма бес жыл ішінде батыс ғылыми әдебиеті диаспоралық этникалық бірегейлікті өзгермелі, көп қабатты және эмоционалды бай құбылыс ретінде түсінуге келді деген негізгі тұжырымдарды келтіреді. Бұл тәсіл батыс тарихнамасының жалпы тенденциясын көрсетеді, яғни этникалық туралы жеңілдетілген түсініктерден трансұлттық кеңістікте пайда болатын адами байланыстардың күрделі, мобильді және нақты формаларын зерттеуге көшу.

Кілт сөздер: диаспора, этникалық бірегейлік, тарихнама, трансұлттық, конструктивизм, будандық, постструктурализм.

Алғыс. Бұл мақала Әл-Фараби атындағы Қазақ ұлттық университетінің PhD докторанттарына арналған жариялау талаптарына сәйкес дайындалды.

Дәйексөз үшін: Кочиев Э.Р., Қабылдинов З.Е., Айдынгүн А. Қазіргі батыс тарихнамасындағы диаспоралық этникалық бірегейлік теориялары (2000–2025) // Отан тарихы. 2026. Т. 29. No 2. 939–955-бб. [Ағыл.]. DOI: 10.51943/2788-9718_2026_29_2_939-955

ТЕОРИИ ДИАСПОРАЛЬНОЙ ЭТНИЧЕСКОЙ ИДЕНТИЧНОСТИ В СОВРЕМЕННОЙ ЗАПАДНОЙ ИСТОРИОГРАФИИ (2000–2025)

Рафик-Оглы Кочиев Эльнур¹, Зиябек Ермуханович Кабульдинов², Айшегюль Айдынгюн³

¹ Институт истории и этнологии им. Ч.Ч. Валиханова
(ул. Шевченко, 28, г. Алматы, 050010, Республика Казахстан)
PhD докторант
<https://orcid.org/0000-0003-0894-1342>. E-mail: elnurkochiyev@gmail.com

² Институт истории и этнологии им. Ч.Ч. Валиханова
(ул. Шевченко, 28, г. Алматы, 050010, Республика Казахстан)
Доктор исторических наук, профессор, генеральный директор, академик НАН РК
<https://orcid.org/0000-0002-9625-0535>. E-mail: kabulzia@rambler.ru

³ Ближневосточный технический университет, факультет социологии
(Университетская площадь, бульвар Думлупынар, дом 1, 06800, Чанкая, Анкара, Турция)
PhD, профессор

<https://orcid.org/0000-0001-7951-073X>. E-mail: aydingun@metu.edu.tr

© ИИЭ имени Ч.Ч. Валиханова, 2026

© Кочиев Э.Р., Кабульдинов З.Е., Айдынгюн А., 2026

Аннотация. *Введение.* В данном исследовании рассматриваются изменения в научном представлении о диаспоральной этнической идентичности в западной академической литературе за последние двадцать пять лет. В работе рассматривается значительная трансформация научного осмысления диаспоральной этнической идентичности. Если ранее, диаспоральная этническая идентичность рассматривалась как устойчивая данность, то со временем произошли изменения в сторону понимания этого феномена как гибкого и социально сконструированного, на который также влияют глобальные тренды, вроде миграции, глобализации, и цифровизации. В данной статье мы попытались подчеркнуть влияние трёх основных положений. Во-первых, более ранние подходы, которые представляли этничность как некий неизменный, устойчивый феномен, потеряли своё значение в связи с тем, что на их смену пришли новые представления об этнической идентичности как сконструированном обществом и меняющимся в разных контекстах феноменом. Во-вторых, новые теории меняют понимание этнической идентичности как более динамичной, формируемой глобальными процессами и трендами категории. В-третьих, в новых исследованиях представление о диаспоральной этнической идентичности кардинально поменялось, так как психологические и культурные аспекты развития диаспор в принимающих обществах формируется своеобразно, на что влияет также и культура принимающей стороны. *Цели и задачи.* Основной целью данной статьи является проведение историографического обзора теоретических основ дискурса диаспоральной этнической идентичности в современной западной историографии. Основные задачи заключаются в рассмотрении упадка классического эссенциализма и теорий группизма и расцвет динамических конструктивистских моделей. Рассмотреть приоритеты транснационализма, постструктурализма и гибридности в формировании диаспоральной этнической идентичности. Также, исследовать роль ментальных, эмоциональных и культурных аспектов в формировании диаспоры в принимающем обществе. *Материалы и методы.* Данный историографический обзор основан на принципах историцизма. Мы также придерживаемся методов научной объективности и междисциплинарного подхода. В обзоре используется теоретически-историографический подход, подкрепленный обзором различной литературы по этнической идентичности. Применяется метод концептуального анализа, выявляющий различия между примордиалистскими, инструменталистскими, конструктивистскими и интеракционистскими концепциями. *Результаты.* Результаты данного историографического обзора, с помощью рассмотрения ключевых трудов западных исследователей, таких как Р. Брубейкер, С. Холл, З. Бауман, Ф. Антиас, М. Кастельс, Р. Дженкинс и Б. Г. Адамс и других, демонстрируют, что развитие исследований диаспоральной этнической идентичности происходило параллельно с изменениями в теоретических подходах в западной историографии. Настоящее исследование основано на принципах историзма. Работа носит теоретико-историографический характер и направлена на изучение научной литературы по проблемам диаспоральной этнической идентичности. В качестве основного метода исследования используется историографический анализ. *Заключение.* В исследовании приводятся основные выводы о том, что за последние двадцать пять лет, западная научная литература пришла к пониманию диаспоральной этнической идентичности как к изменчивому, многослойному, и эмоционально насыщенному явлению. Этот подход отражает общую тенденцию западной историографии, то есть переход от упрощённых представлений об этничности к изучению сложных, подвижных и реальных форм человеческих связей, возникающих в транснациональном пространстве.

Ключевые слова: диаспора, этническая идентичность, историография, транснационализм, конструктивизм, гибридность, постструктурализм.

Благодарность. Статья подготовлена в соответствии с требованиями к публикациям PhD докторантов Казахского национального университета имени аль-Фараби.

Для цитирования: Кочиев Э.Р., Кабульдинов З.Е., Айдынгюн А. Теории диаспоральной этнической идентичности в современной западной историографии (2000–2025) // Отан тарихы. 2026 .Т. 29. No 2. С. 939–955. [на англ.]. DOI: 10.51943/2788-9718_2026_29_2_939-955

Introduction. People associate and relate themselves to a certain group of other people with whom

they share the same language, clothing, culture, and so on, and this actually indicates their ethnic identity. It was often considered as a mark that people born with or stuck to, but it is rather recreated through people's actions, interactions, and memories of the past.

There was a considerable change in the study of diasporal ethnic identity in the last fifty years. Western methodological thought and views on the matter of ethnic identity in the late 20th century were quite simple. Ethnic identity in this sense is certainly related to culture, geographical location, and intra-family relations. In the 21st century, we have entered a new era of dynamic, constructivist, and poststructuralist ideas that have influenced the formation of a new understanding and perspective on ethnic identity. These new perspectives have emphasized the importance of shaping ethnic identity through simple, everyday practices, actions, and language.

The topic is certainly relevant today, as research on historical discourse and theoretical approaches to ethnic identity is very important for understanding the true nature of this term.

Understanding of diasporal ethnic identity also changed, through the global trends like globalization, migration across countries and cultures, and digital interference through communication. People, without taking into consideration their geographical location, often mix cultures, identities, and certain feeling of attachment to a particular place. Therefore, it is important to consider the changes in studying diasporal ethnic identities to understand the flip in humanities and social sciences approaches in the beginning of 21st century.

The purpose of this historiographical review is to analyze the controversial issues of modern Western scholars about the ethnic identity of the diaspora. About how the theoretical concepts of the ethnic identity of the diaspora in modern Western historiography changed in the period from 2000 to 2025. The focus of this research on the theories and methods that were used by western scholars to analyze main characteristics, such as emotions, flexibility and character in diasporal ethnic groups. Here we are trying to find a basis for understanding "ethnic identity". This understanding of the basis of ethnic identity will help to further cover and study the preservation of the ethnic identity of the diaspora of the Ahiska Turks, who were deported to Kazakhstan in 1944. This research highlights the shift from older fixed and functional models to more flexible, structured, and globalized understandings. In this particular literature review we try to find the answer to the following question: what is the theoretical framework discourse of diasporal ethnic identity in contemporary Western historiography (2000-2025)?

The theoretical approaches to the understanding of ethnic identity before the year 2000 are also explored in the study. The study concentrates on the theoretical and ideological methods that those old and new approaches used. Western ideology on this issue has undergone significant changes, which began in 2000. The dynamics of the study of ethnic identity shows that essentialism and instrumentalism have "given way" to new theories. For instance, constructivism represents a theoretical framework that perceives ethnic identity as a phenomenon shaped by social constructs. In contrast to primordialism, which regards ethnicity as an inherent characteristic, constructivism posits that ethnic identity is not predetermined at birth; rather, it is developed, altered, and conveyed through the channels of communication and political dynamics. Another theory, poststructuralism, considers ethnic identity as a discursive construct. Ethnos is understood here as a changeable "text" or myth created through language, cultural codes, and power relations. Any affiliation is fluid, multiple, and is formed through the "we-they" juxtaposition. There is also a theory of hybridity, a condition in which a person does not consider himself to belong to any one ethnic group, but combines elements of two or more cultures, forming a unique identity. This is a natural result of globalization, migration and intercultural marriages. It is important for historical consciousness to analyze and understand how these newer ideas formed and affected the discussions on diasporal ethnic identity. It is also important to show that the key features of identity and self-description rely on to and tied with changing feelings like culture, symbolism, and language that people in diasporas use and practice. It is very important to emphasize that the diaspora uses and practices a specific culture, symbolism, and language, which determine the specifics of the diaspora's self-identity and self-perception.

The methodological approach involves the systematic collection and analysis of selected primary scientific-historical works and related literature. Here we also try to use an interdisciplinary approach, drawing on historical concepts and analytical approaches from different fields of historical science. The review draws on some of the most powerful works of the scholars of ethnic identity, such as Benedict Anderson, Fredrik Barth, Rogers Brubaker, Richard Jenkins, Stuart Hall and Steven Vertovets. This is a historiographical review, where an attempt is made to compare, understand and look at changes in their theories, collectively. Their huge involvement in understanding the diaspora, ethnic identity and the shift

from an original idea to another, creates a base to understand belonging as feeling which changes through relationships.

This article is a standalone literature review, which tries to find new dimensions, ideas and views of diasporal ethnic identity in contemporary Western historiography. This article categorizes on different topics and areas of study that are influenced by new global trending crossroads, such as globalization, emotional studies, hybrid cultures, and emotional aspects of relocations from one place to another.

Materials and Methods. This historiographical review is based on the principles of historicism. We also follow the methods of scientific objectivity and an interdisciplinary approach. This paper analyzes the history of changing ideas about ethnicity, ethnic identity, and the boundaries of ethnic societies. In the context of more global trends in the social sciences and humanities, these materials and methods work properly. The review adopts a theoretical and historiographical approach that is supported by a review of various literature on ethnic identity. Using this approach, we can obtain valuable information about the main events/changes in perceptions of ethnic identity in the literature, as well as compare the main research traditions. The method of conceptual analysis is used by identifying differences between primordialist, instrumentalist, constructivist and interactionist concepts. Ethnic differences are of enormous significance to the study of modern-day research. Interdisciplinary approach to history of ideas about ethnicity bridges historical/socio-anthropological, sociological and cultural approaches to studying ethnicity and ethnic boundary formation.

Discussion. Diasporal ethnic identity has been significant when discussing historical studies of the Western world. Until 2000, there were two main directions in the study of ethnic identity: primordialism and instrumentalism. Primordialism considers ethnic identity as an innate, objective and unchangeable given. In this theory, ethnic identity is perceived not as a personal choice, but as a fundamental characteristic inherited from one's ancestors, which can be formed through culture and kinship. Within the framework of this theory, there are two main interpretations. The first is the biological (evolutionary) approach. Ethnicities are then recognized as continuation of family connections, by this approach. Identity is based on a "genetic predisposition" (blood), the protection of one's group, and the transmission of biological traits from generation to generation. The second is the evolutionary-historical (sociocultural) approach. By this approach, the emphasis is not on genes, but on culture and historical memory. Identities are created through objective elements like shared language, religion, myths of origin, territory and traditions.

An ethnic identity is not seen as an unchangeable and innate condition but rather as a social construct and as a tool, according to the theory of instrumentalism (or situationism). Ethnic identity is an intentional selection, made by people, for functional reasons. For example, the struggle for power, or obtaining economic privileges, or protecting group interests. There are three key provisions of the concept. Firstly, situationality. People can highlight their connection to another ethnic group, like Mediterranean, Scottish or pan-European, depending on the situation and the advantages that might stem from doing so. Secondly, resource and mobilization. Ethnicity is an ideology and mobiliser of masses. Leaders and elites use symbols, stories, and language to bring people into a coalition to take action to thwart the opposition. Thirdly, rational choice. Identity is a coping mechanism. Where this identification with a certain ethnic group is useful in securing promotion, business or personal safety, the person identifies with that group.

These goals are typically political in nature, meaning they involve being in control of their lives and/or having access to power or resources. Against both primordialism and instrumentalism in the study of ethnic identity is a need to overcome the polar extremes of the two: rigid biological/historical determinism in the one, and cynical pragmatism in the other. This was to be replaced by constructivism, which sees identity as a process which is flexible but socially rooted.

In 1969, Fredrik Barth published his "Ethnic Groups and Boundaries" work which completely changed the approach by his breakthrough in research of ethnic groups [Barth, 1969]. Starting from that year, there began an increasing number of scholars who began to deviate from the genetic approach study and began to take into account social interaction in the study of ethnicity. Constructivism became the main idea which was mainly described ethnic identity not as something fixed and primordial, but rather construct that is flexible and fluid, exposed to changes. Constructivist approaches started dominating the discussion until the beginning of the 2000s. Rogers Brubaker took the ideas from Barth further in his work where he introduced criticism to the concept of groupism and its essentialism. He proposed to use ethnicity as an analytical approach to ethnicity.

During the early part of the twenty-first century, researchers like Richard Jenkins and Stuart Hall have been working within this constructivist paradigm. For Richard Jenkins, the process of identity formation is

an ongoing one that happens through the interaction between persons. Ethnicity is connected to representations by Stuart Hall and hybridity is connected to how people who are not from their home country act towards various cultures and languages. The concept of transnationalism, as one of the most important theories that is used in analysing it, grew along with this theory. This theory was developed together with the concept of transnationalism as one of the most important theories used in analysing it.

Many efforts have been made to bring to light the affective and cultural sides of the diaspora identity formation process since 2010. This phenomenon can be explained by changes occurring in social science disciplines as well. So, scholars such as Adams and van de Vijver assert that ethnic identity is not merely a self-definition, but an affective connection with symbolic and cultural heritage. It is therefore possible to talk of diaspora identity as a set of psychological, emotional and cultural mechanisms.

In the modern historiographical writing of the West there has been an expansion of sociological, anthropological and cultural approaches to the study of the historical phenomenon. Thus, scholars such as Floya Anthias and Zygmunt Bauman consider diaspora a mobile space in which individuals constantly redefine their identities in the context of a global society. This is a synthesis of different approaches that can be interpreted as a move in historiography from ethnic institutions to communicative, mnemonic and affective processes.

Based on historiographical studies, in 2000-2025 the ethnic identity of the diasporas is created in a context-dependent manner, through the performance in the area of global communication and power structures. Concurrently, it is able to maintain the emotional aspect and the symbolic legacy.

Results. The Decline of Classical Essentialism and Groupism Theories and the Rise of Dynamic Constructionist Models. Before the dawn of the new millennium, academic perspectives on ethnicity were mainly defined by existing theories, most of which were formulated before the advent of post-structuralism and transnationalism at the dawn of the new millennium. In the theory of primordialism, ethnic identity is a fundamental feature. It is passed down from generation to generation through family ties and culture. [Shaw, Wong, 1989]. However, this perspective was criticized because it presupposed biological determinism, with little potential to explain the processes of cultural transformation and hybridization. Instrumentalism has emerged as an alternative idea. Instrumentalism is an approach that sees ethnic identity as a situational role and a flexible tool. In this paradigm, belonging to an ethnic group is not innate. This affiliation is chosen or constructed by individuals and groups to achieve various goals [Brass, 1991]. Instrumentalism has been criticized as reducing identity to a cold calculation. It ignores a person's deep emotional attachments to culture, language, and traditions. The theory often proceeds from the fact that the masses are passive objects that are easily manipulated by elites for selfish purposes. The approach absolutizes modernity and construction, losing sight of the fact that many ethnic groups have strong historical roots and unshakable cultural cores.

J. S. Furnivall and Anthony Smith made fundamental contributions to the understanding of ethnicity, viewing it through the prism of the structure of society and cultural and historical heritage. Both authors emphasized that ethnic identity is not formed by itself in isolation, but depends on broader social processes. John Furnivall reveals his ideas in his work "A Pluralistic Society" (1948). J.S. Furnivall, studying the colonial countries of Southeast Asia, introduced the concept of a "pluralistic society". The essence of this concept is that in such societies, different ethnic groups (for example, indigenous peoples, migrant traders, and Europeans) live side by side, but are socially and culturally separated. Regarding ethnic identity, he says that interethnic interaction takes place exclusively in the economic market, which acts as the only point of contact. Outside the market, groups have no common values, so identity remains closed and fragmented [Furnivall, 1948]. Anthony Smith reveals his ideas in his work "The Ethnosymbolic Approach" (1986). Smith shifted the focus to cultural, symbolic and historical depth. He is called one of the main theorists of ethnosymbolism. The essence of his ideas is that ethnicity and nations are formed on the basis of long-term historical memory. Ethnic identity is based on the concept of a "mytho-symbolic complex": myths about common origin, common memory, values, symbols and traditions. Smith's ethnic identity has an internal, unifying character. This is not a situational phenomenon, but a product of a long evolution, deeply rooted in people's minds [Smith, 1986].

In classical Marxism, ethnic identity is considered as a secondary, historically transitory phenomenon subordinate to class affiliation. Ethnicity is perceived as a cultural "superstructure" used by the ruling classes to divide workers, which in a classless society must give way to universal solidarity. Max Weber was one of the first to prove that ethnic identity is not a biological given, but a socially constructed phenomenon. He argued that ethnicity is based on people's subjective belief in common ancestry, cultural community, and

solidarity, regardless of actual genetic connections. Weber's views became the foundation for modern approaches to the study of identity [Weber, 1968].

Michel Foucault did not single out ethnic identity as a separate concept. In his philosophy, identity is not something innate or essential. On the contrary, it is a social construct, a product of disciplinary practices, discourses, and power relations [Foucault, 1972]. Pierre Bourdieu also considered ethnic identity not as an innate given, but as a result of social construction. He introduced the concept of structuralist constructivism, explaining how the objective structures of society shape an individual's subjective perception of his ethnicity [Bourdieu, 1991]. In turn, this brought about a move away from an analysis of structure toward a focus on individual agency. At the same time, studies of gender, sexuality, and race flourished, resulting in the expansion of ethnic studies to include the interrelated nature of identity and power. These theories laid the foundation for modern socio-humanitarian research. They explain how globalization is destroying traditional borders, turning identity into a dynamic, changeable and open construct.

The ethnological and sociological approach to diasporas in the 20th century was predominantly essentialist (or primordialist). Ethnic identity was perceived as something innate and unchangeable, determined by origin and culture, and the diaspora itself as a static offshoot of the “mother” ethnic group. This concept has played a dual role in Western science. On the one hand, it formed the basis of ideas about the nation as a “natural” community united by a common destiny. On the other hand, the rigid framework of this approach has long prevented researchers from seeing how identity is actually changing [Gellner, Breuilly, 2006: 98-104]. As the dawn of the new millennium drew near, such a concept faced its demise under the influence of new sociological ideas as well as postmodernism. Increasing numbers of scholars argued against the idea that identity is static, but rather dynamic and negotiated in social situations [Jenkins, 2008: 77-82]. The decrease in the influence of classical essentialism has made a turn in the scientific understanding of identity. Ethnic identity has transformed from an entity with clear boundaries into a volatile and situational concept.

Criticism of “groupism” in sociology is directed against ontologization, the tendency of researchers, politicians, and the media to perceive ethnic, racial, and national groups as internally homogeneous, stable, and closed entities. It is this habit of describing the world through the prism of rigid boundaries that sociologist Rogers Brubaker called groupism [Brubaker, 2004: 2]. Rogers Brubaker, in his conceptual work “Ethnicity without Groups,” criticizes “groupism” for essentialism. He argues that researchers should not blindly adopt the language of politicians or conflict participants who speak of groups as stable, monolithic, and unchanging objects of reality [Brubaker, 2004: 152]. He argues that researchers should not consider ethnic or national groups as monolithic, frozen entities. Instead of studying “groups”, Brubaker suggests focusing on social processes [Brubaker, 2004: 68-69]. This move makes it possible to consider ethnicity as an aspect of social performance. Thus, the new analytical approach based on identity performativity challenges traditional views and offers a fresh way of looking at society through language, social background, and behavior [Jenkins, 2008: 14-15, 87-123, 163].

This paradigm change owes somewhat to the critique of structural-functionalism by anthropology. Frederick Barth made a breakthrough in his collection *Ethnic Groups and Boundaries* (1969), proving that ethnicity is formed through social boundaries and communication, and not through fixed cultural traits. However, Western science really met these ideas with skepticism, which began to subside only at the turn of the XX–XXI centuries [Eriksen, 2010]. With the contributions of cultural studies and post-structuralism, the social science came to understand ethnicity in terms of discourses and relations; thus, an ongoing process and not something that is inherited [Hall, Morley, 2019]. In modern sociology and anthropology (in particular, within the framework of the constructivist approach, the foundations of which were laid by Frederick Barth and Benedict Anderson), ethnicity is really understood as a social construct, and not as a static biological given [Anthias, 2020].

Constructivist approach was becoming increasingly prevalent since the beginning of the 2000s. According to Jenkins (2008), social identity is an ongoing accomplishment, an accomplishment continuously created and re-created via intersubjective interactions [Jenkins, 2008: 119–123]. Identity theory has been enhanced by Stets and Reichelmann (2023) in that they have used aspects such as cognition, emotion, and behavior to better understand belonging [Stets, Reichelmann, 2023]. Ethnic identity may be understood as an intricate phenomenon consisting of emotions, symbols, and negotiations [Adams, van de Vijver, 2022]. In modern sociology and cultural studies, diasporic identity is really understood as a dynamic, fluid construct. Not as something static or genetically determined. This view allows diasporas not to lock themselves in isolation, but to flexibly respond to the challenges of a globalizing world, while remaining carriers of a

unique cultural code [Anthias, 2020: 12].

The philosophical approach is brought into play in this change by questioning the dichotomy made between civic and ethnic identifications [Bauman, Vecchi, 2004]. Identity in the concept of Zygmunt Bauman is not a static given, but an unfinished project. In the context of “fluid modernity”, people are forced to continuously construct, adapt, and change their identities in order to survive in a world of uncertainty, where traditional social institutions and stable connections no longer guarantee stability [Bauman and Vecchi, 2004: 47-49]. In the context of constant globalization, migration and the development of digital technologies, traditional, rigid identities are really dissolving. Belonging ceases to be something set once and for all - it turns into a dynamic process of constant choice, revision and adaptation. The diaspora here serves as an ideal illustration. In a hybrid space, a person no longer chooses between “his own” and “someone else's” – he forms a multiple identity, freely moving between cultural codes [Hall, 2019: 232-233].

According to Brubaker’s view, the idea of everyday ethnicity emerged as a lens through which identity could be studied in ways other than being associated with politics movements [Brubaker, 2004: 2-4, 67-69, 152]. In his concept, Rogers Brubaker suggests studying ethnicity as a process of everyday identification, rather than as a static substance. He argues that ethnicity “occurs” in routine interactions – conversations and organizational practices – without being an isolated objective reality [Brubaker, 2004: 68-69, 152]. Ethnicity is understood here as a flexible social construct and the result of political processes, rather than as an innate, static entity or a basic element of objective “collective consciousness.” [Jenkins, 2008: 47]. Instead, academics started to follow the small details of identification, stressing how it changes with the situation and how it is acted out. Modern researchers of diasporas are increasingly abandoning attempts to give a static definition of “who the representatives of the diaspora are”. Instead, the focus shifts to “what they do” [everyday practices, transnational connections, creation of mutual assistance networks] [Hall, 2019: 210].

Brubaker took apart the basic ideas behind groupism, and Castells introduced a related idea that sees identity as made by power dynamics in connected groups [Castells, 2010]. According to Castells in his book titled *The Power of Identity* (2010), individuals and groups create their identities based on controlling, resisting, and seeking purpose [Castells, 2010: 7]. Identity is not innate, a deep core, or an unchanging substance. It is a mobile psychological and social construct that is built in the process of interacting with others [Castells, 2010: 22]. Castells proposes the following three major forms of identities: legitimation, resistance, and project identities. All of these occur in the broader context of the power structure of the global world [Castells, 2010: 10–15]. This theory is of great importance to dispersed communities. Cross-border (or transnational) communication blurs the boundaries between “one's own” and “someone else's”. It creates hybrid identities that organically weave global information flows into everyday life, forming a new “social capital” [Castells, 2010: 57].

The concept of an identity that is fluid and relational also reflects a new direction in cultural studies. The work of Stuart Hall and Homi Bhabha laid the foundation for modern studies of the diaspora, rethinking the traditional understanding of identity. Instead of being statically tied to their homeland, they conceptualized the diaspora as a dynamic space. According to Bhabha, this is not just a mixture of cultures, but a space of resistance where cultures intertwine and form new, unique forms of identity (the so-called “third space”). Hall also considered hybrid identities as an ever-evolving process emerging at the intersection of different cultures. Researchers have shown that diasporic identity is not homogeneous. Hall emphasized differences in the experience, history, and current situation of migrants, and Bhabha justified the articulation of cultural differences as a way to avoid hierarchy and assimilation. Both diasporic communities and scientists themselves act as “translators” who translate cultural codes between the homeland and the host society [Hall, 2019]. In his major writings on identity and diaspora, Stuart Hall has suggested that identification is a dynamic phenomenon [Hall, 2019: 228-230]. This means that identity is always changing and re-negotiating itself, involving ruptures and transformations [Hall, 2019: 233]. Within the framework of this theory, the traditional understanding of the diaspora as trauma, longing and loss is replaced by the idea of transnationalism, hybridity and productive intercultural dialogue [Hall, 2019: 238].

The concept of translocational belonging has indeed become a crucial step in modern sociology and anthropology. This concept, allows us to overcome the traditional framework of essentialism (where ethnicity is perceived as something static and innate). Translocation affiliation explains how ethnicity is intertwined with other social markers (gender, class, race, age), creating a multidimensional identity [Anthias, 2020]. Floya Antias' concept fully reflects how social categories do not exist in isolation from each other, but intersect, creating a complex system of inequalities. In his works [such as studies of the intersections of ethnicity, class and gender, as well as the concept of “translocational positionality” Antias

highlights several key points. Identity cannot be reduced to a single attribute (for example, only to nationality or only to gender). Class, gender, and ethnicity constantly interact and influence each other, determining a person's status. Identity relationships are embedded in structures of dominance and subordination. For example, a representative of the diaspora may have power in his community, but face class and racial discrimination in his host society. Belonging to the diaspora often forces a person to move between “transnational spaces”. There is a constant adaptation and balancing between the culture of the country of origin, the traditions of the diaspora and the norms of the host society, which can lead to conflicts of values, loyalties and roles. [Anthias, 2020: 15–18]. The scholar suggests that ethnicity is not a label but rather an activity that people perform [Anthias, 2020: 21]. Members of the diaspora face the phenomenon of “transnationalism”, being at the junction of several cultures. Dual identity allows them to enrich society, but at the same time creates strong social and psychological tension. The clash of these forces often leads to an identity crisis, when a person feels part of several worlds at the same time. In the context of sociology, this phenomenon is studied in detail within the framework of theoretical approaches to diasporology. Balancing the preservation of roots and integration is becoming a major challenge for such communities around the world [Anthias, 2020: 27]. Such approaches move beyond essentialism since identity becomes seen as contingent and intersectional, performed globally [Barker, 2016].

Comparative studies in the mid-2010s played a key role in overcoming essentialism, which viewed identity as something innate, static and unchangeable. During this period, there was a shift towards a constructivist approach [Adams, van de Vijver, 2022]. The book by Byron Adams and Fons van de Vijver “Non-Western Identity: Research and Perspectives”, published in 2021 and 2022, is the most important work in cross-cultural psychology. It analyzes in detail the specifics of personality formation outside of Western societies, including postcolonial and multiethnic regions [Adams, van de Vijver, 2022: 45]. The work offers an interdisciplinary view of identity in non-Western contexts. The postcolonial context plays an important role here. The study of how the legacy of the colonial past affects self-awareness, the choice of values and the formation of civic identity (for example, using the example of the post-Soviet space). The impact of globalization, the analysis of conflicts between traditional cultures and Western values, as well as the search for ways of harmonious synthesis are also important. As for multiethnic regions, it is important to study intercultural relations, acculturation, and issues of multiple identity (when a person relates himself simultaneously to ethnic, religious, and civic groups). The publication revises familiar Western theories (for example, Erickson's concepts), adapting them to the specifics of non-European, including Eurasian and Asian societies [Adams, van de Vijver, 2022: 49-52]. Thomas Hilland Eriksen and Marek Jakubek's book “Ethnic groups and boundaries today” (released in honor of the 50th anniversary of Fredrik Barth's original work) really rethinks the classical approach to ethnic borders. The researchers shift Barth's focus to modern realities. In the context of globalization and intensive migration, the boundaries between groups are becoming permeable. This generates multiple, overlapping, and hybrid identities that are difficult to describe using rigid “friend/foe” categories. Barth focused on maintaining borders, while Eriksen and the authors of the collection show how these borders are actively transformed, crossed or even blurred in the era of social networks and transnational movements. The article analyzes how ethnicity is changing under the influence of modern processes, including the growth of nationalism, multiculturalism and identity politics [Eriksen, Jakubek, 2019: 112].

The disappearance of the essentialist paradigm was accompanied by changes in the West's historiographical practices [Barker, 2016: 108-112]. The postmodernist critique questioned the grand Narratives and brought into focus discourse, and thus, historians started seeing ethnic identity as constructed [Jenkins, 2008: 17]. This thesis brilliantly describes the modern postmodern turn in historiography and the humanities. It reflects the transition from the classical perception of history as an “objective” description of events to a deeper analysis. Archives are no longer considered passive repositories of “pure facts”. These are spaces where government, society, and time have a dialogue about what should be preserved and what should be forgotten or displaced. Memories are not just extracted from the past; they are actively constructed, interpreted, and relived in the present through language, rituals, and media. A person or society understands themselves through the stories they tell about themselves. Identity is formed in the process of this storytelling, constantly adapting and changing [Hall, 2019: 229]. Siegelbaum and Moch (2023) were able to use the aforementioned approach to analyze the role of the Soviet state in the formation of diasporas. Their work reveals how the Soviet resettlement policy laid the foundation for modern transnational diasporas. Their analysis proves that identity and nationality are not static remnants of the past, but are fluid processes that are constantly being transformed under the influence of political, emotional and migration



factors. The forced displacement of entire ethnic groups during the Stalin era created a geographical divide that formed the basis of diasporic networks in the post-Soviet space. Even in the Soviet years, industrialization created centers of attraction that developed a hybrid identity by maintaining family and economic ties between the republics. Migration waves have transformed the concept of ethnicity, making social and national identity permeable and adaptive to new conditions [Siegelbaum, Moch, 2023: 64].

According to academic literature, there was an evolution of the term diaspora [Hall, 2019: 240]. Modern diasporas have evolved from simple immigrant communities into actors of globalization. From isolated groups living on nostalgia, they have turned into transnational network structures involved in economics, diplomacy and geopolitics. [Ryang, 2000]. There has been a key shift in the humanities of the late 20th and early 21st centuries. The transition from the classical understanding of the diaspora (as an isolated group homesick for its homeland) to modern interpretations has made the concepts of migration and self-awareness inseparable [Castells, 2010: 72]. In modern academic discourse, the binary opposition “I am the other” has been overcome. The rigid opposition has been replaced by the concept of hybridity, multiple identities and the constant permeability of borders, where difference and sameness are in a state of continuous dynamics. [Jenkins, 2008: 83]. To many researchers, this represented an epistemological shift in the social sciences and humanities known as the “linguistic turn.” It means moving away from the search for static, universal laws (structure) in favor of studying dynamic practices, context, and variability (process) [Bauman, 2004: 53]. In the era of globalization, digital technologies and high mobility, the traditional understanding of the diaspora has changed radically. This shift is well described in sociology and cultural studies. The connection with the historical homeland is maintained through collective memory, myths, rituals and common narratives. The origin becomes not just a point on the map, but an “inner landscape” that is passed down from generation to generation. Modern diasporas often live in a “constant movement” mode between several countries. Physical migration has been replaced by a transnational way of life, when people simultaneously participate in the life of their host society and their homeland. Imagination plays a key role thanks to the Internet and social media. Diasporas create virtual spaces where a sense of community is preserved, even if the participants have never been to their historical homeland or live on different continents. A striking example is digital communities and platforms that unite people with a common cultural code around the world. This approach transforms the concept of diasporas from a fixed group into a network identity that is based on choice, feelings, and engagement, not just on the place of birth [Adams, van de Vijver, 2022: 60].

The Primacy of Transnationalism, Post-Structuralism and Hybridity in Diasporal Identity Formation.

Diaspora studies of the early twenty-first century moved their focus to transnationalism. In modern social sciences, the focus has shifted from the concept of the diaspora as an isolated national minority to the model of transnational networks [Castells, 2010: 78]. The development was informed by post-structuralist theory, which regards identity as an ongoing negotiation between mobility, culture, and power relations [Hall, 2019: 226–230]. It means that instead of seeing diaspora as separation from one's homeland, scholars see it as a communicative system that ties together various sites, histories, and life stories [Anthias, 2020: 31].

Understanding diasporas as active subjects of globalization, and not just as a consequence of migration, does indeed reflect an important shift in the humanities. This approach emphasizes that cultural ties and identity transcend physical boundaries, forming new transnational spaces. Zygmunt Bauman, in his works on “liquid modernity”, noted that in the context of globalization, stable identities give way to flexible, constantly adapting forms. In this context, cultural codes such as folklore and narratives are becoming an important tool for maintaining connection with the motherland and constructing belonging in new conditions. According to Zygmunt Bauman, people in today's uncertain times are constantly fashioning their identities [Bauman, Vecchi, 2004].

Herein, identity is formed through circulation within different contexts. This process describes social adaptation and the search for a balance of identities, when a person, being in a new environment, constantly measures his cultural experience with the norms of the host society. As a matter of fact, scholars state that a significant number of migrants create a dual consciousness while trying to balance between the demands of both native and foreign nations. Constant negotiation allows migrants to modify their former practices, adopt hybridity, and choose those cultural elements they want to accept. In his seminal work “Ethnicity without Groups”, Rogers Brubaker criticizes “groupism” – the misconception of researchers and politicians about ethnic groups as stable, internally homogeneous and clearly defined entities. He suggests looking at ethnicity through the prism of social processes rather than static objects. The transnational approach offers a modern view of ethnicity, in which it ceases to be a static, genetically determined category. It is a dynamic,



constantly reproducible system of actions that is formed in a person's daily life and depends on the context of his interactions. Ethnicity is no longer perceived as an innate entity. Belonging is realized through real actions, behavioral choices, communication, and lifestyle. Identity adapts and manifests itself in different ways depending on the social environment in which a person finds himself (for example, at work, in the family or in the diaspora) [Adams, van de Vijver, 2022: 64]. Glick Schiller and Basch came up with a notion of the transnational social field as an opposition to the opposition “here”/“there,” “home”/“new country” [Adams, van de Vijver, 2022: 67–70]. This means that a sense of community and belonging to a group does not arise by itself. It is actively constructed and maintained through everyday practices: communication, exchange of resources (money transfers), media consumption and observance of traditions [Castells, 2010: 115]. Regarding the diaspora, identity is not only about continuity but rather about relationships with others by technological means and affectivity [Hall, 2019: 242].

The post-structuralist approach is useful in this regard. Following Derrida and Foucault, it recognizes the role of language, discourse, and power relations in shaping identity. Subjectivity is fragmented and exists in different places and idea configurations [Barker, 2016: 95–98]. As such, with regards to diasporal identity, traditional approaches focusing on origin, authenticity, and purity cannot be applied anymore [Hall, 2019: 228]. Instead, post-structuralist history pushed focus on differences, variety, and performance, the changing ways diasporal people show they belong in places away from their home land. The splitting of the subject gave rise to fresh ways to look at history and social ideas. Post-structuralist thinkers showed how representation systems, like language and stories, build borders that include some and keep others out. Michel Foucault's view of discourse as a field of power became key to understanding how migrant identities are controlled, known, or not heard. In Derrida's view of the idea of difference, identity exists through differentiation, deferral, and the concept of absence [Anthias, 2020: 40]. This becomes especially significant when speaking about the identity of migrants who experience displacement and the desire to belong [Anthias, 2020: 40].

In terms of Western historical studies, such a turn of events led to a change in the narrative of diasporas. According to Hall, traditional views of diaspora included the ideas of the endurance of national identity regardless of the experience of migration [Hall, 2019: 235]. In post-structuralism, it was attempted to describe not only the fact of migration, but also the process itself, its transitional state and its hybrid nature [Barker, 2016: 118]. The concept of diaspora as a type of cultural translation, a process that involves the creation of identity through different groups and political systems, fits the thesis proposed by Stuart Hall that diasporas should accept plurality and difference rather than search for any kind of core [Hall, 2019: 235].

In such conversations, hybridity acts as an important term. Specifically, one particular theory suggests that a sense of cultural identity emerges within a Third Space, which is defined by deliberations and reinterpretation of meanings [Hall, 2019: 230]. Diaspora historiography understands hybridity as both a means of analyzing texts and an important value per se. The term recognizes creative potential of in-between positions and the puissance of communities found in cultural borderlands [Barker, 2016: 140]. Thus, for a historian, it implies treating the diaspora archive not as a place of merely transferring ideas, but rather engaging in translation, whereby identity is defined by modification and reinterpretation of meanings. Hybridity is important since it stresses creativity and agency; diasporal communities may use it to challenge rigid ideas about culture and reshape their legacy in light of changing times. The idea of the Third Space created by Homi Bhabha in 1994 provides a basis for analyzing hybridity. It refers to a symbolic space in which meanings are negotiated and new cultures are produced. For a diasporal historian, it implies treating migration as not only movement to a new place, but a cultural creation as well. Consequently, every text, ritual, or story becomes a hybrid phenomenon, characterized by multiple influences from different times and places [Anthias, 2020: 45].

Scholars have traced connections between transnationalism and hybridity within studies of media, migration, and digital diasporas [Adams, van de Vijver, 2022: 76]. Virtual spaces for collective memory have been created by the Internet, allowing displaced people to maintain an idea of their homeland through symbolic communication means [Ryang, 2000: 92]. Online interactions, digitization of information, and diasporal communities lead to spaces of flows—networked circuits that transcend national borders where identity can flow [Castells, 2010: 412]. At the same time, power structures persist within these circuits. As Hall explains, considerations related to language, gender, and access show that hybridity is not about overcoming limitations but negotiating them continuously [Hall, 2019: 246]. Thus, post-structuralist theories have influenced diaspora scholarship both politically and analytically: they promote pluralism and examine it critically. Recently, the emergence of digital technology intensified these processes. The proliferation of

social media and online communities allows for the creation of virtual diasporas that support the formation of transnational identity on a wider geographic scale. According to Manuel Castells, digital networks become spaces of flows, where symbolic interaction is more important than physical closeness. Thus, the Internet makes it possible to overcome the problem of spatial displacement and maintain ties with home on an emotional and cultural level. However, this process poses new challenges related to digital inequality and linguistic discrimination [Barker, 2016: 160].

There is growing recognition of the affective nature of transnational affiliations [Adams, van de Vijver, 2022: 83]. According to some researchers, the attachment to place and memory persists despite migration [Siegelbaum, Moch, 2023: 44]. Affect theorizations have contributed to understanding how diasporal groups create ties with the help of nostalgia or trauma, among other experiences [Anthias, 2020: 53]. As a result, affective experiences return to the field of history as it becomes clear that diasporal belonging is not only a matter of politics but also psychology [Hall, 2019: 252]. The intersection between emotions and cultural mixing connects structural social forces with personal life-worlds and shows that diasporal identity is not only discursive but also experiential [Jenkins, 2008: 94].

The incorporation of such integrated approaches has led to a re-conceptualization of diaspora [Barker, 2016: 174]. Transnationalism places identity in the realm of mobile networks. Post-structuralism explains how language constructs who we think ourselves to be. Hybridity focuses on how people act reflexively in situations where there are contradictory beliefs [Hall, 2019: 256–258]. Overall, these perspectives challenge the previous idea of ethnicity as stable. Modern diaspora studies show that modern diasporal identities are flexible and constantly negotiated, constructed in crossings, not boundaries [Anthias, 2020: 59]. Therefore, Western historical scholarship between 2000 and 2025 shows significant changes; instead of describing diasporas, it focuses on their formation process. Recently, much scholarly interest has focused on the role of affect in the studies of diaspora, emphasizing the importance of emotions, empathy, and personal memories in historical analysis. Diaspora identity is perceived as both a construction and an experience, an affective feeling that allows a person to explain the processes of displacement, continuity, and identification. According to Adams and van de Vijver, affective connection, nostalgia, and cultural memory play essential roles in passing the identity of diasporal communities from one generation to another [Adams, van de Vijver, 2022: 95].

The Role of the Mental, Emotional and Cultural Aspects in Shaping Diaspora in the Receiving Society. A characteristic feature of the late twentieth-century and contemporary diaspora studies is the emphasis placed on the exploration of emotions and culture [Adams, van de Vijver, 2022: 102]. The earlier researches concentrated primarily on structure, mobility, and power relations. Nowadays, the scholars focus more on the psychological dimension of belonging of individuals within diasporal societies [Hall, 2019: 263]. The notion of diaspora is increasingly understood by modern scholars in terms of both a political phenomenon and an emotional/cognitive one related to the existence of durable connections to the past and its loss [Anthias, 2020: 64]. The cognitive aspect of diaspora embodied in the form of the memory, trauma, and desire is important for the process of identity formation in a new sociocultural setting. It goes without saying that the above-mentioned change reflects the emergence of what is known as an “affective turn” in social sciences [Ahmed, Anderson, 2015]. Its advocates, namely Sara Ahmed and Ben Anderson, suggest considering emotions as social rather than simply individual phenomena. Thus, affect moves across communities of people in diaspora through the use of common memories, practices, and conversations and creates what is called “affective economy” [Ahmed, 2014: 67]. Through the processes of affect, people develop particular attitudes towards their homeland, their position regarding their displacement, and their sense of belonging to a foreign environment. In other words, the exploration of diaspora is inseparable from the analysis of emotional affiliation and sensibility [Jenkins, 2008: 98].

Emotion plays an integral role in connecting people together and at the same time highlighting what separates one from another. Diasporas engage in affective economies as suggested by Ahmed; emotions flow from person to person and create connections between people who are scattered geographically [Ahmad, Kang, 2022]. Such emotions as nostalgia or even anger are collective emotions, which keep alive diasporal awareness [Adams, van de Vijver, 2022: 107]. They create a sense of belonging in the process of repetitiveness, remembering, and tradition [Hall, 2019: 268]. As a result, emotions connect communities, even if people are physically distant from each other, making their displacement permanent. Modern researches in anthropology show that sharing emotions helps build moral systems of solidarity and caring within diasporas. Remembrance, giving, or even preserving languages can be seen not just as individual activities, but rather as affective modalities. Thus, Bauman (2004) argues that nostalgia is a means to

preserve moral order in uncertain times. With dispersed populations, nostalgia transforms the idea of loss into a permanent phenomenon, allowing people to see themselves as participants of a collective history that they all went through [Siegelbaum, Moch, 2023: 59].

It is the study of memory which supports this point of view. The importance of collective memory lies in the fact that it gives diasporas the moral framework by bringing their personal accounts into the discourse [Adams, van de Vijver, 2022: 112]. As historians Siegelbaum and Moch suggest that the displaced and resettled people of the Soviet Union and its successor states used memories in order to rebuild their moral identity after being moved from place to place [Siegelbaum, Moch, 2023: 62]. The memory helped them restore their identity and served as a way of restoring the ruptured narrative [Hall, 2019: 270]. These memories in receiving societies get reconstructed in time and cultures. In multiculturally diverse societies, the idea of common memories becomes important when considering negotiations of group identity. Diaspora members use memories as a means to convert individual memories into collective discourse by celebrating them, storytelling, and passing the experiences between generations. The idea of 'postmemory', developed by Marianne Hirsch [Hirsch, 1997], shows how generations born after the event of exile come to know about the consequences of the exile emotionally even without experiencing it personally [Eriksen, 2010: 51].

Mental operations have an impact on the way in which people in diaspora deal with their identities in relation to the new places [Adams, van de Vijver, 2022: 119]. Social psychological views view ethnic identity as a mental process by which a person perceives and behaves in a certain way [Stets, Reichelmann, Kiecolt, 2023: 11]. According to Phinney and Ong, ethnic identity has three elements: feelings of being part of something, categorization in the group, and emotional connection. With respect to diasporas, what follows is that assimilation does not mean that one should abandon his or her past but that he or she should reconfigure this past within a new reality [Jenkins, 2008: 104]. What is produced is, therefore, a complex identity in which personal preferences co-exist with the importance of one's identification with the views of others. Identity becomes a product of the interaction between the cognitive and affective aspects of experience. Depending on one's satisfaction, fear, or shame, for example, one feels more or less compatible with his or her native country as well as the country hosting them. Adams and van de Vijver (2022) note that ethnicity is complicated and requires affect, cognition, and behavioral perspectives. With respect to diasporas, this means that ethnic identity involves reflexivity and cultural persistence [Anthias, 2020: 72].

Affective aspects of integration can be seen in everyday behavior. According to Brubaker, identity or daily ethnicity arises due to routine actions and communication, such as language usage, conventions, and cultural performances [Brubaker, 2004: 67-69, 152]. Immigrants often create a sense of home by using food, music, and space to make strange things feel at home [Ryang, 2000: 135]. Such activities reduce feelings of alienation and keep alive an emotional existence even when the rupture takes place [Hall, 2019: 276]. By continually engaging with them, with necessary modifications, immigrants' emotions can transform the host culture. Daily cultural innovation disrupts conventional thinking about assimilation. As Jenkins (2008) suggests, interaction makes identities; therefore, marketplace, workplace, and social media interaction plays a significant role in ethnic boundary redefinition. Small adjustments in routines like language shifts, cooking traditional foods, or telling stories slowly change the disposition of the host community. In such a way, diasporal memories become incorporated into the host culture, eventually leading to adaptation. By doing so, migrants and host communities constantly redefine notions of belonging [Barker, 2016: 188].

The process of negotiating cultures among diaspora societies is complicated [Hall, 2019: 280]. The conflict arising from the need for assimilation and tradition preservation results in difficult processes of adaptation [Barker, 2016: 193]. As Hall points out, in situations of diaspora, people reshape their identities through difference rather than sameness [Hall, 2019: 281]. In this case, the diaspora individuals choose to adopt certain cultural practices in the new environment while maintaining their traditional values [Anthias, 2020: 76]. Although this process can be complicated, it produces new cultural combinations that characterize modern diaspora identities. Therefore, acculturation becomes not only the way of resisting but also creating something new. In this regard, hybridity could be considered as a reaction to cultural homogenization. According to Homi Bhabha (1994), the notion of hybridity represents the ability of formerly colonized individuals to transform difference into dialogue as they develop their identities. For diaspora societies, hybridity allows preserving their cultural bonds and participating in the processes associated with dominant paradigms. At the same time, this process does not imply a loss of authenticity since it provides new emerging identities appropriate to specific contexts [Adams, van de Vijver, 2022: 125].

Individuals' identities in diaspora societies can be impacted by the ways in which these communities are received and regulated in the host society [Jenkins, 2008: 110]. Social inclusion or exclusion can

influence individuals' perception of themselves and how they feel about being included or excluded [Adams, van de Vijver, 2022: 128]. The processes of cultural and institutional discrimination result in the formation of the experience of outsider, double consciousness, or strategic passing [Anthias, 2020: 81]. Jenkins and Malesevic maintain that individual identities can arise not only through personal experience but also through social institutions [Jenkins, 2008: 113]. Thus, the identity of diaspora individuals can change depending on the combination of personal feelings and outside evaluations. Further exploration of the theme made by such scholars as Floya Anthias et al. demonstrates that experiences of exclusion can be linked to inequalities resulting from class, gender, and migration factors. Emotional well-being in diaspora communities often relies on inclusion and acceptance. Experiences of frustration and alienation can drive collective actions. Hence, emotional sphere becomes political in nature [Malesevic, 2019].

As shown by Ryang (2000), the relation between affect and structure exists in Koreans in Japan, as there is emotional withdrawal coexisting with practical integration [Ryang, 2000: 112-115]. Identity among many Zainichi Koreans is shaped in a struggle which entails not only politics, but also emotion. This affects them, in terms of their struggle to gain recognition, because they feel shame, pride, or desire [Ryang, 2000: 142]. Their identity formation reflects the process of diaspora, whereby affect precedes formal recognition [Hall, 2019: 286]. This implies that the emotion is a document of diaspora that plays a role in culture and memory transmissions across generations. As shown above, the transgenerational emotional connection shows how identity transcends time horizons. Migrant children often receive emotional legacies from their parents through various means such as storytelling, rituals, and tacit transmission. The transmitted emotions form part of the concept that Paul Ricoeur refers to as story-based identity, which represents the self formed through the recollection of times [Adams, van de Vijver, 2022: 132]. For globally scattered groups, inherited emotions work as the cultural glue that brings people together and turns family memories into strength.

Affect finds its expression in the arts of diasporal cultures. Artistic activities aid in the reconstruction of identity without institutional constraints [Hall, 2019: 289]. According to Hall, cultural activity works as a mode of living a life of difference, whereby diasporal individuals express themselves in the open space of public discourse [Barker, 2016: 204]. Literature on exile and return, diaspora film, and global music contain ambivalent emotions that question the national narrative [Hall, 2019: 290]. Therefore, the artistic and cultural productions act as tools of political dissent against the established order. In their creative activities, diasporal artists utilise theatre, photography, and music in challenging stereotypes advanced by the dominant cultures, turning the idea of exile from a position of victimhood to a creative enterprise. In other words, the artistic creation works as the negotiation of difference, whereby marginal groups create an opportunity to negotiate dominant historical discourses. Ultimately, the performance of the arts serves to record history and communicate the emotional reality that is usually denied official recognition [Adams, van de Vijver, 2022: 140].

Current scientific work considers the significance of religion and spirituality in affecting the identity of a diaspora [Adams, van de Vijver, 2022: 143]. Religion provides the basis for unity and moral certainty in order to shorten the psychological gap between the native place of residence and the host country [Barker, 2016: 210]. In multicultural societies, religion acts as a protective factor and as the locus of interaction with other members of the community [Hall, 2019: 293]. In addition, it ensures the reinforcement of shared symbols and ethics, thus providing fragmented groups with meaningfulness [Eriksen, 2010: 58]. Thus, the combination of religion and emotion shows that identity exists not only as cultural but also as an affective identification with ethical values [Anthias, 2020: 85].

The identity of a diaspora is multidimensional since it includes cognitive, affective, and cultural aspects [Jenkins, 2008: 120]. Integration includes not only the adaptation of people to their new environment but also the creation of emotional resilience and development of new cultural expressions [Adams, van de Vijver, 2022: 147]. Identity formation involves not only thinking and emotion but also acceptance of people in social terms [Anthias, 2020: 88]. The Western understanding of history has gradually focused more attention on human aspects as opposed to previous approaches that concentrated more on material aspects [Hall, 2019: 295]. Therefore, the identity of a diaspora is characterized by cognition, emotion, and culture and is rooted in mobility while maintaining connections to meanings. From this perspective, the process of formation of diasporal identity is based on the interaction of emotion, thinking, and culture. The host society becomes a milieu where diverse processes happen leading to changes, negative experiences being followed by the emergence of new interpretive schemes, nostalgia contributing to community building, and migration prompting revitalization. Studying these issues adds value to Western historiography by putting abstract notions of identity into the context of real experiences, emotions, and culture of migrants [Barker, 2016:

214].

Conclusion. Scholarship on diaspora in the Western world during the last quarter of a century shifted the conceptualization of diasporal identity as mutable, discursively and affectively constructed. Traditionally, the studies of ethnicity were built around the conception of relatively fixed groups. Over time, however, the field has moved from a focus on ethnic structures toward the discussion of relations and connections between them, which reflects a general trend in humanities and social sciences towards shifting from identity-based to discourse-based interpretations. Modern studies have shown that ethnicity does not come from unchanging origins but, instead, results from interaction, change, and symbolism.

Within constructivist theories, the attention shifted from ethnic boundaries to the process of producing ethnic difference championed by such researchers as Fredrik Barth and Richard Jenkins. These studies demonstrated that ethnic groups are not static and that the concept of membership is defined by context-specific considerations. Further developed by cultural theorists such as Stuart Hall and Floya Anthias, these theories incorporated post-structural ideas of hybridity, representation, and interconnectedness between the three factors: identity, power, and discourse. Thus, in the post-modern context, ethnicity and diaspora became no longer essential and immutable but, rather, a system of meanings dependent on historical circumstances and created through discourse, power, and affect.

During the 2010s and the 2020s, due to the emergence of transnational and affective theories associated with Manuel Castells and Zygmunt Bauman, identity acquired a new level of awareness in the context of global culture. The idea emerged that identity exists both as a psychological state, a cultural practice, and a symbolic form. Displacement is viewed not as something permanent but as a continuous condition wherein identity comes about in exchanges between various locations on the local-global continuum through emotion, communication, and affect.

All the aforementioned changes have important implications for historiography. Diaspora studies can no longer be considered as merely an extension of ethnic sociologies and migration history. Anthropology, psychology, and cultural theories are increasingly becoming part of it. Moreover, modern diaspora research focuses on affect, imagination, and performative aspects of identity construction, thus providing new perspectives on historical subjects and methodologies for their analysis. Hence, the shift in this area reflects broader developments in historiography, specifically from the emphasis on structural analysis to that on personal experience; from collective representation to individual perspective; and from prescriptive histories to the exploration of belonging and contemplation of one's identity.

Diasporal identity is a complex phenomenon that is both individual and collective in nature, and one that arises from historical precedents as well as present-day conditions. Adopting such a conceptualization implies an important consequence for the study of ethnicity; namely, identity is not something to be inherited but rather something created and alterable in the course of individual movement through global space.

The theoretical framework discourse of diasporal ethnic identity in contemporary Western historiography of the last twenty years has moved significantly from classical essentialist and groupist models towards hybrid, post-structuralist, and transnational approaches that emphasize its socially constructed nature [Brubaker, 2004: 2–4, 67–69, 152]. The essentialist and communal approaches popular within the twentieth century gave way to newer approaches that recognize the importance of relation, intersectionality, and transnationality [Hall, 2019: 298]. Such a transformation within the academic discipline indicates that the history of diaspora studies reflects larger trends within historiographical methods, moving away from structure toward experience [Jenkins, 2008: 124]. What emerges is a vision of identity not as a bounded heritage but as a lived practice of negotiation, emotion, and imagination [Adams, van de Vijver, 2022: 151].

Literature / References

- Adams, van de Vijver, 2022 – *Adams B.G., van de Vijver F.J.R. (eds.) Non-Western Identity: Research and Perspectives.* Cham: Springer, 2022. 310 p.
- Ahmad, Kang, 2022 – *Ahmad I., Kang J. (eds.) The Nation Form in the Global Age: Ethnographic Perspectives.* Cham: Palgrave Macmillan, 2022. 386 p.
- Anderson, 2006 – *Anderson B.* Imagined Communities: Reflections on the Origin and Spread of Nationalism. Rev. ed. London; New York: Verso, 2006. 240 p.
- Anthias, 2020 – *Anthias F.* Translocational Belongings: Intersectional Dilemmas and Social Inequalities. London: Routledge, 2020. 248 p.
- Barker, Jane, 2016 – *Barker C., Jane E.A.* Cultural Studies: Theory and Practice. 5th ed. London;

- Thousand Oaks, CA; New Delhi; Singapore: SAGE Publications, 2016. 772 p.
- Barth, 1969 – *Barth F.* Ethnic Groups and Boundaries: The Social Organization of Culture Difference. Boston: Little, Brown and Company, 1969. 153 p.
- Bauman, Vecchi, 2004 – *Bauman Z., Vecchi B.* Identity: Conversations with Benedetto Vecchi. Cambridge; Malden, MA: Polity Press, 2004. 122 p.
- Bourdieu, 1991 – *Bourdieu P.* Language and Symbolic Power. Cambridge: Polity Press, 1991. 302 p.
- Brass, 1991 – *Brass P.R.* Ethnicity and Nationalism: Theory and Comparison. New Delhi: Sage Publications, 1991. 358 p.
- Brubaker, 2004 – *Brubaker R.* Ethnicity without Groups. Cambridge, MA: Harvard University Press, 2004. 288 p.
- Castells, 2010 – *Castells M.* The Power of Identity. 2nd ed. Malden; Oxford: Wiley-Blackwell, 2010. 571 p.
- Eriksen, 2010 – *Eriksen T.H.* Ethnicity and Nationalism: Anthropological Perspectives. London: Pluto Press, 2010. 232 p.
- Eriksen, Jakoubek, 2019 – *Eriksen T.H., Jakoubek M.* (eds.) Ethnic Groups and Boundaries Today: A Legacy of Fifty Years. New York: Routledge, 2019. 348 p.
- Foucault, 1972 – *Foucault M.* The Archaeology of Knowledge and the Discourse on Language. New York: Pantheon Books, 1972. 245 p.
- Furnivall, 1948 – *Furnivall J.S.* Colonial Policy and Practice: A Comparative Study of Burma and Netherlands India. Cambridge: Cambridge University Press, 1948. 568 p.
- Gellner, Breuilly, 2006 – *Gellner E., Breuilly J.* Nations and Nationalism. Oxford; Malden, MA: Blackwell Publishing, 2006. 150 p.
- Hall, Morley, 2019 – *Hall S., Morley D.* (eds.) Essential Essays. Vol. 2: Identity and Diaspora. Durham; London: Duke University Press, 2019. 376 p.
- Hirsch, 1997 – *Hirsch M.* Family Frames: Photography, Narrative, and Postmemory. Cambridge, MA: Harvard University Press, 1997. 305 p.
- Jenkins, 2008 – *Jenkins R.* Rethinking Ethnicity: Arguments and Explorations. London: Sage Publications, 2008. 208 p.
- Maiangwa, 2023 – *Maiangwa B.* (ed.) The Paradoxes of Diasporal Identity, Race and Belonging. Cham: Palgrave Macmillan, 2023. 273 p.
- Malesevic, 2019 – *Malesevic S.* Grounded Nationalisms: A Sociological Analysis. Cambridge: Cambridge University Press, 2019. 344 p.
- Shaw, Wong, 1989 – *Shaw R.P., Wong Y.* Genetic Seeds of Warfare: Evolution, Nationalism, and Patriotism. Boston: Unwin Hyman, 1989. 304 p.
- Siegelbaum, Moch, 2023 – *Siegelbaum L.H., Moch L.P.* Making National Diasporas: Soviet-Era Migrations and Post-Soviet Consequences. Cambridge: Cambridge University Press, 2023. 68 p.
- Smith, 1986 – *Smith A.D.* The Ethnic Origins of Nations. Oxford: Basil Blackwell, 1986. 312 p.
- Spencer, 2006 – *Spencer S.* Race and Ethnicity: Culture, Identity and Representation. London: Routledge, 2006. 283 p.
- Stets, Reichelmann, Kiecolt, 2023 – *Stets J.E., Reichelmann A.V., Kiecolt K.* (eds.) Advancing Identity Theory, Measurement, and Research. Cham: Springer, 2023. 310 p.
- Ryang, 2000 – *Ryang S.* (ed.) Koreans in Japan: Critical Voices from the Margin. 1st ed. London; New York: Routledge, 2000. 264 p. DOI: 10.4324/9781315010946.
- Weber, 1968 – *Weber M.* Economy and Society: An Outline of Interpretive Sociology. New York: Bedminster Press, 1968. 1469 p.

МАЗМУНЫ/СОДЕРЖАНИЕ/CONTENT
 ОТАН ТАРИХЫ. 2026. Т. 29. № 2

Мамытова С.Н. ФОРМИРОВАНИЕ СОЦИОКУЛЬТУРНОГО ОБЛИКА ПАВЛОДАРСКОГО ПРИИРТЫШЬЯ В 1930–1940-Е ГОДЫ.....	429
Ахметжан К.С. ТИПОЛОГИЯ ТРАДИЦИОННЫХ НАВЕРШИЙ КАЗАХСКИХ РЕЛИГИОЗНЫХ И ВОЕННЫХ ЗНАМЕН.....	447
Бабаджанов Б.М., Нурманова А.Ш. «ЖЕЛЕЗНАЯ ПАМЯТЬ» ЗА «ЖЕЛЕЗНЫМ ЗАНАВЕСОМ»: КАЗАХСКИЕ НАДГРОБИЯ СОВЕТСКОГО ВРЕМЕНИ КАК МАРКЕРЫ СОЦИАЛЬНОЙ ПАМЯТИ.....	473
Yergali S.A., Kolukisa H., Shaldarbekova A.B. THE INSTITUTION OF «ZHETI ATA» IN KAZAKH SOCIETY AS A MECHANISM OF SOCIAL REGULATION AND KINSHIP ORGANIZATION.....	488
Toraigyrov Ye.M. TOPICAL ISSUES OF THE IRTYSH TEN-VERST STRIP IN THE WORKS OF MODERN TIMES.....	502
Абуов Н.А., Картова З.К., Алимжанов А.Х. УСЛОВИЯ ПРЕБЫВАНИЯ СОВЕТСКИХ ВОЕННОПЛЕННЫХ В ФАШИСТСКОМ ПЛЕНУ НА ТЕРРИТОРИИ БЕЛАРУСИ.....	516
Әуелбеков М.Б., Бахар Х. XII–XV ҒАСЫРЛАРДАҒЫ ОҢТҮСТІК ҚАЗАҚСТАНДАҒЫ УРБАНИЗАЦИЯ ҮДЕРІСІ ЖӘНЕ ОНЫҢ ТАРИХИ МАҢЫЗЫ.....	533
Черниенко Д.А. ПРОФЕССИОНАЛЬНАЯ ДЕЯТЕЛЬНОСТЬ И ПОВСЕДНЕВНАЯ ЖИЗНЬ Х.А. АРГЫНБАЕВА В ПИСЬМАХ ЕГО КОЛЛЕГ-ЭТНОГРАФОВ.....	548
Iskakova G.Z., Assylbekova A.Z. SHAKARIM KUDAIBERDIULY AND KAZAKH NATIONAL MEMORY	564
Құндызбай Д.Қ., Кенжебаев Ғ.Қ. ҚАЗАҚТАРДЫҢ ЖЕТІСУ Өңірінен Қытайға босқыншылығы (XX ғ. 30 жж.).....	576
Конкабаева Н.Н., Абдрахманова К.Х. О ТРАКТОВКЕ ЛЕКСЕМ «ТЕНГРИ», «УМАЙ» В КОНТЕКСТЕ ВЕРОВАНИЙ МАМЛЮКОВ-КЫПЧАКОВ В XI–XIV ВЕКАХ.....	590

Сулейменова А.Т. ҚАЗАҚСТАНДАҒЫ ПАРТИЯЛЫҚ БАҚЫЛАУ ОРГАНДАРЫНЫҢ 1920–1930-ЖЫЛДАРДАҒЫ «ПАРТИЯЛЫҚ ТАЗАЛАУЛАР» КЕЗІНДЕГІ ҚЫЗМЕТІ.....	602
Молотова Г.М. ТРАНСФОРМАЦИОННЫЕ ПРОЦЕССЫ В ТРАДИЦИОННОЙ КУЛЬТУРЕ ТЮРКОВ ЦЕНТРАЛЬНОЙ АЗИИ (НА ОСНОВЕ ПИСЬМЕННЫХ ПАМЯТНИКОВ XII–XIII ВЕКОВ).....	619
Мейрманова Г.А., Бейсегулова А.Қ., Алдекен А.С. ҚАЛЫҢМАЛ – ҚАЗАҚ ҚОҒАМЫНДАҒЫ ҚҰҚЫҚТЫҚ ЖӘНЕ ӘЛЕУМЕТТІК ИНСТИТУТ: ТАРИХЫ МЕН ҚАЗІРГІ ЖАҒДАЙЫ.....	629
Алимбай Н. ОДЕЖДА КАЗАХОВ-КОЧЕВНИКОВ (XVIII – ПЕРВОЕ ДЕСЯТИЛЕТИЕ СОВЕТСКОЙ ВЛАСТИ).....	642
Бахтыбаев М.М., Қожас М.Б., Сиздиқов Б.С. ГОРОДИЩЕ СЫГАНАК: ДАТИРОВКА ПАМЯТНИКА ПО РЕЗУЛЬТАТАМ РАДИОУГЛЕРОДНОГО АНАЛИЗА.....	695
Шынтаев Н.А., Мусабалина Г.Т., Джолдыбаев Ж.Т. ШЫМКЕНТ ҚАЛАСЫ ТҮРҒЫНДАРЫНЫҢ КҮНДЕЛІКТІ ӨМІРІ: ПОСТКЕҢЕСТІК КЕЗЕҢДЕГІ ӘЛЕУМЕТТІК- ДЕМОГРАФИЯЛЫҚ ӨЗГЕРІСТЕР (1991–2023 ЖЖ).....	713
Шашаева М.А. ЖАЗЫҚСЫЗ ЖАЗАЛАНҒАНДАР: «ОТАН САТҚЫНДАРЫНЫҢ ОТБАСЫ МҮШЕЛЕРІ ТУРАЛЫ» ЗАҢЫНЫҢ ӘЙЕЛДЕР ТАҒДЫРЫНА ТИГІЗГЕН АУЫР ӘСЕРІ.....	724
Шолахов М.Г., Габдусалимова М.Г. АНАЛИЗ ЗАПАДНОЕВРОПЕЙСКОЙ ИСТОРИОГРАФИИ ОБ ЕДИГЕ.....	735
Есен С.Ғ. МӘЛЕНБЕРЛІ ҚОРЫМЫ: ЭТНОАРХЕОЛОГИЯЛЫҚ ЗЕРТТЕУ.....	755
Жетібаев К.М., Қожас М.Б., Әлімбекұлы Ә. ҚҰЙРЫҚТӨБЕ (КЕДЕР) ҚАЛАСЫНЫҢ РАБАД АУМАҒЫНДА ЖҮРГІЗІЛГЕН АРХЕОЛОГИЯЛЫҚ ЗЕРТТЕУЛЕР.....	764
Муратбаева А.Б. ҚАРАҚАЛПАҚСТАНДАҒЫ ҚАЗАҚ ҰЛТТЫҚ МӘДЕНИ ОРТАЛЫҒЫНЫҢ ҚАЛЫПТАСУЫ МЕН ҚЫЗМЕТІ: ТАРИХИ-МӘДЕНИ АСПЕКТ.....	777

Оспанова Д.К., Тебаев Д.Б., Мағауянов Д.А. ҚАЗАҚСТАН РЕСПУБЛИКАСЫНДА ҮКІМЕТТІК ЕМЕС ҰЙЫМДАРДЫҢ 1991–2011 ЖЫЛДАРЫНДАҒЫ ДАМУ ТАРИХЫНЫҢ КЕЙБІР АСПЕКТІЛЕРІ.....	787
Қуанбай О.Б. Мурзаходжаев Қ.М. ЖАПОНИЯ МЕН ҚАЗАҚСТАННЫҢ ДЕМОГРАФИЯЛЫҚ ДАМУ ҮРДІСТЕРІ БАҚ БЕТТЕРІ НЕГІЗІНДЕ (1990–2025).....	805
Алибек С.Н., Қудайбергенова А.И., Тажмуханова Н.Е. РЕПРЕССИВНАЯ ПОЛИТИКА СТАЛИНА В ПЕРИОД КОЛЛЕКТИВИЗАЦИИ И РАСКУЛАЧИВАНИЯ КАК ТРАГИЧЕСКИЙ ЭКСПЕРИМЕНТ (ПО МАТЕРИАЛАМ ГОРОДА ЧИМКЕНТА И ТУРКЕСТАНСКОЙ ОБЛАСТИ).....	817
Жүсіпов Р.Б., Нұрышева Г.К. 1920–1930 ЖЫЛДАРДАҒЫ ҚОСТАНАЙ ӨңІРІНДЕГІ ДІНИ БІРЛЕСТІКТЕРГЕ ҚАТЫСТЫ КЕҢЕС ӨКІМЕТІНІҢ САЯСАТЫ (АРХИВ ДЕРЕКТЕРІ НЕГІЗІНДЕ).....	833
Қозыбаева М.М., Жалмағамбетов Е.Ә. КЕҢЕСТІК ҚАЗАҚСТАНДАҒЫ АЗАМАТТЫҚ ҚҰҚЫҚТАРДАН АЙЫРУ ТӘЖІРИБЕСІ: «АЙЫРЫЛҒАНДАР» МЕН «ҚҰҚЫҚСЫЗДАР» КАТЕГОРИЯЛАРЫ.....	851
Хазретәліқызы Р., Тұрсұн Х.М., Сайлаубай Е.Е. МІРӘЛШЕР СЕРАЛИЕВТИҢ ҚОҒАМДЫҚ-САЯСИ ҚЫЗМЕТІ МЕН МҰСТАФА ШОҚАЙМЕН БАЙЛАНЫСЫ АРХИВТІК-ТЕРГЕУ МАТЕРИАЛДАРЫ НЕГІЗІНДЕ.....	866
Калыбекова М.Ч., Чакенова Б.А. КАЗАХИ-ВРАЧИ И ИХ ОБЩЕСТВЕННАЯ И ПРОФЕССИОНАЛЬНАЯ ДЕЯТЕЛЬНОСТЬ В КОНЦЕ XIX И 30-Е ГОДЫ XX ВВ.	878
Рахбаев К.К., Избасарова Г.Б. ҚАЗАҚТЫҢ МЕШІТ САЛУ ДӘСТҮРІНІҢ ШЫҢЫРАУ КӨЗДЕРІ (ОРТАҒАСЫРЛЫҚ МЕШІТТЕРДІҢ ЗЕРТТЕЛУІНЕ ШОЛУ).....	890
Нурпейсова Э.Т., Байдалы Р.Ж. ЕЛДЕС ОМАРОВТЫҢ ӨМІРІ МЕН ҚЫЗМЕТІНЕ ДЕРЕКТАНУЛЫҚ ТАЛДАУ.....	915
Alpysbes M.A., Arkhymatayeva A.Zh., Kara A. THE INFLUENCE OF THE NATIONAL IDEA ‘OYAN, QAZAQ!’ ON THE SOCIO-POLITICAL THOUGHT OF EASTERN COUNTRIES.....	926
Kochiyev E.R., Kabuldinov Z.E., Aydingün A. THEORIES OF DIASPORAL ETHNIC IDENTITY IN CONTEMPORARY WESTERN HISTORIOGRAPHY (2000–2025).....	939

Ш.Ш. Уәлиханов ат. Тарих және этнология институты
Алматы қ., Шевченко көш., 28
Тел/факс: +7 727 261 67 19
e-mail: kazhistory@bk.ru
