

ETHNIC MIGRANTS ADAPTATION PROBLEM TO THE RECIPIENT CULTURE

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It is considered relevant aspects of adaptation problem of migrants to the recipient culture. Cultural adaptation is the adaptation of social groups and individuals to the changing natural and geographic conditions of life by means of stereotype changing of consciousness and behavior, forms of social organization and regulation, norms and values, lifestyle, ways of life provision, directions and technologies of activity. Modern researchers distinguish active and passive forms of adaptation, short-termed and long-termed, analyze inner (psychological) and extra sides of adaptation, successful and unsuccessful (low). It has been analyzed stages of migrants adaptation (G. Triandis); levels of psychological adaptation (F.B. Berezin); presented the model of foreign culture penetration, kinds of cultural differences of D.M. Bennet; considered types of adaptation at the individual level by L.V. Yanovsky; factors, determining the success of cross-cultural adaptation (M.Y. Orlova). It is defined the peculiarities of modern ethnic migration, its specificity in information epoch.

Key words: culture, migration, ethnic migrants, cultural adaptation, society.

Cultural adaptation is one of the main factors of cultural genesis in general, this variability-parameter-culture, innovation and the generation of other processes of sociocultural transformation of the community. Cultural adaptation is adaptation of social groups and individuals to changing natural and geographical and socio-historical conditions of life by changing the stereotypes of consciousness and behavior, forms of social organization and regulation, norms and values, lifestyles, ways of life support cookies, trends and operations technologies [16].

In social science, adaptation is identified by two forms: active, when a group tends to influence the environment in order to change it; passive, when the group does not aspire to such influence and change. By these criteria it is distinguished temporal character (adaptation to the situation, but speeding the point in time) or long-term (forward-looking) character adaptation. There are inner side of adaptation (psychological), which is expressed in a sense of satisfaction and fullness of life, and an outer side, which manifests itself in a person's participation in social and cultural life of the new full-fledged personal interaction [7, p. 22].

The main indicator of a successful adaptation of migrants appears in survival in the environment, as well as the psychological satisfaction of the environment in general and the most important for the life of ethnic characteristics. An indicator can be a low adaptation marginalization and various forms of violations in the regulatory system of ethnic culture. Usually adaptation calls for long-termed time, as one gradually adapts to the lifestyle, customs, standards, etc.

The adaptation process of migrants can be analyzed in the context of so-called "curve of the adaptation process". G. Triandis identifies five stages of the process of adaptation of migrants:

1. "honeymoon" period is characterized by enthusiasm, and high expectations of migrants for a better life.
2. At the second stage the unusual medium begins to exert its negative action. The feeling of discomfort, misunderstanding with the locals and unpleasant feelings lead to frustration,

confusion and depression. During this period the "stranger" trying to escape from reality, communicating only with their compatriots.

3. In the third period of maladjustment symptoms may reach a critical point, which manifests itself in serious illness and a sense of helplessness. Some are trying to return home.

4. The fourth stage of depression slowly gives way to optimism, a sense of confidence and satisfaction. A man feels more fit and assimilated into society.

5. The final period is characterized by the complete adaptation, relatively stable personality changes in response to the demands of the environment. Ideally, the process of adaptation leads to the mutual satisfaction of the environment and the individual [14].

It should be noted that migrants do not necessarily go through all steps of adaptation. In psychology accumulated evidence of significant differences in the course of the process of cross-cultural adaptation and its duration – from several months to 4-5 years – depending on the characteristics and features of migrant cultures.

In terms of individuality the researchers attracted psychological aspect of adaptation. From the point of view F.B. Berezin, mental adaptation is of critical values of in-adequate maintenance of relations in the "individual – environment" system. The researchere determined, defined it as the process of establishing the optimal matching of the individual and the environment in the implementation of individual activities. F.B. Berezin identifies two steps mainly the level of mental adaptation:

– Individually-psychological, which includes personal and typological characteristics of a person, its current status, such as motivation, ability, level of self-awareness, self-control, self-esteem, self-regulation, temperament, especially emotional and intellectual sphere, etc.;

– Socio-psychological, which includes features of micro-social interaction. At this level, there is the formation of an adequate personal cooperation, taking into account expectations of environment, achieving socially significant goals.

The model of development of foreign culture is done by a foreign researcher D.M. Bennett on sensory perception and interpretation of cultural differences. Perception of cultural differences through several stages, which are divided into two types – ethnocentric and ethnorelativism [19].

Ethnocentric person does not accept the existence of cultural differences. Denial can occur both through the isolation of ethnic groups from one another, and through the separation (the construction of the physical or social barriers to create a distance from anything that is different from their own culture).

The transition from the ethnocentrism to ethnorelativism comes from absolutism. The basis of ethnorelativism advocates position that human behavior can be only adopted from a particular cultural situation. The first step is recognition (endorsement) on which the existence of cultural differences (language, religion, values, etc.) is accepted as a necessary human, consisting of. The next stage performs adaptation. It involves time of alternative communication skills and behavioral patterns. Adaptation begins with empathy (sympathy) and ends with the formation of pluralism, which involves not only awareness of cultural differences, but also a complete understanding of the differences in specific cultural situations. The net effect of pluralism is biculturalism or multiculturalism. In the opinion of Bennett, it should become an important social value of world culture.

Adaptation is the process of social and cultural exchange, which is possible especially in a situation of voluntary consent of the individual who is aware that he will have agree or settle his or her own claims with the possibilities of a new socio-cultural environment and the necessity of refusal from the previous high value, connections and relationships. If a person is not ready for such an exchange (for various reasons: psychological, low professional, deviant, etc.), the adaptation becomes destructive for both the subject and the environment. Regressive (destructive) adaptation indicates that the individual (group) becomes smaller than losing [7, p. 30].

The process of adaptation at the individual level can be carried out according to various interpretations. L.V. Jankowski has identified six types of adaptation: adaptive, conformal, interactive, depressed, nostalgic, alienated.

Representatives of the adaptive type are characterized by a sense of personal satisfaction; a positive attitude towards others and their acceptance; a sense of social and physical security; a sense of belonging to this community; ownership and the desire for self-realization, a high level of activity; awareness in relationships with others; planning future.

The conformal type is characterized by a tendency in all conditions to support relationships with people; orientation toward social approval; dependency group; high need for affection and emotional relationships with people; adoption of a system of values and norms of behavior of the medium. Behavior shaped by the expectations of the group, depending on the degree of interest in the achievements of its objectives and the intended award.

The interactive corresponds to the adoption of this type of environment; active occurrence in this environment; mood on the expansion of social ties; a sense of confidence in their abilities; critical to one's own behavior; willingness to self-identification; willingness to cooperate with others; control over their own behavior based on social norms, roles and attitudes of society.

Depressive type is peculiar to the individual, faced with the impossibility of implemented a level of expectations associated with social and professional positions; low self-esteem; helpless before life's difficulties, sense of hopelessness; feelings of depression, isolation.

Nostalgic style indicates person, which is characterized by loss of communication with the culture of belonging to it; inner turmoil, derived from a sense of separateness from traditional values and norms; the feeling that one is not in place. The emotional state of persons characterized by a dream, longing, melancholy, emptiness.

Alienation type corresponds to the rejection of norms, attitudes and values of the community; low self-esteem; concerns about their identity and their state; the belief that their own efforts can only to a small extent influence the situation.

The process of entering into a different cultural environment can be considered, and through in concept of "cross-cultural adaptation". Cross-cultural adaptation is a complex process, giving the benefit of which the individual reaches the conformity (compatibility) with the new cultural phenomena. Considering this process, two factors can be identified that determine its success (M.Y. Orlov) [11]. The factors of the first (macro) of the series are:

- 1) The degree of similarity or difference between the cultures. To assess the degree of similarity of cultures use different cultural distance index (language, religion, family structure, climate, food, clothing, etc.). The degree of "culture shock" correlates with cultural distance.

- 2) Features of the culture to which belongs migrant or "visitor".

- 3) Features of the host country (especially the way "home" eye-binding acculturation impact on visitors).

The factors of the second (micro level) are:

- 1) Individual differences – demographic and personality. Young people adapt more quickly than people with lower levels of education, and of the elderly.

- 2) Willingness to change. In most cases, workers are susceptible to because they have the motivation to adapt. This also applies to the visitors. For example, foreign students in order to obtain diplomas or degrees are willing to endure some difficulties of his life abroad.

- 3) Personal experience of being in a cultural environment. One of the important factors that positively influence the process of adaptation, a friend of the establishment of relationship with the locals.

The results of research of sociologists, psychologists, anthropologists and cultural studies confirm the thesis: the more a new culture is similar to the native culture (in which the migrants formed), the less traumatic is the process of adaptation. Acceptance of the degree of similarity between the cultures of ethnic migrants and the host society, with is not always ade-

quate. Apart from the objective cultural distance it is influenced by factors such as the presence or the absence of conflict (wars, genocide, etc.) in the history of relations between ethnic groups; degree of familiarity with a particular culture of the host country, and competence in a foreign language; equality or inequality of status, presence or absence of common objectives in intercultural contacts, etc. [13. 335].

A significant impact on the ability of ethno-cultural adaptation has confessional factor. Religious affiliation of migrants is of great importance in building migrant its relationship with the host community. The above-mentioned factors associated with ethno-cultural characteristics of migrants and the host community, determine the nature of their inter-ethnic cooperation.

In the XX century by expanding the methods and forms of communication, the emergence of various kinds of information channels (radio, TV, internet, etc.) were common to all countries in the cultural unity – fashion, sports, tourism, advertising, mass culture. Mass culture is becoming global and universal, but its uniqueness achieved by simplifying and appeals to base instincts, to the needs of leisure and entertainment. But the workers, who live in a specific culture, are not able to build on the values that are universally valid status if they do not find reinforcement in its tradition, in its experience. Trends to specificity, particularization and trends toward integration to form a sort of "dialectical contradiction, which acts as a driving force of cultural change while maintaining its base foundations" [1, p. 33; 20, p. 13].

It is important to pay attention to another problem. To date the situation of migrants is quite different. If in the old times migration had moving nature with settling on a permanent place of residence, at the present time, it has in many respects the nature of the temporal staying on the territory for a living. Hence the reluctance of immigrants to adapt, and attempts to Westernization of newcomers is seen as an attack on their culture and way of life. To some extent, global migration challenges the Western civilization. Samuel Huntington has pointed out that one of the greatest challenges comes from those of other civilizations immigrants who refuse to assimilate and remain faithful to the spiritual nature, customs and culture of their home countries. This phenomenon is most clearly seen among Muslims in Western Europe and among Hispanics in the United States [17]. In developed countries, migration leads to a change in the racial and demographic balance: "Turkization" Germany and France "Arabization", "indopakistanization" of Great Britain. In the US, a rapidly growing proportion of immigrants from China, South America and Africa.

The analysis of modern socio-cultural phenomena and processes related to migration shows that from the end of the XX century and in the present period is observed the following phenomena: migrant workers (even if it is workers, aimed at long-term-staying of their host community) refuse assimilation or integration into the host society. The problem is often solved in the context of the dilemma "dialogue – the conflict of cultures." Ethnic migrants are bearers of a particular culture that is different from the culture of the host community. The degree of cultural distance defined to a certain degree of socio-cultural and religious differences. Relationship equality or inequality of the indigenous population and migrant groups, as official, political and legal, as well as mental, mundane and everyday play an important role in the process of familiarizing migrants to a new culture (in particular, for the borrowing of cultural elements from the host culture of migrant cultures).

The desire of migrants to preserve its civilizational identity ignores the cultural values of the host country that leads to an increase migrantophobia, inter-ethnic alienation, tightening immigration legislation. In the modern period, migration, globalization complicates the problem of inter-action of civilizations. Tensions between host communities and migrants provokes low ability of ethnic migrants to adapt to the environment, with social media – their weak involvement in the everyday socio-cultural context of the host country. Intercultural and interreligious dialogue becomes very important in the modern world.

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