

Ideas for Social Researches – Chapter 10 – Intercultural Communication and Migration

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Influence of South Korean culture in modern Kazakhstan and Kyrgyzstan

In terms of fast food, schooling, and real estate investment South Korea may have significant influence in Southern Kazakhstan and Kyrgyzstan. It is rather noticeable in comparison to other regions of ex-USSR. Effects and level of such influence may need to be researched.

Dates: 2018 – 2019. Locations: Almaty, Kazakhstan; Bishkek, Kyrgyzstan.

Integrational migration vs non-integrational migration

Development of high-speed Internet and visa-free policies increase opportunities for migrants to avoid integration into local societies. Even in case if they live in host country permanently or regularly, they still stay “eternal tourists”. So, as a result of this phenomenon, we may implement a new classification for migration: “integrational” vs “non-integrational”. The effect and intensity of non-integrational migration is probably not researched deeply enough.

Dates: 2010’s.

Migration from non-segregated multicultural societies to segregated multicultural societies

In Russia (and probably in some other countries, for example, in Kazakhstan, at least), ethnic segregation is absent. And there are many multicultural regions with mixed population (in Russia, mainly looking like East Asian or Middle Eastern). Migrants from these regions coming to the first world countries may meet ethnic segregation and ethnic discrimination (in relation to so-called “White” population) for the first time in their lives. It would be interesting to research their attitude

to this social phenomenon, their relationships with so-called local “White” population, and their relationships with segregated immigrants from other countries who used to such social system.

Multiethnicity and multiculturalism in several generations within single family

There are some families where ethnic groups and cultures mixed actively within several generations. The effect of such marriages on society and life paths of kids from these families may need deeper research because such cases will be more and more widespread in the modern world. (The idea is based on personal family experience.)

Remnants of medieval and more archaic social structures in high technology businesses

It is well-known that software development business accumulates a lot of financial streams; and it is well-known that software development business is a business of immigrants and diasporas in different countries. As a result of these two social phenomena, it is clear that you may meet in software development business the remnants of medieval (and more archaic) social structures that accumulated a lot of wealth in the past. Integration of these social structures into high technology world may need deeper research. One of the most interesting aspects of such interaction is how low class and middle class intellectuals attracted by the opportunities of high income communicate with these social structures coming from the past.

Dates: 2000’s, 2010’s.

Romantic ideas of multiculturalism and conflict of these ideas with reality

It would be interesting to collect interviews from people who had romantic ideas of multiculturalism in their teenage and youth years, but then changed their views in response to the conflict of these ideas with reality. And vice versa, to interview people who moved to multiculturalism in the process of getting older. And finally, those who jumped from one side to another several times in their life.

Tendency to “forget” ethnocultural origin in recent immigrants

It has been noticed in informal online communication with one young African female who recently immigrated to France that she actively tries to “forget” her origin and tries to identify herself in communication with me as “French woman”. It would be interesting to discover all possible forces that push recent immigrants to such quick change of self-identification. The most part of them could be obvious (at least in the case of France), but there could be some other still unknown. Ideally, it would be great to collect summary of statistics covering all countries, all groups of immigrants, and their speed of changes in self-identification.

Dates: 2019.

Revival of remnants of Soviet culture in the modern societies

This idea is based mainly on my intuition and personal opinion, but it may be used as a starting point for real research. In Russia, all remnants of Soviet culture were really always strictly considered as “remnants” that are gradually eliminated from the social life or conserved with a

status of “sacred relic”. But on the periphery of USSR, from Central Asia to Baltic states, some of these remnants were deeply integrated into daily life of low social circles, and then got a revival impulse either through revival of local traditional culture or through newly established economic/cultural connections with neighbor countries. And as a result of this phenomenon, the remnants of Soviet culture started to develop into different directions instead of being abandoned or conserved. This phenomenon may need deeper research from the outside.

Dates: 2010’s. Locations: ex-USSR.

Different implementations of multicultural and multiethnic societies

It is supposed that modern multicultural and multiethnic societies may be classified into the following set of types, at least:

- “traditional American salad”, segregated multicultural and multiethnic society;
- “modern American salad”, the same society as above but under different forces fighting segregation;
- “Central Asian” (from Tatarstan to Tajikistan, and maybe even up to Afghanistan), non-segregated multicultural and multiethnic society with all possible gradations between cultures and ethnicities;
- “Indian”, initially ethnically mixed society that was further segregated through implementation and enforcement of caste system;
- “artificial”, society where several (sometimes, weakly related) ethnocultural groups were artificially united into single state (Yugoslavia, Israel etc);
- ”colonial”, the same society as above but built on ruins of some colonial empire;
- “multistate”, society created as a result of forced or willful merge of several states (the difference with “artificial” is that “artificial” merging is performed in cabinets but not in battle field or city streets);
- “geographically limited”, society built as single whole from several ethnocultural groups as a result of overpopulation of geographically limited area (usually, societies of some island states);
- “assimilating”, society where presence of ethnocultural minorities is denied by officials, and politics of forceful assimilation is practiced;
- “monoethnic and monocultural with large influx of immigrants”, like in some large cities of Western Europe.

It is supposed that all researches of multiculturalism and multiethnicity should use this (or similar) classification as a basement. Absence of classification in comparative studies between aforementioned types of societies may skew conclusions of such researches. Probably, some similar classifications have been proposed by different researchers already.

Ethnocultural stereotypes not described in ethnographic literature

In my trip to Uganda and in my regular life in Tatarstan (in Russia), I had opportunities to meet in informal communication some derogatory ethnocultural stereotypes that look rather rare from my point of view. It is supposed that many such stereotypes are not known by the most part of population and even by professional social scientists. It looks reasonable to perform deeper research to document all these stereotypes and their possible sources while they have not been eliminated yet in the process of globalization.

Dates: 2000, 2019. Locations: Kampala, Uganda; Kazan, Russia.

Females' preferences in choosing long-term partners as the main barrier for globalization

If my hypothesis about female preferences in choosing long-term partners in the close circle of contacts is true (see "Family Anthropology" collection of ideas), then such phenomenon may be one of the strongest barriers for globalization. Obviously, if globalization is in primary priorities of the nation, then mass media should be filled with images of females using the opposite partner search strategy; and moreover such ideological propaganda should be targeted at females of middle class and upper middle class primarily, because females from lower classes may practice regularly the search of partners outside of close circle of contacts.