INTERCULTURAL COMMUNICATIONS IN MIGRATION PROCESSES: PROBLEMS AND SOLUTIONS

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Abstract. This article is devoted to the theoretical understanding of intercultural interaction at the stage of adaptation and integration of migrants. It discloses the approach of creating a multi-level system for the formation of intercultural communications in migration processes. The problem of the formation of such a system in Russia in the future is indicated and an approach to its solution is proposed. In recent years, the world has seen a rapid increase in population migration. This is largely due to: globalization, accompanied by transparency of state borders; uneven economic development of countries, causing population migration from poor countries to richer countries; the demographic crisis of the Nordic countries and population growth in the southern and Asian countries, as well as the growth of military conflicts in the world.

The scale of population migration led to: increased crime in the migration environment, the emergence of refugee camps with terrifying living conditions for migrants, the spread of slave labor and slave relations, the growth of extremism and terrorism. One of
the most destructive consequences of large-scale population migration is the formation by migrants of numerous ethnic enclaves, in which migrants isolate themselves from the local population. Migrants speak their native language, and profess their own culture and religion. The formation of ethnic enclaves violates the previous way of life of the local population, generates the radicalization of migration relations between migrants and the local population, bringing the process to the level of hostility. The presence of enclaves undermines the stability of migrant populations, creates conditions for the emergence of major social conflicts, similar to those that have occurred relatively recently in Australia, Germany, France and several other countries, and also creates favorable conditions for the spread of extremism and terrorism all over the world. Destructive consequences of migration are largely due to differences in the cultures of migrants and the local population, the complexity of mutual cultural penetration, the inability and sometimes unwillingness of migrants to adapt and integrate into the host society, as well as the authorities' inability to facilitate the adaptation of migrants and integrate them into the host society.

Keywords: population migration, intercultural communication, intercultural cooperation, intercultural dialogue, migration policy, adaptation of migrants, integration of migrants

Introduction
Intercultural communications in migration processes represent a rather narrow segment of scientific knowledge, which is currently poorly studied by modern science. The problems of intercultural communication at the stages of adaptation and integration of migrants were mainly subjected to theoretical understanding. Weak coverage of these issues in the scientific literature and the inconsistency of scientific views on the identified problem, actualized the need to write this article.
Methodology
In the process of writing the article, political research methods were used: 1) system analysis - in the process of scientific knowledge, the phenomenon “Intercultural communications in migration processes” was considered in the system of factors that determine its transformation, as well as in relation to the concepts: “adaptation of migrants”, “intercultural interaction”, “language of intercultural communication”, “policy of adaptation of migrants”; 2) the comparative-political method was used when comparing the policy of establishing intercultural communications in the domestic migration processes and foreign countries. General scientific methods were used (hypothesis, induction, deduction, analysis, synthesis, observation, description, abstraction, analogy, modeling, generalization, formalization, ascent from concrete to abstract and from abstract to concrete).

The conceptual basis of the study: The authors' theoretical views on intercultural communications in migration processes are formed on the basis of well-known categories: “culture”, “intercultural communications”, “intercultural interaction”, “adaptation of migrants”, “language of intercultural communication”, “adaption policy”. The material of the article is based on the theoretical concepts of the classics of cultural studies (Bakhtin M.M., 1979; Weber M., 1994; Herber I.G., 1977), the concepts of adaptation and integration of migrants, set out in scientific papers (Vashaver E.A. et al., 2016; Ledeneva V.Yu., 2014; Mukomel V.I., 2016).

Discussion
There is an opinion among scientists that migration processes have several stages, the last of which is the adaptation and integration of migrants. It is at this stage that the most acute problems of intercultural interaction arise.
Adaptation of migrants is the adaptation of migrants to new living conditions in the host society. People who have arrived at a new place of residence / residence need to settle in, cultivate in the cultural plan and socialize in order to live with dignity and work without conflict. However, migrants often encounter difficulties in
cultural communication with the local population along this path. These difficulties are largely caused by the migrants' ignorance of the language of the host country, its history, traditions, way of life, addictions and mentality of the people living in it, as well as the lack of local knowledge of the language and customs of migrants. As a result, a kind of cultural barrier arises between migrants and the local population, overcoming of which requires considerable efforts on the part of migrants. Therefore, the state, local governments and social activists need to assist migrants in overcoming cultural barriers.

**Integration of migrants.** Currently, there is no consensus among scientists and politicians regarding this concept. Some scholars combine both concepts of adaptation and integration of migrants, others share them in a semantic plan, and still others refuse to use the term “integration” in public policy. Such uncertainty in the scientific community does not contribute to the formation of a clear state policy for the integration of migrants.

The authors of this article are of the opinion that the integration of migrants is a process of integrating migrants into the host society. The main subject of embedding is the state. It is the state that determines the procedure and procedure for incorporating a foreign citizen into society and obtaining citizenship of the country of reception. Local self-government bodies and social activists should carry out their integration activities in line with the state integration policy, and contribute to the successful implementation of state policy. Migrants themselves are both a subject and an object of the integration process, they, in the framework of procedures established by the state, under state control and supervision, independently move towards obtaining citizenship.

Today, many politicians and scientists believe that the process of integration of migrants ends with the acquisition of citizenship. However, in our opinion, this is the wrong position. According to American data, the integration process continues even after a migrant obtains citizenship. Together with the migrant, his children and grandchildren integrate. As European practice has
shown, the third generation of migrants (their grandchildren), born
in the host country, are often victims of extremist agitation and
themselves embark on the path of extremism and terror. Therefore,
the state policy on the integration of migrants must necessarily
cover the stage of integration of migrants at the stage of their
residence as a citizen of the receiving country. At this stage, state
integration policy should continue to integrate migrants up to and
including their third generation. If third-generation migrants did
not integrate into society, then we can talk about the failure of the
integration policy.

Three directions of establishing intercultural communications by
the state in the migration process follow from here: intercultural
communications at the stage of temporary residence of a migrant
(RWP); at the stage of his permanent residence (residence permit)
and at the stage of residence in the status of a citizen of the
receiving country (including members of his family and
descendants of the third generation, inclusive). This approach will
increase the effectiveness of integration policies.

In our opinion, the state policy for the integration of migrants
should be carried out with respect to only irrevocable migrants who
have decided to become citizens of the receiving country. Other
categories of migrants - returnees (labor, forced, decided to return
to their homeland) should not be integrated, because they do not
have plans to become citizens of the receiving camps, but, on the
contrary, tend to return sooner or later. Therefore, in relation to
return migrants, the state should pursue a policy of their adaptation
(assistance in overcoming adaptation difficulties). The above
allows us to draw up a patriarchal model of state behavior in
relation to migrants. Figuratively speaking, the state is a foster
family in which there are foster children (irrevocable migrants) and
guests (returning migrants). This also leads to differences in the
implementation of the state policy of establishing intercultural
communications with migrants. With regard to irrevocable
migrants, the state needs to establish intercultural communications
of an integration nature, facilitating the acquisition by migrants of
the status of citizens of the receiving country and living them as full-fledged citizens of the receiving country, including their family members and third-generation descendants (attitude towards adopted children). With regard to return migrants, the state needs to establish intercultural communications of an adaptive nature, contributing to their high-quality adaptation, worthy of staying / residing as guests of the host country. Irrevocable migrants also undergo adaptation, but for them, adaptation is the threshold of integration, therefore for this category of migrants adaptation and integration are considered as interdependent processes.

The integration mechanisms are the integration models of intercultural interaction that states apply in their integration policies for migrants. In Western European countries, a multicultural model of intercultural interaction is used. This model assumes a gradual rapprochement and mutual penetration of cultures of migrants and the local population. It must be admitted that such a model proved to be quite good in Russia, it was also effective in Western European countries, but as long as there was a relatively small influx of migrants. Then the culture of the local population dominated the cultures of migrants. The cultures of migrants and the local population gradually converged and penetrated each other. The integration process proceeded naturally. In principle, this is an evolutionary path of integration. When in 2014 and 2015, the flows of migrants to Western European countries (labor, forced migrants and immigrants) sharply increased, a multicultural environment was formed there, in which the culture of the local population could no longer dominate over the cultures of migrants.

In many countries, including Russia, the establishment of intercultural communications of migrants is carried out at several levels: state, municipal, public and personal. At the state level, a federal and regional (for federal states) state policy of adaptation and integration is being formed and implemented, including the organization of intercultural
communications in places of mass concentration of migrants. Among the priority areas in the organization of intercultural communications are: development and implementation of state federal and regional programs for the development of interethnic relations, as well as plans for the implementation of these programs. Examples of such programs that take place in many countries are state programs to harmonize migration relations, which include state subsidies for interethnic holidays, meetings of representatives of various nationalities, concerts, round tables and other events that promote the development of intercultural communications: mutual acquaintance of the local population and migrants with each other's national culture, cultural exchange between the subjects of migration processes.

An important addition to intercultural interaction is the state educational and enlightenment programs for migrants to study the state language, legal foundations and history of the receiving country, to familiarize the local population with the culture of migrants. In shaping their migration policies, modern states pay great attention to supporting national-cultural autonomies and public organizations working with migrants. These organizations directly on the ground organize intercultural interaction of migrants with the local population. Targeted state assistance programs for migrants who find themselves in difficult life situations have also gained popularity.

In the state migration policy of many countries, the training of migrants in universities has been widely developed, where they in a relaxed atmosphere, in the classroom, in student dormitories, learn the language, customs and customs of each other, are imbued with mutual respect for the culture of the countries from which they arrived, as well as country of reception. Such students become more tolerant of each other. For example, at the Peoples' Friendship University of Russia, there are fraternities of foreign students, giving them the opportunity not only to contact each other, but also to hold presentations that showcase heraldic symbols and souvenir products, perform musical works and folk
dances to familiarize other university students with their national traditions. They participate in KVN, dance clubs, music festivals, where together with Russian students perform works in Russian. Intercultural communication helps migrants quickly adapt to Russian conditions. Using the example of RUDN University, one can study the behavior of the youth in a foreign country and the mechanisms that contribute to their adaptation.

Many states: Australia, the United States, Canada, Germany, Russia and others, practice co-education of migrant children and local people in school and preschool educational institutions, which lays the foundation of tolerance for their adult life. The same states provide grant support to non-profit public organizations that provide assistance to migrants in organizing intercultural dialogue between migrants and the local population. In the Russian Federation, state authorities at the federal and regional levels subsidize the construction of palaces and houses of nationalities in which representatives of various ethnic groups and religions can meet, carry out intercultural communications and carry out various activities for intercultural interaction.

At the state level, legal regulation of intercultural exchange processes is also carried out. In many countries, criminal prosecution of people who have been found to incite hostility, hatred and enmity on ethnic, religious and other grounds, which intensify their activities in places of mass concentration of migrants and impede the rapprochement and mutual penetration of cultures, is enshrined in law in many countries.

An important lever for intercultural interaction is the state media. Through the media, migrants get acquainted with the language, customs, traditions, mentality of society, make an idea of the people, their culture and history, as well as social problems. State-owned mass media make state migration and national policies public.

At the municipal level, direct regulation of the processes of migrants’ adaptation is carried out. Local governments are much closer to migrants than the state, they are more aware of their
adaptation difficulties, therefore, municipalities have the bulk of work to establish intercultural communications and the burden of responsibility for the state of affairs in the field of intercultural interaction.

At the municipal level, municipal adaptation assistance programs are developed and implemented. Great importance in this work is attached to solving issues of intercultural interaction. In many countries of mass reception of migrants, municipalities develop and implement municipal adaptation programs for migrants, the content of which is largely aimed at establishing intercultural interaction. It is the municipalities that work with national-cultural autonomies, orient their activities towards the organization of intercultural interaction. Municipalities themselves or under their patronage organize tolerance festivals, concerts of representatives of migrant diasporas in front of the local population, discussions on the problems of intercultural interaction, provide places for migrant children in schools and pre-school educational institutions. Municipalities work directly with non-profit public organizations that provide assistance to migrants, organize a volunteer movement to assist migrants in overcoming cultural barriers.

At the public level, an important role in intercultural interaction is played by national-cultural organizations and national-cultural autonomies. These organizations concentrate information on migrants arriving and their adaptation problems, organize interaction with local authorities and the state, pose migration problems, including problems of intercultural interaction, and take an active part in the development and implementation of state and municipal programs for the adaptation and integration of migrants. Many states have non-profit public organizations that specialize in assisting migrants in overcoming the difficulties of adaptation and integration. Such organizations assist migrants in overcoming cultural barriers: they directly organize and conduct concerts with the participation of migrants, meetings and discussions, actively participate in the organization and conduct of tolerance festivals,
hold sports events with the participation of migrants, patronize migrants, and help them learn the language of the host country, disseminate among the local population information about the culture of migrant residents / residents and others.

Local media are an important source of information for immigrants about the population living on the territory of the settlement, the local language, its dialect, customs, traditions, and mentality of the local population.

Essentially, the above is a multilevel system of intercultural communication in migration processes that contributes to a more effective adaptation of migrants. The coordinated work of state bodies, local governments and public organizations according to the above scheme will allow for the establishment of sustainable intercultural communications in the processes of adaptation of migrants, the formation of their effective intercultural interaction with the local population, thereby creating favorable conditions for the successful adaptation of migrants, reducing the risks of negative consequences of migration processes.

**Conclusion**

Summing up the general result, it can be argued that Russia has not yet created the conditions for the full formation of such a system. First of all, this is due to the absence of a federal law that allows consolidating the efforts of state bodies, local authorities and public organizations to establish intercultural communications between the subjects of the migration process. A year ago, through the efforts of the Federal Agency for Nationalities of the Russian Federation, a bill was developed on the social and cultural adaptation and integration of migrants, which, due to its imperfection, did not go through the sieve of the legislative process. Therefore, the problem identified in the article - the creation of a full-fledged multilevel system of intercultural interaction between the subjects of the migration process, is still waiting for its legislative resolution.

In our opinion, in order to get things off the ground, it is necessary, first of all, to theoretically determine the concepts of “adaptation
of migrants” and “integration of migrants”, their distinctive features, invest measures of intercultural communications in the content of these concepts, and then develop on the basis of new theoretical concepts of the bill on socio-cultural adaptation and integration of migrants. In our opinion, in this case, the situation with the solution to the raised problem may begin to change for the better. We believe that some of the provisions of this article may provide some assistance in solving this problem.

References