

MIGRATION, TOLERANCE AND GLOBALIZATION IN THE MODERN SOCIETY: SOCIAL AND PSYCHOLOGICAL ASPECTS

The issue of migration, which for quite a while has been one of the most topical themes in our national social and political discourse, is broad and versatile.

The problem of migration today had turned into an inalienable component of the modern life. By the beginning of the XXI-st century, according to the official statistical data of the International Labour Organisation, only the number of working emigrants in the world has reached from 36 to 42 millions (and with their family members, according to some statistical sources, their number is approximately 120 millions of people) [1]. Approximately 5 millions of the European Union citizens permanently live today on the territory of another EU country.

In the context of the globalisation processes, which have spread all over the world, migrations, and together with them the precipitately intensifying inter-culture dialogues, became everyday events. Every year over half a million of people come to the EU countries using different illegal channels, and 400000 more officially seek shelter on the European continent.

The differences in the levels of life and economic possibilities between countries and some other factors, which motivate people to leave their countries in the search of better life, have made the migration processes irreversible. The difference between the economical levels of the richest and the poorest countries in the world today exceeds 100 times, and between Ukraine and industrially developed countries it reaches 30 to 50 times. Great disproportions, in particular, in the salaries, have formed between the states – members of CIS.

Today migration is the main factor which promotes the multicultural processes and globalisation. The concept of multiculturalism presupposes “integration without assimilation”. Multiculturalism is the co-existence of many cultures in one space which, as a rule, has state borders. The multiculturalism practice continues the traditions of post-modernism, oriented at the openness, pluralism and inter-penetration of cultural worlds.

Traditionally, in our home and foreign academic and political circles, globalisation is identified with Americanisation. The modern fighters against globalisation in Europe and all over the world organise demonstrations under the slogan of opposition against the American culture. However, in the context of multiculturalism globalisation is considered without the American leadership, without the domination of American mass culture. The former United Nations Secretary General, Butros Gali said: “We do not cease to speak about globalisation. It is a reality indeed. The economy, finances,

communications are all globalised. The world encounters problems, which have reached global scales in the domains of ecology and organised crime, it struggles with global epidemics. What we need, though, is the globalisation of the democracy, its spreading to the international relationships. And the best way to achieve this is to support the cultural variety, which I call multi-culture” [2].

A multicultural society is capable of combining the equality of opportunities with cultural distinctions. It is a liberal society, which, having overcome the social injustice of capitalism, is also capable of overcoming the injustice based on racism.

There is no doubt that the actualisation and development of cultural distinctions enrich the society (if we perceive diversity as a treasure), but one cannot fail to see also the possible negative consequences, namely that it promotes the development of identification, based on the “we - they” opposition. Multiculturalism in itself does not guaranty the establishment absolute tolerance in such a society; on the contrary, it lays the base for intolerance where purpose-oriented politics on the achievement of tolerance is realised.

The integration of cultures in the modern situation of globalisation has set the problem of cultural tolerance, the problem of complex collective identities, of peaceful coexistence of different cultures in one country and equal rights of cultural values.

From the perspective of socio-cultural approach, tolerance in general stands out as tolerance and respect to everything “alien”, it is connected with the necessity to enlighten the society, to develop tolerance and respect to each other in its members, to destroy the psychological barriers, which lead to the appearance of phobias.

Tolerance means respect toward another culture, its understanding and adoption of its best features, an orientation at a positive dialogue, goodwill and neighbourly attitudes in the inter-ethnic relations.

National tolerance can be singled out as an independent semantic unit – it is a general human value, which bears specific features of a national character, national spirit, is an inalienable element of the mentality structure, oriented at freedom and justness [3]. National tolerance is especially vividly expressed in relation toward people of other nationalities and religious denominations, it counteracts intolerance. The purpose of national tolerance is the consolidation of society and nations, the achievement of international reconciliation with political means, liquidation of negative tendencies in the sphere of national relations. As the authors of the ethnologic dictionary point out, “national tolerance is a special frame of mind, a life psychological attitude, which enables people to assess another national “they” as equally important as their own “we”. It is an internal overcoming of intolerance and lack of receptivity of something “alien” at the level of one’s own mentality, the acceptance of the existence of a “different national truth”, another approach to national problems” [3].

According to the Declaration of Principles on Tolerance, adopted by UNESCO in 1995, tolerance is defined as a value and a social norm of a civic society, which shows in the right of all its individuals to be various, in the guarantee of stable harmony between various religions, political, ethnical and other social groups, in a respectful attitude to the diversity of various world cultures, civilisations and peoples, in the readiness to understand and co-operate with people, differing in appearance, language, religion, customs and beliefs. Constructive interaction of social groups, which have various values, religious and political views, can be achieved on the basis of establishing norms of tolerant behaviour and developing skills of intercultural interaction. In such understanding tolerance becomes a base both of ethnical diversity and a policy of consent and unity.

Thus, the modern understanding of the concept of tolerance is wide enough. Human rights defenders consider it primarily as a means of overcoming all the forms of racism and racial discrimination. This approach to tolerance does not mean disregard of other forms of intolerance. People simply recognise the fact, that intolerance in the modern society is expressed most vividly in discrimination based on the people's race, national or ethnical origin. From the human rights defenders' point of view, to overcome intolerance in the society we need appropriate state policy, legislative base and proper laws application.

Although tolerance is not a legal category, the concept of tolerance (in the sense of "permission and acceptance of differences") finds its reflection in the philosophy and ethics of law. Both the history and the present time set many examples of polar ethnical approaches in the legal systems of various countries. For instance, the traditions of general Japanese ethics of law prescribe the preservation of absolute national identity. The Japanese "hold all-round defence of identity" not only in their external affairs (against foreigners), but also in the internal policy (against ethnic and socio-cultural minorities) [4]. As the researchers emphasise, the European understanding of the minority rights is absolutely inapplicable in Japan, because all the "not quite Japanese people" inside the country strive not to isolation, but to assimilation, while the traditions and the prevailing public opinion don't grant it to them [4].

Tolerance is inherent to liberal-democratic paradigms. In Australia the policy of the immigrants integration provides them a possibility to preserve their cultural and ethnical identity. However, even in Australia concern is expressed in the recent years as to the preservation of the English-Celtic cultural heritage of the first Australia colonists in connection with the scale the immigration processes have taken.

It is necessary to note, that the formation of cultural tolerance is a bilateral process. The immigrant communities should also master the culture of communication, learn to be tolerant and display loyalty, demonstrate to the

local population the positive features they can contribute to the society development. The local community should help them to cope with these tasks.

In Europe, where national identification is historically very strong, the internal cultural differences are perceived rather sceptically by the majority of population. The low socio-economical and political status of the ethnic immigrants in Europe is the best confirmation of this fact.

The attitude towards immigrants is ambivalent. On one hand, immigration helps to solve difficult technical and economical problems in Europe, but on the other hand, the European public opinion tends to connect the growth of criminality with the increasing number of immigrants. This attitude, as well as the fear of Islamic fundamentalism, have resulted in the fact that the Europeans support more and more the ultra-right political forces, which include the slogan “Europe – for the Europeans” in their program documents. These parties receive the electors’ growing support at different levels of elections.

Being the main reason of the loss of ethnic and cultural structure homogeneity in the modern national states, immigration, on one hand, makes a positive contribution – enriches the society, but on the other hand it is associated with disorder, poverty and criminality. The majority of Europeans are not interested at all in the question, whether immigrants make a positive or negative contribution to the society. It is quite obvious to them, though, that this contribution changes the customary society. And many Europeans don’t welcome any changes in the society, where they live. They do not agree to the necessity of immigration, which introduces religions and traditions alien to the European mentality.

Nevertheless, one of the serious arguments to the benefit of immigration and thus, multiculturalism, consists in the fact, that by inviting foreigners many European countries try to overcome the natural decrease of their population. In this context immigration is a means of countering the ageing of the population.

According to the calculations made by UN, by 2050 the number of Europeans will decrease by 75 millions in comparison with today, despite the immigration. However without the migrants the losses would be catastrophic – they would make minus 119 millions of people. Contrary to the European tendencies, the population of North America will continue growing in the following decades, and the immigrants will enhance this tendency.

The activation of the processes of international migration, resulting in the changes of ethnic proportions and the growth of national and denominational variety in the countries, makes the international community respond intensively to these modern challenges. For example, the International Labour Organisation (ILO) beginning with 1990-s is carrying out extensive research in the field of struggle against discrimination of migrants and minorities in the sphere of production. A number of research works were published, which present examples of cases and characteristic features of discrimination in the field of employment in different countries. The research data obtained by the ILO

served as a basis of certain legislative and political measures taken in Belgium, Germany and Denmark.

Psychological Motives of Migration.

The people's mobility (in space and time) is a necessary condition and result of the open society forming, and thus, it is possible to assume that this millennium will be marked with an explosion of migratory processes.

The situation of emigration is extreme for a person, because it requires psychological readiness to live in absolutely new conditions. We can single out some general features of the emigration situation, which a person who has moved to another place of residency encounters. In every case the following events take place: 1) the former situation of life, with which a person was psychologically integrated, changes dramatically; 2) a new, unknown social situation saturated with a number of problems opens before the newcomer, it makes him/her enter a strange, alien world; 3) the person's picture of the world changes, and this results in corresponding changes in the mode of his/her life, or vice versa, the changes of his/her life mode cause modifications in his/her picture of the world. [6]

It is known that a human being lives and functions not only in the space and time of the real, physical and social world, but also in his/her own individual space and time, which depend on the person, is conditioned by him and is impossible without him. This understanding was formed due to the classical psychological researches in the field of psychological time as one of the major characteristics of an individual. This issue was examined in the works of Kronik A. A. (1984), Golovakha E. I., (1991), Ritkherman G. D. (1990), and Serenkov K. N. (1993).

The psychological content of the problem of time can be most fully expressed in the concept of *experience*. According to the well known Russian psychologist L. S. Vigotskiy (1984), an experience is "a unit, which presents in an integrated way, on one hand, the environment – things that are experienced, – and on the other hand, the way a person experiences them. Thus, all the features of a personality and all the features of one's environment are presented in an experience". One of the problems is related to a person's ability to master the time of his/her life – to expand its scopes, to preserve what he/she had acquired, to forecast the future. To achieve this, one must not only learn the regularities of the external, environmental – physical, biological and social – time, in which he/she lives, not only understand how these regularities show up in every person's unique life, but also to form on its basis one's internal well developed system of concepts on one's personal past, present and future.

On the whole, readiness to emigration has close connection with a specific kind of reflection of one's temporal prospect, namely with the inability to see one's future in the existent spatial co-ordinates. Emigration, regardless of its concrete form, is always preceded by a feeling of certain misbalance, violation of the usual equilibrium.

The lack of optimal terms for the realization of one's needs pushes the citizens of one country to move to another, where these needs can be realized. These needs can consist in the striving to improve one's economic conditions, to join with one's relatives, to attain ethnic development, to have wider possibilities for professional activity, to acquire a better social status, etc.

After 1991 an enormous stream of emigrants gushed from the countries of the former Soviet Union to the developed industrial countries. During the period from 1991 to 1993 175485 persons moved for permanent residence to other states only from Ukraine. From 1994 to 1999 the number of Ukrainians who emigrated to economically developed countries grew more than 1,5 times. This tendency is a direct manifestation of the "economic emigration" phenomenon, because the issue concerns the Ukrainians by nationality, for whom the ethno-cultural or patriotic motives of emigration are scarcely important. Besides the economic reasons, only the motives of reunion with their families are possible in these cases. In 2005 39580 persons have emigrated from Ukraine. [5]

The economic crisis in Ukraine, the absence of guarantees of human rights realization in different fields – all these facts undoubtedly ground the reasons of the modern emigration, in which different social strata and groups of Ukrainian people are involved. The emigrant moods in this country are most strong in students, research and management workers – that is, in people with college and higher school education. Till recently the predominating category of emigrants were young people aged under 35 years, but today the wave of emigration involves not only young people, but also seniors in the age of 61 years and more.

To the point of view of some researchers, which have considered the factors causing mass emigrant outflow from the former USSR republics, the economic determinism prevails, i.e., the emigration from the post-Soviet territory is based mostly on economic motives. At the same time, both the psychological research and the specific features of the migratory processes show that the leading role belongs not to the economic factors as such (they rather act as a background), but to the influence of psychological factors on the migratory moods [6]. Both individual researchers and large scientific collectives carry out wide scale investigations in different regions of the post-Soviet territory today. The majority of researchers agree that among the wide variety of motives for emigration of people from the post-Soviet states, the ethno-political reasons (the adoption of laws which violate human rights, interests, or national dignity), inter-ethnic tension and the motives of labour migration prevail.

Conclusion

Today migration is one of the most topical problems in Ukraine. We should be concerned about the brain drain and depopulation of our country. The solving of this problem requires certain measures taken at the state level and a

wider scientific research. The social and psychological approach allows to single out the social and the psychological aspects of the problem, to assess the emigration of different social groups in a differentiated way. The problem of migration can obviously be solved if Ukraine solves its internal crisis, foremost in the field of economy and peaceful life.

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