

Conference Paper

Communicative Practices of Migrants in the Transnational Space

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Abstract

This article is devoted to the analysis of intercultural global interaction in the format of transnational communication networks that migrants form, moving from the country of origin to the country of reception. The purpose of the article is to describe and analyze the phenomenon of the reproduction of ethnic identity in transnational spaces, where migrants mainly from Central Asian countries form new multicultural models of behavior based on their own cultural patterns and identities. The article emphasizes that cultural systems involve diverging, but overlapping of migrant groups' patterns of behavior. Thus, the problem situation is determined by ignorance of the features of everyday communication and behavioral patterns adopted in different groups of migrants. The author analyzes various adaptation strategies of migrants, emphasizing that the choice of a particular strategy depends on the motivation of the migrant. The problem of migrant groups' integration is identified in the article as state policy aimed not only at working with migrants in order to successfully include them in the host community, but also at interacting with the host community itself and the local population. Organizational, integration and financial resources spent on working with migrants will not be effectively used if we do not take into account the differences between ethnic migrant groups, which are identified, including in the particularities of communication practices and the construction of communicative transnational spaces. The research methodology includes the main components of a transnational approach, in the framework of which it is noted that the concept of "international migration", which involves crossing borders, is losing its relevance. Migrants more and more differ in socio-cultural characteristics, are oriented towards life in two or more societies, the development of transnational communities and the corresponding consciousness. In transnational communications, a special role belongs to diaspora communities. The main conclusion of the article is that the concept of transnational and translocal migration sets a new globalist perspective. The locality is being replaced by the process of translocality, and transmigrants belong to several localities at the same time and are included in more than one community.

Keywords: transnational migrations, adaptation strategies, communication practices, transnational space

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1. Introduction

Objectively studying the trans-national movement of migrants can be based on fundamental material measurements of spatial characteristics. These spatial characteristics define the boundaries of the real world and fill it with content.

An analysis of the communicative practices of the emigrant communities allows us to conclude that the migrants' movement from the country of origin to the country of reception is the main point in the development of the theory of spatial movements in transnational movements.

The purpose of this article is to show that migrants in a transnational space create a single form of different cultures, at least two, but possibly more since migrant reproduces several cultural codes at once.

Communicative practices of interaction between migrants and various subjects of migration relations such as the diaspora state and the local community make it possible to evaluate contemporary migration not just as the spatial mobility of individual ethnic groups, but as the formation of new cultural models based on cultural patterns.

2. Methodology and Methods

The formation of multiculturalism and migrants in the modern transnational society is a new phenomenon. And the scientists who consider multiculturalism as the basis and essence of the transformation of human culture did not go unnoticed.

Migrants themselves are aware of their own multiculturalism and try to match both cultures and the countries of origin and the countries of reception.

At the level of self-identification, this is manifested in the plurality of identity [11].

In theory, Glick-Schiller N. [6]. defines modern migrants as people who communicate with many different migration actors and establish many cultural contacts.

It can be argued that the life of emigrants as a whole depends on emerging relations with both representatives of the country, receptions, and with representatives of the country, where the migrant came from.

Within the framework of the transnational concept of migration, the identification of a migrant changes, which ceases to be perceived as a passive element of adaptation.

Becomes The subject of the migration process becomes an actor and can choose various adaptation scenarios, both individual adaptation and within a certain group [3].

At the same time, the behavior of a migrant no longer depends only on his / her individual desires and needs.

The motivation of certain actions is influenced by migration networks.

There is, no doubt, that in transnational migrations it is important how a migrant manages to adapt to new conditions of stay.

The objects of adaptation are the migrants themselves, but they are also the active subjects of the migration process.

It is the migrants who decided to immigrate to another country and arrived at a new place of residence, are primarily interested in the speedy adaptation to new conditions.

However, while migrating to new territories with different goals, migrants continue to not only maintain but also develop family-related religious and institutional ties.

We can argue that the migrant has adapted to live and work without conflict in the host society.

However, he / she maintains stable purifications related to property and other ties with his former place of residence.

The migrant continues to feel on the part of the host society a special attitude towards himself / herself and to family members as to decent people, he / she remains a stranger among his / her own.

There are three stages of trans migrant formations. At the first stage, migrants form transnational small kinship groups where they emphasize relations not only between family members but also between families.

One of the manifestations in this group is transnational families when parents and children live in different countries or this is a transnational marriage.

Developing technical means of communication in a global village also have a noticeable influence on the formation and development of transnational networks.

Can transnationalism be defined as a social process in which migrants create social fields that cross geographic, cultural, and political boundaries?

3. Results and Discussion

Migrants become trans-migrants when they break down and support multiple family economic, social, and organizational religious and political relationships that cross borders.

The theory of migration networks and the institutional theory of migration indicate that there is a social infrastructure that includes social contacts or networks and organizations or institutions that help overcome transnational barriers and provide a link between the country of origin and the country of reception.

Trans nationality of migrants has its own distinctive features based primarily on maintaining family and kinship ties [8]. Within the category of organizational ties, it is advisable to single out parallel connections that arise on the basis of common ethnic and national affiliation or common origin.

Trans migrants demonstrate several cultural attitudes at the same time and are included in more than one community.

And this can be called a cultural phenomenon of modern life, at the same time the host community is subject to the same communicative connections and lends itself to many cultural interactions [5]. Migrants and host populations generate new interdependencies in new communities

Labor migrants who choose pendulum movements several times a year can be considered as transmigrants, labor migrants can move from their country and the country of reception and back.

And with each new visit to the country where it is economically profitable to be, they form new behaviors based on their own cultural traditions, but at the same time they implement communication practices of renewed relations with the host community.

Such updated relationships are made possible through the social networks of the host community, in parallel with the functioning of the social networks of the host community. At the new place of residence, they form new social networks, while continuing to function in the social networks of the sending community

Thus, the expansion of family and country ties and going beyond a certain framework of reality while maintaining strong ties based on cultural symbols and signs, ultimately leads to the formation of transnational communities.

Common symbols, ideas, religious foundations, cultural components that are of particular importance to ethnic groups, in general, are expressed in collective identity. Communicative practices only strengthen the formation of new transnational identities.

If for transnational small related groups and transnational communication networks, the main resource for building connections is exchange, then in the case of transnational communities, such a resource is solidarity: 'general idea, faith; evolution and symbols expressed in the form of collective identity'.

According to Kaiser M., Brednikova O. «Social networks of migrants integrate already delocalized and diffuse spaces contrary to state borders, fragment the national identity of people, structure their life paths and work careers. The existence of such transnational social spaces destroys traditional forms of migration» [9].

One of the migrants' communication strategies is implemented through migration networks: community, family, or independent search for ethnic contacts. This strategy is the most popular and effective because it gives the migrant more freedom of choice and movement. The migrant has the opportunity to independently look for a place of work and housing, comparing various options.

In other words, he / she relies on his / her own strength or on the help of acquaintances, while not relying on the assistance of the diasporas that have strengthened in the country of exodus [2]. Moreover, he / she is in closer contact with the local population, actively participates in the communication practices of the urban space, directly mastering the language and culture with the norms, traditions, open and unwritten rules of conduct of the host country.

A huge role in effective communication practices of transnational migrants is played by family ties, especially if parents who have already been able to adapt to a new place live in the host country. It is impossible to deduct from accounts the land relations that either the newly arrived migrant has or are acquired directly in the process of social adaptation to the local socio-economic cultural environment and the implementation of communicative practices.

It should be noted that the ties of the country are not closed to any particular nationality. Moreover, fraternity unites people to a greater extent, forms transnational migrant communities and contributes to their more effective interaction. This fact indicates the need for a community of norms and rules operating in a particular sociocultural and multicultural environment. It should be noted an important fact, in our opinion, that the choice of migrants in favor of migration (ethnic) networks is also due to the absence in some countries (for example, in Russia) of an officially functioning and developed migration infrastructure.

The second adaptation strategy is formed through diasporal relations. Diasporas play a special role in the formation of transnational communications. Migrants, being always "in touch" with the diaspora, homeland and ethnic or family networks, are not completely released due to spatial mobility, they remain at the mercy of network obligations. Just yesterday, the motto was: immigrate and forget your roots; today: circulate and keep in touch. In particular, diasporal connections are distinguished by greater trust and

psychological comfort in comparison with other professional contacts [1]. Therefore, diasporal contacts become significant channels for obtaining the necessary resources.

Diasporas should be understood as the totality of nonprofit national-cultural organizations, as well as migrants directly using their services, while at the same time acting as affiliates. «The diaspora is a culturally distinctive community based on the idea of a common homeland and built on this basis, collective communication, group solidarity and demonstrated attitude to the homeland».

Any community, existing in an environment of constant “alien” culture, takes care of preserving its ethno-cultural boundaries, which implies the presence, on the one hand, of a sense of belonging to a group. On the other hand, the group itself should recognize a member of the community as such. The diaspora, therefore, is a social model that offers collective benchmarks.

If we talk about diaspora ties, as a factor in the strategy of social adaptation, opinions about the effectiveness of this are quite controversial.

The specifics of the study involved taking into account the concepts of the diaspora and communicative space. In this regard, the signs of the classical diasporas that distinguish it from other ethnic groups are important to us. The study of W. Safran identifies six main characteristics of the classical diaspora: the exodus from one center to two or more regions, the general collective memory of the country of origin and often its mythologization, awareness of cultural differences from the population of the host country, desire for return, or at least, the presence of the myth of return, assistance to the region of the exodus, strong self-identification with the country of origin and a sense of group cohesion [15, 17].

The Diaspora, on the one hand, assists in the social adaptation of a newly arrived migrant to the local socio-economic cultural environment, helps to master communication practices, and on the other hand, keeps it under direct control, limiting the freedom of choice to search for work and housing. Since the diaspora acts as an intermediary in the employment of a migrant for work, in finding housing, in providing counseling, a migrant, as a result of such close attention, can essentially communicate not with the host community, but directly with the diaspora [6].

The diaspora may include only those communities that are outside their historical homeland. Thus, the existence of the diaspora implies not only relations within the diaspora, but also the relations «diaspora is the country of origin», «diaspora is the country of residence» [7, 10]. Relations between members of the diaspora and representatives of the host country can be described as «intercultural communication». Moreover, the success of communication and the intercultural competence of diaspora representatives

are directly proportional. Relations along the line «diaspora — country of origin» can be multidirectional. First of all, it should be noted that the diasporas may involve a series of consecutive relocations, and therefore the country of origin and country of origin (in the terminology of V. A. Tishkov, L.M. Drobizheva «historical homeland») may not coincide [4, 16].

Of course, we cannot ignore online social networks that ideally shape communication practices in the migrant community and allow the migrant to maintain their identity on the Web with constant mobility [12]. Often, migrants who fall into the field of functioning of global social networks are not at all oriented towards integration, but benefit from their hybrid position and network loyalty. However, keeping the scope of our study, we will not dwell on this issue.

At the same time, as noted above, “integration implies the desire of immigrants to become part of the host society and the strategy of this society itself to cooperate and accept new people in culture.”. The model proposes four forms and stages of integration: acculturation, adaptation, interaction, identification, while interaction and adaptation can take place simultaneously, and at the final stage, the migrant begins to identify with the host society.

With currents of view V. I. Mukomel adaptation is the result of the efforts of immigrants in a different cultural environment, while integration is the result of joint efforts of both immigrants and the host society [11].

4. Conclusions

Some provisions on the processes of interhuman communication for the purpose of conducting research can be generalized and operationalized as follows:

«Communication is the state of human being, a way of human existence, a social process in which we, its inevitable participants, jointly create, reproduce and transform our social worlds, the qualities of our existence».

Social meanings are created in the process of communication. Communication is a social process of the joint creation, preservation, maintenance and transformation of social realities.

Communication, therefore, is not just a process of exchanging information, but also a process of creating a community in which an individual comprehends the available information and correlates understanding and «meanings with the meanings of communicative partners, creating a certain degree of mutual understanding». It is important to note that this happens not only self-expression and transmission-reception of existing

meanings, but also a new joint creation of new meanings. Thus, the orientation of migrants to one or another communication group will be indicators of the presence of common meanings in the long term.

The role of context in communication. Communicative processes proceed in a certain context and acquire one or another sense only in accordance with this context.

Thus, we can conclude that with the selected object and subject of study, thus, the most appropriate is the allocation of precisely cultural groups. Migration outcomes came from initially multicultural societies, but in both cases it seems possible to assert a common culture of behavior. Moreover, under the influence of the foreignness of the environment, it is these factors that can be strengthened.

The concept of transnational and translocal migration sets a new globalist perspective. Instead of producing localities comes the process of producing translocality. As a result of globalization, the social fields created by migrants cross geographical, cultural and political borders. Transmigrants belong to several localities at the same time and are included in more than one community. The problem of producing a new “communicative locality” in a situation of ethnic translocality is one of the most urgent for any ethnic communities in a situation of migration from an exodus society to a host community. The concept of transnational and translocal migration sets a new globalist perspective. Instead of producing localities comes the process of producing translocality. As a result of globalization, the social fields created by migrants cross geographical, cultural and political borders. Transmigrants belong to several localities at the same time and are included in more than one community [13, 14]. The problem of producing a new “communicative locality” in a situation of ethnic translocality is one of the most urgent for any ethnic communities in a situation of migration from an exodus society to a host community.

At an individual level, this problem is solved for migrants through personal communication with relatives and travel to their homeland. Obtaining information thanks to traditional mass media (print, radio, television) allows the migrant to be in the context of the actual life of the outcome society. At the group level, through the integration of ethnic communications into the diaspora (ethnic social network) and maintaining the diaspora's contacts with the historical homeland using a set of traditional communications.

Important but not well developed topics remain the differences in the nature of the use of social networks by first-generation migrants and younger, partially adapted second-generation migrants; the nature of user activity of migrants in the Russian space. In general, the situation of a migrant living “in two houses” in the real and virtual worlds is becoming more widespread and needs further study.

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