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## **Historiographic Overview of Approaches and Concepts Regarding the Issue of the Migration in International and Russian Research of the 20th Century**

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*The migration has determined the epoch of the 20<sup>th</sup> century [14] and allowed the intercultural communication to be fulfilled. As a result, many cultural groups faced a dilemma: to continue their local existence in order to preserve their unique native culture in history or to dissolve into multicultural social communities to produce new formations improved by means of the synthesis.*

*This problem of choice has in many ways determined the particular features of modern science in the sphere of the migration research. Applied research, instruments, methods and methodologies, typologies and classifications, as well as theories have appeared in order to understand the nature of its existence.*

*The main objective of this research is to overview the historiography of the migration, to determine the main features and trends of the 20<sup>th</sup>-21<sup>st</sup> century cultural phenomenon development.*

*The main hypothesis is that the existence of a process is always provided for by the dialectics of the development of two tendencies: acculturation or locality. The qualities of both tendencies are determined at the border of interaction of different ethnic groups when the ethnic self-consciousness becomes actual and the possibility for the dialogue between cultures appears. The result of such interaction becomes the displayed dominant of one of the tendencies at one or another period of history.*

*The key ideas: the migration, historiography of the migration, theory of the migration and cultural studies. According to the etymology and numerous definitions the "migration" exists in the meaning of transfer [4] and is determined as a process and as a result at one and the same time. As the result the migration is the permanent possibility of building interaction-dialogue between the participants within the space of which the crystallization of the both parties' features appears. As the result, the temporary stability appears which then is ruined for the sake of new social interactions and new cultural values formation.*

*The "theory of migration" is determined by a number of specific features, mainly author's, of the migration research theories that appeared during the 20<sup>th</sup> century in international and Russian research and have determined different opinions regarding this phenomenon.*

*The idea of "historiography of migration" is the scientifically set approaches and concepts which record the ontological phenomena of migration in history.*

*The concept of "cultural studies" refers to theoretical and applied research in which this or that phenomenon of the human life under study is analyzed as a cultural phenomenon. For the modern*

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*stage of science development culture studies are in great demand [3] while due to them it is possible to crystallize the nature of culture, analyze in details all its levels, give the precise idea of peculiarities of each culture. Prospective methodological approaches to cultural studies are based on the synthesis of practical and experimental methods and theoretical understanding of the research results.*

*Keywords: migration, concepts of the migration, methods of the migration processes studies, cultural studies of the migration.*

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## INTRODUCTION

The migration as a dynamically developing social process is one of the most topical issues in the scientific cognition, especially it has been so during the 20<sup>th</sup> century and the beginning of the 21<sup>st</sup>. The search of scientific basis for the migration and determination of its various types has, on one side, divided scientific fields and, on the other side, has lead to the establishment of interdisciplinary dialogue [8]. The common issue for the dialogue becomes the issue that the process is provided for by the presence of two tendencies: acculturation and locality.

*The concept of “acculturation”* (it appeared at the end of the 19<sup>th</sup> century due to the anthropologists’ studies of the processes of cultural change) is determined as the process of interaction and mutual influence of cultures at which the change of the features of both parties (preserving the extent of the previous features) and the formation of new cultural synthesis appears. *The idea of “locality”* as the category of philosophic understanding and socio-cultural phenomenon is defined as a relative restraint of existence and social interaction. Both these notions are opposite in meaning, but it appears that there is dialectic relation between them in the context of ethnocultural dimension.

## THE MAIN POINTS OF VIEW

*Thesis 1. The migration is a stable phenomenon of the human history development process (social, economic, demographic and ethnic) which results in the mandatory change.* This approach appeared in the Russian theory of the three stages of the migration process of

L.L. Rybakovsky [11] and in the Düvell’s theory of eight phases of migration [6]. On one side, the scientists have proved that the migration is a process developing in time and space. It always requires reflection at each stage of development. On the other side, they have presented as methodology the step-by-step process of migration development in the form of a universe model which clarifies the stability of development through the repeating patterns of its movement. F. Düvell defines the advantage of one of the migration indicators – “cultural distance” which as a border is called for determining the qualities of “closeness” and “unlikeness” of groups by their cultural origin. Therefore, the culture is the force of attraction of both sides (the migrant and the hosting environment) and provides positive process of identification. At the same time the migration itself fulfills the function of the culture transfer. It exists to provide the process of cultural identification and builds comfortable conditions for all successive migration events.

*Thesis 2. The migration has “creating” and “destructive” functions which appear in the categories of “temporality” and “intemporality”.* This thesis appears at the border of theoretical approaches of Z. Zayonchokovskaya and D. Massey. They claim that the migration cannot be predicted (in economic, political, demographic and other aspects) and development of any scenario can be effective only for one generation of the population.

“Temporality” as a category and attributive feature of a process provides it with stability, order, etc. “Intemporality” makes the stability of the process seeming, existing only for some

period of time, destroys the existing order for the sake of creating something absolutely new. According to the Massey's conception [9] the migration creates migration nets – interpersonal connections which unite migrants, former migrants and non-migrants by means of kinship and common social origin. In connection with this, the migration flows are not interminable and have natural limited lifetime (within the lifetime of one human generation). The migration as an overall process appears by means of its attributive features (“temporality-intemporality”, “creation-destruction”) and has “twinkling” ontology. It has always been encouraging the scientists of all fields for constant reflection of what is happening (recording and comparison), search for something “special” in each historic period of its development.

*Thesis 3. Ethnic self consciousness plays the defining role in the dynamics of the migration development.* V.A. Iontsev and I.V. Ivakhnyuk studying modern regularities of international migration have determined that the fundamental factor in the development of world countries is the ethnic factor. In relation to this factor all other factors (political, economic and demographic) become minor, appearing post factum [10]. The author gives an example when the ethnic security and favourable conditions for acculturation appear when two unrelated ethnic groups are brought together by means of language, customs and values. Such conditions provide attraction of other migrants and overall development of all other factors. It should be noted that now scientists more and more often speak about the necessity to study these particular ethnic relationships while even confession and citizenship [7, pp. 75-79] are not defining for the relationship of migrants and hosting environment. From the point of view of culture, a person from his/her birth is fated to ethnic self consciousness. The first factor forming the human consciousness is the family and family

relationships, the second one is the ethnic group and ethnic relationships. During lifetime a person having various relationships constantly identifies him-/herself with the surrounding environment. Thus, it is the ethnic self consciousness that is started during the process of migration and determines the dynamics of its development.

*Thesis 4. In the space of the migrant's direct relationship with the environment the essence of the migration process reveals. The variety of ways for building relationships is nothing else but the process of determining the quality of tendencies (acculturation or locality).* This approach (V.I. Perevedentsev, T. Stefanenko, J. Berry) reveals the peculiarity of the relationship of the migrant and the hosting environment as the process of ethnic self consciousness display and determination of the behaviour strategy. According to this approach the condition for starting the relationship is the “ethnic image” which almost immediately determines the desire of both parties to build a common one.

Further, the participants enter the process of identifying “own” and “other”, “we-they” (at the individual and group level) by means of similarity and difference of language peculiarities. The authors especially note that in the conditions of real social interaction, when the ethnic differences are too significant, the migrants display the aspiration to preserve the function of the language as the culture of an ethnic community. The language as the instrument of expressing notions becomes the only reality which allows to determine the ethnic interaction directly. Thus,

J. Berry classifies the extent of the migrant's inclusion into the life of the hosting society (“assimilation”, “integration”, “segregation/separation” and “marginalization”). Therefore, the phenomenon of the “migration” reveals as the process of the direct relationships of the parties' participants aimed at the preservation or dissolution of the ethnic feature.

*Thesis 5. The ethnic identification is manifested in the world history as a dialectical process of development of locality and acculturation tendencies (by the example of the representation of the U.S. and Russian history of the 20<sup>th</sup> century).* While the migration as the cultural phenomenon represents the urgent necessity of the humanity for searching its ethnic self consciousness, the history of the U.S. and Russia of the 20<sup>th</sup> century are the best representing the essence of this search.

From the date of its establishment and declaration of independence the U.S. almost immediately initiated the regulatory process of the migration flows [13, pp.64-66]. Before the 1960's the legislation had strictly regulated and had almost forbidden the immigration of the groups that poorly assimilated with the local environment in order to preserve the locality of the ethnic structure. After the 1960's national borders were open to immigrants due to the acute need for manpower and confidence in the ability to assimilate the members of other ethnic groups. The concept of the "American melting pot" has qualitatively changed the ethnic structure showing the dominance of the acculturation tendency and its possible invariants of the relationships between the migrants and the hosting environment [13, pp.67-68]. At the turn of the 20<sup>th</sup>-21<sup>st</sup> centuries scientists have noted another change in the quality of tendencies: ethnic groups staying on the territory of the U.S. represent a model of the multicultural society which restrains the dialectical unity of acculturation and locality opposites [1].

Russian scientists analyzed the statistical and empirical data and discovered that Russia was an active participant of the world migration flows. Thus, during the period of the Russian Empire the dominance of the "acculturation" tendency is strongly pronounced (exchanges of labour and intellectual migrants with the Western

countries), from 1925 through the 1960's there is a change of tendencies and the tendency of the "locality" becomes the dominant one (the political ideology of socialist realism has covered ethnic differences), from the 1970's the dominance changes again and the process of acculturation creates a multi-ethnic structure of Russia.

Therefore, the history of the United States and Russia shows that the tendencies of locality and acculturation are the two fundamental functions (tendencies) that in each historical period define the migration system's structure, as well as its qualitative content (social, economic, demographic, ethnic, political, etc.). Through the demonstrated tendencies the migration as a process becomes an integrator, a communicator and a guide to ethnic identification and interethnic interaction. Each tendency has a distinctive set of features and a unique capability to integrate the migration flows and completely rebuild the ethnic basis (to maintain the origins of a separate ethnic group or unite two or more ethnic groups in order to improve the ethnic quality).

*Thesis 6. The ethnic identification is the process of determining the essence of a person's existence in the outside world (the modern aspect, risks of globalization).*

One of the major tendencies of the modern social development that emerged in the second half of the 1980's is globalization, the cultural aspect of which lies in the particular zone of risk. The model of multiculturalism suggested as a basic principle of the cultures existence receives all sorts of proofs and disproofs. Some scientists believe that it actively contributes to the disappearance of the ethnic communities' borders, leads to the loss of cultural diversity and destroys the structures of language differences. The loss of linguistic features may become one of the greatest troubles of our time.

Other scientists, on the contrary, point out mostly its advantage. Such duality of the cultural

processes of globalization only proves that the global migration is bidirectional: constantly intensifies the ethnic self consciousness and, at the same time, works on the preservation or dissolution of ethnic peculiarities. Therefore, the model of multiculturalism is not the proposal to unite and create standards for the formation of ethnic identity and the image of the universal ethnic group. The fact is that in the past two decades the dynamics of the migration has become more pronounced and this has led to the ubiquitous sense of the change in quality [2]. It is not a coincidence that the period from the 1990's until the 2000's is called the "transition period" which means that both Russia and the European countries are in the area of migration tendencies' bifurcation.

*Thesis 7. The acculturation and locality as the tendencies of the migration development. The reasons for the change of tendencies (dialectics of tolerance and conflict).*

The specific features of the dominant tendencies' manifestation and their sequence may be disclosed in terms of "tolerance" and "ethnic conflict" (first appeared in the second half of the 20<sup>th</sup> century). Development of the definitions (E.V. Burtovaya, V.E. Boykov, E.A. Nazarova, O. Aronson, S.V. Ryazantsev, V.S. Malakhov, S. Huntington) is caused by the necessity to settle relations between migrants and the hosting environment in multi-ethnic (multinational) countries. Serving as the basic categories of the concept of "ethnic identity" (stable form of social community) they regulate the emerging social syndromes in the process of the reflection of the ethnic identification (exploration of "own" and "other").

The "ethnic conflict" is interpreted as dynamic environment of different ethnic groups' relationship (confrontation, determination of differences, reluctance to accept the "other") [15]. But the conflict is a prerequisite for co-

existence (as of individuals, so of groups of people). It accumulates the processes of integration, interpretation and transformation of various ethnic meanings [11]. In the aspect of the border it actualizes the meanings of ethnic quality, becomes the basis for the connection of the "co-existence" between two opposites, makes it possible to feel the borders of their own identity and define the behaviour strategy in the future.

The ethnic conflict allows to localize, i.e. to keep (preserve) the basic ideals of a particular ethnic group or to motivate the search of a new cultural identity (the emergence of new conflicts as the consequence) with other ethnic groups. The notion of "tolerance" is defined as the indulgence to other people's lifestyles and ability to recognize and accept beliefs, opinions and behaviour different from their own. According to the aim of the programme "Declaration of Tolerance Principles" it must help each group to maintain ethnic border and form the space of the dialogue between cultures. It is to become a field for communication, to discover the "miracle" of communication between the two parties, to minimize the differences in ethnic identity, to define an extent of self-affirmation and the participation of the parties in the co-existence, to create prerequisites for building a meaningful dialogue.

The concepts of "ethnic conflict" and "tolerance" are two dialectically opposite notions that actualize the possibility of acculturation and locality tendencies. Serving as creating (tolerance) and destructive (ethnic conflict) functions they are able to adjust the extent of particular tendencies manifestations. With the dominance of ethnic conflicts the extent of locality increases: ethnic uniqueness becomes actual, there is an appeal to the primary sources, senses and meanings of basic ideals; the tendency to maintain its integrity becomes a vital necessity. With the domination of the tolerance the level of acculturation increases:

the desire to come to know the “other” not only leads to the successful adaptation but also contributes to the formation of new meanings of the prior values.

### CONCLUSION

Over the last decade of the 21<sup>st</sup> century there was a change of the migration study vector to its determination from the point of view of ethno-cultural, socio-cultural, cultural and anthropological, and ethnographic approaches. The historiographic overview showed that the

migration environment functions for the ethnic identification; it launches the process of reflection of basic and daily ethno-cultural ideals, shows the vitality of this or that ethnic group in the dialectics of the “we-they” relations. Modern scientific developments reveal its specificity as a particular cultural space which functions by means of the development of two tendencies. Each tendency is regulated by the set of strategies and is defined in the dialectics of the ethnic conflict and tolerance and crystallizes as the dominant of the locality or acculturation in every period of history.

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## **Историографический обзор подходов и концепций по проблеме миграции в зарубежных и российских исследованиях XX века**

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*Миграция определила эпоху XX века и позволила осуществиться межкультурной коммуникации. В связи с этим перед многими культурными группами остро встала дилемма: продолжение своего локального существования с целью сохранения уникальности родной культуры в истории либо растворение в поликультурных социальных сообществах ради появления новых, улучшенных синтезом, целостностей. Вставшая проблема выбора во многом определила специфику современной науки в исследовании миграции, понадобились прикладные исследования, инструменты, методы и методологии, типологии и классификации, теории, чтобы понять ее сущность. Целью данного исследования является обзор историографии миграции, определение основных качеств и тенденций развития этого культурного феномена в XX и XXI вв. Основная гипотеза заключена в том, что существование процесса всегда обеспечено диалектикой развития двух тенденций: аккультурации или локальности. Качества обеих тенденций определяются на границе взаимоотношения разноликих этносов, когда актуализируется этническое самосознание и осуществляется возможность диалога культуры. Результатом этого отношения становится проявленная доминанта одной из тенденций в тот или иной период истории.*

*Основными понятиями текста являются «миграция», «историография миграции», «теории миграции», «культурные исследования». «Миграция», согласно этимологии и многогочисленным определениям, существует в значении перехода и одновременно обозначается как процесс и результат. В качестве процесса миграция есть постоянная возможность построения отношения-диалога между участниками, в пространстве которого происходит кристаллизация качеств обеих сторон. В качестве результата, проявляется как временная стабильность и устойчивость, которая затем разрушается ради возникновения новых социальных отношений и образования новых культурных ценностей. «Теория миграции» определяется рядом конкретных, преимущественно авторских, теорий изучения миграции, созданных на протяжении XX века в отечественных и зарубежных исследованиях, выявивших разное отношение к этому феномену. «Историография миграции» есть научно оформившиеся подходы и концепции, фиксирующие онтологические явления миграции в истории. «Культурные Исследования» – это научные теоретические и прикладные исследования, в которых то или иное познаваемое явление из сферы человеческой жизни анализируется в качестве культурного феномена. На современном этапе развития науки их культурные исследования очень востребованы, так как они способны кристаллизовать сущность культуры, детально проанализировать все ее уровни, дать четкое представление об особенностях каждой культуры. Перспективные методологические подходы к проведению культурных исследований*

*основаны на синтезе практических, экспериментальных методик и теоретического осмысления научных результатов.*

*Ключевые слова: миграция, концепции миграции, методы исследования миграционных процессов, культурные исследования миграции.*

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