Discourse of nostalgic experiences of reemigrants in the Post-adaptation Period: historical and linguistic Parallels

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*Abstract–*The modern political process both at the global, world level and at the state and regional levels takes place against the background of increasing migration processes in the situation of unification of the world socio-economic, cultural and political space. Geopolitical changes in the modern world, in turn, also lead to new waves of migration, and the accompanying problems make migration a global phenomenon.

Today, the characteristics of migration processes are changing. We refer to the actual characteristics of migration such as: directions of migration, migration conditions, factors that determine the success of adaptation, motivation of migrants, socio-demographic characteristics of migrants, etc. All these characteristics determine the context of migration processes, and therefore have an impact directly on each individual migrant. Therefore, the range of scientific interests related to the study of migration processes is constantly growing. This study is aimed at identifying the features of psychological postadaptation and post-acculturation of Russian-speaking remigrants.

This aspect is the pioneer and relevant today. The aim of the research is to study the verbalization of the features of post-adaptation and post-acculturation of Russian-speaking remigrants. The subject of the study are values, stereotypical ideas about the values of the culture of the country of origin/ reception, cultural identity, acculturation, readaptation to the socio-cultural environment.

Keywords–readaptation, Russian-speaking remigrants, motivation of migrants

I. INTRODUCTION

We believe that the very portrayal of the modern migrant is closely related to the nature of migration, its qualitative and quantitative characteristics. In our opinion, the sociolinguistic portrait of the modern migrant is associated with the concept of the migration cycle, during which the migrant loses verbal and paraverbal features of the behavior of the country of origin but acquires those in the receiving country. The migration cycle begins with the decision on migration (the stage of potential migration) and ends with either assimilation or acculturation of the migrant in the receiving country or re-emigration to the country of origin. Each stage of the migration cycle is characterized by distinctive features of verbal and paraverbal behavior of migrants. At the same time, globalization and increasing migration flows around the world are changing both the internal linguistic picture of the migrant's world and the linguistic picture of the world of the host community. Differences in the stages of the migration cycle are reflected in the speech strategies of the migrant depending on the stage of finding the migrant in a stage of the cycle: pre-culture, acculturation, post-acculturation. At the same time, there are universal psycholinguistic patterns that are common to all groups of migrants and do not depend on the context of migration.

The content and structure of ethno-cultural and linguistic identity of modern migrants belonging to different categorical groups have their own characteristics, which are manifested in the

sociopsycho linguistic portrait of the modern migrant [1, 2].

II. MATERIALS AND METHODS

In the context of the announced topic, we analyzed the verbal behavior of respondents in a closed group of immigrants in the social network Facebook #poravalit of sealameal. This group includes 123943 people-migrants. They share the features of successful adaptation in the countries of reception and re-adaptation when returning to the countries of origin. Among the participants are also those who plan to migrate. We consider migrants who have returned from Europe and Israel to Russia. These are migrants who have not been able to adapt in the receiving countries. At the same time, we compare their answers with the works of migrant writers who explore the transformation of the inner world of man in a foreign land.

He methodological core of the proposed study was the fundamental position on the relationship "language society", which contains such principles as anthropocentric, synergetic and activity.

The stated principles of the study led to the use of the following methods in the work, namely:

1. Questionnaire interviewing for the study of verbal strategies of extralinguistic characteristics of sociolinguistic portrait of a modern migrant with the subsequent identification of the degree of priority and satisfaction in various spheres of life [3], the level of integration of the migrant [4, 5], the level of linguistic competence and compliance with the levels of cultural identity , the formulation of acculturation [6] socio-cultural values of the migrant [7]. Additional semi-structured interviewing, which has a clarifying character of the questionnaire results in the context of socio-psychological aspects of each stage of the migration cycle;

2. Discourse and Pragmalinguistic analysis of Sociolinguistic Portrait of Modern Migrant.

III. DISCUSSION

Some authors compare modern migration with the "great migration of peoples in terms of its impact on the world socio-economic, socio-cultural and political space. As in those days, migration significantly changes the social and geopolitical picture of the world [8-10].

Modern Russia also faces new scales and types of migration: movements of large masses of people within the country, flows of refugees and internally displaced persons, influx of migrants from abroad, illegal migration, return migration.

Migration processes include three phases: the formation of mobility factors, the actual process of migration, their adaptation to a new place of residence [11]. A migration result is a product of social interaction of people forming an organic whole.

In the ordinary sense, migration is primarily associated with labor mobility, in other words, with the processes of moving potential workers to a new labor market. This mobility means the ability itself to such movements. Researchers point out that migration is mobility caused by the movement of workers to a new place of residence [12].

The analysis of migration has become firmly established in the studies of sociologists, for whom, first of all, the causes of migration, the migration impact on the transformation of the structure of society, the adaptation of migrants in a new place, the problems of regulation and migration forecasting are of interest: L. M. Drobizheva, G. I. Osadchaya, L. L. Rybakovsky, S. V. Ryazantsev.

For historians, it is important to consider the migration experience of participants in migration processes in the context of ethno-social characteristics of migration processes, through the prism of the formation of diasporas in a foreign ethnic environment, taking into account the identification of historical centers of the Exodus of the population and calculating the ratio of alien and indigenous ethnic groups in the formation of an ethnic group: Sh. Yu. Akramov, K. Bade, S. D. Galiullina, V. A. Modenov, A. Nosov, R. Park, L. G. Khusnutdinova.

In the philosophy of migration they say when they want to describe the specifics of the behavior of an individual and/or a certain social group, which are motivated by different reasons: M. V. Drokin, I. S. Metelev, A. D. Nazarov, etc.

Accordingly, a variety of analytical theories of migration began to develop. Thus, according to the theory of human capital (G. Becker, J. Clark) each person is a result of investment, so both the person and migration are evaluated in economic terms. John. Simoy created the so-called "theory of prosperity" and/or "technological development", according to which the receiving country of migrants shows positive economic and demographic growth. Researchers H. Jerome and I. Lee, the founders of the "pull-push theory", argue that human civilization forms countries of departure, which are strong "push factors" for migration motivation, and countries of entry, which are dominated by "pull factors". Proponents of migration systems argue that there is a single migration system between the countries of departure and the countries of entry, which is in a dynamic balance with each other [13].

However, all researchers emphasize that the articulation of the decision on migration is determined primarily by the subjective perception of extralinguistic factors and is directly dependent on the internal picture of the human world.

The researchers emphasize that the marginalized have a pronounced creativity that allows them to adapt more successfully in the new conditions of the receiving country, because they are not tied to the socio-cultural stereotypes of one region, country, but try to take into account the polyvariativity in the choice of solutions in various spheres of society (R. Florida). Many countries have built their reputational capital

using the creativity of migrants. However, migrants not only change the economic map, but, above all, transform the ethno-cultural, linguistic and confessional content of both the countries of origin and the receiving countries.

Zdenek R. Nespor describes the results of a biographical study of twenty Czechs who emigrated at different times (1940-1980-ies), but decided to return to the Czech Republic after 1989. The author explains the reasons for the return of immigrants, taking into account the factors of their success abroad, and analyzes the process of their re-integration into Czech society [14]. The main conclusion of Zdenek R. Nespor is as follows: economic factors and performance characteristics played the most important role in deciding whether to re-emigrate, although some other factors (especially time) should also be taken into account. The immigrants coming to the Czech Republic, took custom professional position, however, interpersonal communication (with the exception of family and sometimes friendly) for the most part have been violated. In the work of Zdenek R. Nespor return migrants or re-emigrants are people who decide to return to the country where they were born, after living for some time in another country. This definition coincides with the one that we use in this work: respondents who emigrated from Russia to Finland, the USA, Israel some time ago, and then returned back to Russia, we call return migrants or reemigrants.

The authors note that in the study of return migrants, it is possible to identify as many groups as there are reasons for return, but if we focus on the description of the individual context of return for a particular reason, rather than the reasons for return, it becomes almost impossible to create any classification, because one or another reason, regardless of how important it is for return, is not isolated from other circumstances, and, therefore, this is not enough to study and deep understanding of the migrant's decision to return. However, a thorough analysis of the elements that determine return allows for an explanatory model of return or re-emigration factors. In this model, there are 3 groups of factors: objective factors (the situation at the place of employment, for example, resignation, health problems, poor housing situation, lack of knowledge of the language, deterioration of financial situation); subjective factors of influence of the family located in another country (social support of family members, homesickness, maintaining family ties, the desire to be closer to the family); subjective factor of connection with the place of origin (frequent visits, preservation of property, nostalgia, homesickness) [15].

The study of Finnish scientists has demonstrated convincing arguments about the existence of a significant relationship between the experience of emigration and the ratio of the migrant's ethnic and cultural consciousness of Finnish and Russian identity. Their conclusions correct the earlier results of Z. Levin on the mentality of the [16]. In Russians ' opinion, in the first year of emigration Finnish identity dominates over Russian identity, while the second year of emigration is characterized by a low level of both Finnish and Russian identity, and in the third year of emigration the growth of Russian identity begins. The researchers emphasize that those migrants who have lived in Finland for more than three years, the Russian ethno-cultural identity prevails over the Finnish [17].

The analytical screening of studies convincingly proves that for Russian and post-Soviet immigrants in Israel, the ethnic component is Central to self-identification [18]. At the same time, immigrants with a weak Jewish identity experienced great anxiety, demonstrating a weak degree of satisfaction with life in Israel. However, the development and use of Hebrew triggers a change in the ethnic, cultural and linguistic identity of immigrants, which is gradually forming a new "ethnic legal entity" – the Russian Israeli [19]. In the literature there are three levels of analysis of migration processes. The micro level (personal) describes the degree of freedom or autonomy of a potential migrant. The macro level describes political, economic and cultural structures at the level of Nations and States (countries of origin and countries of emigration). At this level, inter - and transnational structures and relations between Nations and States are analyzed. Meso-level describes a set of social and symbolic links between migrants and their groups; the structure, strength, density and content of social and symbolic networks (including kinship groups, households, religious groups, ethnic communities and Nations) of migrants and those who do not emigrate [20]. Different theories consider migration at different levels. We will focus only on those theories, the provisions of which are applicable to psycholinguistic research.

IV. RESULTS

The discourse of post-acculturation of migrants is determined by the individual evaluation characteristics of the experience that reemigrants received during the period of emigration. This stage is characterized by the formation of a new ethno-cultural background, fixation and active translation of the language, social and cultural experience obtained in the country of emigration, active verbalization of identity elements in the country of re-emigration.

Dependence (lack of independence) of decision-making on emigration, relatively short period of residence in the country of admission, unpreparedness for socio-psychological problems arising after moving to another country are predictors of re-emigration, regardless of the migration context and migrant status. The immigrants-immigrants have more personal and psychological resources for rehabilitation, compared with re-emigrants not immigrants. There are 4 types of rehabilitation depending on the level of psychological well-being and extent of the emigration of the emigrant experience: positive re-adaptation, adaptation, re-adaptation of the "positive displacement", a re-adaptation of use experience.

Pendulum, educational, touristic migration in European countries led to the penetration and the entry of such new realities of the young returnees, as the

mascot (talisman of good fortune, with the image of man, animal, birds or fantastic creatures, used as part of the brand) from the French, Italian Mascotte with the same meaning: Bloody Cheburashka – our Mascott; Mardi Gras (marking the celebration with a carnival, portable, initially carnival festivities in New Orleans) from the French word Mardi gras – fat Tuesday (carnival celebration with the lack of a common conspicio): You go to Mardi Gras? Well, you're cool Mardi Gras staged! These are new lexical borrowings that are used by Russian youth. Today, the younger generation is actively searching for their way of life, and this search is not limited only to the space of their native country [2].

Apparently, the experience of life in migration gave the opportunity to reemigrants to reassess the values, in which the value of getting pleasure from life increases its importance. For example:

Eugene, 50 years: "I began to look at things differently when I returned... This awareness and understanding did not come immediately, and today I admire every day, enjoy with pleasure when communicating with loved ones, with friends, from work, rest... Believe me, I have something to compare, because there (in Israel) it was very hard for me... Specifically, every day was really hard. However, I believe that it is still a good experience to survive...";

Oleg, 35: "America teaches to set goals and achieve them without stopping at anything... In Russia this experience was useful to me";

Alexey, 28 years old: "When I was just going to leave, it seemed to me that I would not miss anything, I did not like everything in Russia then. It was only when I left for the United States that I realized what I had lost and left. I began to appreciate the simple relationship that was at home, the sincerity and depth of Russian hospitality - all this I have not found in America. Now I on-to another look at many things. Let in household terms, I lived better in the United States, but I was no one there, no status, I was there no one needed... It seems to me that life is not the most important thing in life, but human relations cannot be replaced by anything."...;

Elena, 34 years old: - I went to Israel through repatriation. Served in the army. She received her second higher education at the University of Haifa. I bought an apartment in Haifa, my mom helped. My parents split up a long time ago, and my mom used to put me and my brother back on our feet. The family life of my parents and the family life of their friends convinced me that in Russia men absolutely do not appreciate and do not respect women. In addition, there is hidden discrimination in pay: women are always paid less, and this is insulting. I started learning Hebrew in Russia. At first, I went to international camps for Jewish youth several times. I really liked the attitude towards women in Israel. If you're an unmarried girl, you're almost a goddess! In Russia, I could not find a couple, everyone thought that I was too big, because I'm tall and with very good Breasts (laughs), so in Israel I felt like a luxurious beauty! My mother went to the Czech Republic, she married a Czech, and my brother stayed in Russia. Sometimes my mother and I come to visit him. In Russia, I was educated in management in the economy, and in Israel in the hospitality industry. I often came to my mother in Karlovy vary, she works as a beautician at one of the resorts. From Israel, I moved to the Czech Republic, began to work on a specialty in the Czech resort. There are a lot of Jews in the Czech Republic, and I thought that I would arrange my personal life there, and my mother lives in this country. However, in the Czech Republic, I met with the Swiss, we talked for six months, and recently he made me an offer. So now I'm moving to Switzerland. Our engagement is already announced, and I'm getting married in a month. I don't have to work at all, well, maybe in the field of charity except that. Now to Russian, Hebrew, English and Czech need to learn French and German. Who am I? A citizen of the world, no less…

It is no secret that, considering the vectors of migration, a person is guided by the stereotypes formed in a particular country, so the linguistic and cultural values of the migrant are stereotyped ideas about life in General, which are fixed in the internal picture of the world in the form of certain dispositions and subjective-evaluative meanings, which is reflected in the questions focused on different groups of migrants, and in the responses of respondents.

The same value is dominant in the choice of migration for potential migrants and migrants to Israel, as the phenomenon of the Jewish people is based on the preservation of traditional values.

V. CONCLUSION

The main motives in reemigration are the socio-psychological status of the migrant: General psychological immaturity, lack of independence of decision-making on migration, socio-psychological instability of the individual, a short period of residence in the receiving country - regardless of the migration context, the stage of the migration cycle, the initial migration attitudes. We distinguish 4 types of verbalization of re-adaptation assessments depending on the level of psychological well-being and the degree of use of emigration experience by the re-immigrant: positive re-adaptation, disadaptation, re-adaptation of "positive displacement", re-adaptation of own experience.

An important factor influencing the development and formation of ethnic identity is intercultural interaction. O. Yu. Guseva, comparing three groups of respondents (with experience of staying in another country, with experience of interaction with representatives of other cultures, with no experience of interaction with representatives of other cultures living in a monoethnic environment), came to the following conclusions: "the conditions of the monoethnic environment actually complicate the development of ethnic identity of the individual"; "experience of intercultural interaction creates conditions for... development of positive ethnic identity" [21].

Differences in the value preferences of repatriates and non-repatriates lead to the conclusion that awareness of belonging to a certain ethnic group – Finnish or Jewish – makes returnees more aware and appreciate their cultural heritage, their desire to preserve ethnic identity makes it important to preserve traditions, and the experience of living in a society of another culture implies a willingness to accept the norms of this society.

At the same time, the marginal status of immigrants (Finn in Russia → Russian in Finland, a Jew in Russia – Russian in Israel, the Germans in Russia – Russian in Germany Russian in Kazakhstan – Kazakh in Russia), specific experience (education in a bi-cultural families, parenting in a multicultural environment), apparently, makes this category of people more independent in their judgment, tend to the analysis and understanding of life and their place in it, makes the search for answers in religion. The comparison of living conditions is not always in favor of a new country.

ACKNOWLEDGMENT

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