Liminality in migration

Oksana Tereshchenko (ORCID 0000-0002-0856-6370)
PhD, independent Researcher (Ukraine)

ABSTRACT

The article addresses the issues of population migration, both planned and systematic, as well as uncontrolled and illegal, which have become an integral part of the existence of a globalized world. These processes serve as a vivid example of the blurring of borders and demonstrate the deepening interdependence of various factors and regions in the socio-economic, political, and cultural-spiritual spheres. Understanding migration processes, as multidirectional movements within the socio-cultural space of individuals and communities, driven by both objective and subjective reasons, is particularly important for Ukraine during the war with Russia, which has led to the displacement of numerous internally displaced persons, as well as the migration of millions of women and children beyond Ukraine's borders. The concept of liminality, especially in migration, is explained, explored, and philosophically substantiated, and how it influences migration processes in general, acculturation, and the adaptation of emigrants to foreign environments. It explores how this concept affects migration processes in general, acculturation, and the adaptation of emigrants to a foreign environment. The study looks into changes in micro- and macro-societies, the cultural environment of emigrants, and presents the author's concept of acquiring dual identity as one of the positive outcomes of the liminal state of emigrants. This concept suggests that quality integration into a foreign space can be achieved while preserving one's own national identity and gaining a new status as an immigrant. The article shows how the concept of "dual identity" helps emigrants or refugees overcome the liminal period during their integration into a foreign society.

Introduction

Migration is a phenomenon that has accompanied humanity throughout its entire history. If we define migration as the movement of people for the conscious satisfaction of their economic and cultural needs and changes in lifestyle, then it is not just a geographical relocation but an integration into a new socio-cultural space. The relevance of studying the socio-cultural dimensions of migration today is linked to the fact that migration processes in the context of globalization pose a significant challenge to the development of individual countries and the international system as a whole. To understand the adaptation of an emigrant to the socio-cultural environment of a new country, it is appropriate to use the concept of "liminality," which refers to transitional states between stages of development for an individual or community. In this context, there is a need for a deeper justification of the concept of "liminality." The philosophical exploration of the concept of liminality, the changes in micro- and macro-societies, and the cultural environment of emigrants, who always experience threshold states, allows us to delve deeper into the scientific concept of liminality, explore it from various interdisciplinary perspectives, and, through the concept of liminality, introduce the author's innovation of "dual identity" to ensure a person's full existence in a foreign space and acquire a new status as an immigrant.

The purpose of our research. The purpose of this article is to elucidate the concept of liminality, particularly in migration processes, acculturation, and the adaptation of emigrants in a foreign environment, as well as liminality as a "threshold state." It aims to clarify the causes, essence, nature, and structure, as well as the place and role of liminality in the life of an emigrant. The article analyzes the patterns and trends of the pre-liminal, liminal, and post-liminal periods of an emigrant's experience. It also explores the characteristics of the transition from the pre-liminal to the liminal state to facilitate the subject's experience during the liminal period and presents the concept of "dual identity" as one of the pathways for a successful transition from the liminal to the post-liminal state and overcoming the associated crisis.

Research methods

The study of migration and the phenomenon of liminality as a complex anthropological, existential, and socio-cultural phenomenon requires an interdisciplinary methodological foundation. In this work, the application of a comparative method contributed to the productive analysis of various approaches to the socio-cultural dimensions of the migration phenomenon and the understanding of trends in its comprehension. The dialectical method enabled the exploration of the contradictions within migration processes in the modern world and the existential controversies in the life of a migrant during social adaptation. The scale and socio-cultural dynamism of migration processes in the modern world necessitate the use of systemic and synergistic approaches. The systemic approach allows for the analysis of the structure of migration processes and the interrelation of their components, while the synergistic approach analyzes the dynamics of their development. Based on the relevance of value interaction among people

✉@ perekladachgr@gmail.com

in migration processes and the idea of the priority of universal humanistic values, which serve as important regulators of these processes, the axiological approach is crucial as it enables the analysis of both value confrontation and the dialogue between carriers of different values.

Results and Discussion

Since ancient times, as long as humanity has existed, doubt has been inherent to human nature. Whether to act one way or another, which behavior model to choose these and similar questions have always been present. As a result, before making a concrete decision, a person often finds themselves in a certain borderline state. Over time, researchers noticed this feature and began to study it. Thus, the "concept of liminality" was developed. The concept of liminality was first developed in the early 20th century by the French ethnologist and folklorist Arnold van Gennep, and further researched by the British anthropologist Victor Turner through the example of "rites of passage" in ancient societies. The term "liminality" (Limen) comes from Latin, meaning threshold, boundary, transition; and from Greek, meaning refuge. Scholars use it to describe qualities of uncertainty, ambiguity, disorientation, and changes in social status, values, norms, and identities when an individual "stands on the threshold" between a previous way of being and a new way of structuring community, personality, or time.

As the development of this phenomenon took place in social anthropology, the concept gradually began to gain further traction in the social sciences, particularly in sociology and social philosophy. According to Gennep, for one group or community, which forms part of society, to transition to another, certain actions or "rituals" must be performed, which are similar in nature. This transition can have either a spiritual or economic significance. There is a vast incompatibility between the earthly and the worldly realms, where the transition from one group to another must be achieved only through an intermediate trial period (*Van Gennep, 1934*). Every person, throughout their life, goes through certain stages in various fields and spheres of their existence. Each such stage is accompanied by certain "rituals," all of which share a common goal — the transition of an individual from one state to another (*Van Gennep, 1934*). Gennep aimed to systematize all these rituals and create a unified scheme. He conducted a particularly detailed historical analysis of the territorial coexistence of different peoples and emphasized the significant role of neutral areas (liminal territories), which, especially in ancient Greece, were places of marketplaces or battles (*Van Gennep, 1934*). In the modern world, we might refer to such territories as borders between states, between rural and urban areas, or between cities and villages, and so on. Gennep proposed to name the rituals of separation from the former world as pre-liminal rituals, the rituals during the transitional period as liminal, and the rituals of inclusion into the new world as post-liminal.

After Gennep, the ideas were further developed by the British anthropologist Victor Turner, who studied liminal periods, communities, states of collective life, and the phenomena of "anti-structure." He was particularly fascinated by the study of pilgrimage, life on the road, and "nomadic movement." As Turner himself writes: "...The deciphering of ritual forms and the uncovering of the origins of symbolic actions may be more beneficial for our cultural growth than we have previously assumed" (*Terner, 1975, p.31-32*).

In turn, the German philosopher, psychiatrist, and existentialism researcher Karl Jaspers, one of the founders of existentialism, proposed a new concept of "boundary situations." Developing his ideas in this direction, Jaspers concluded that the primordial meaning and pathos of existence are revealed in a person only in moments of radical, life-altering upheavals. This state can be observed in the example of emigrants. A person constantly experiences certain circumstances within their soul, but sometimes they are emotionally compounded by extreme shocks — the subject begins to realize what is happening in their life, as well as how much their life did not belong to them, as if they had been living someone else's life. This is an example of a "boundary situation." According to Jaspers, even death is not yet a boundary situation, but it is an important awareness of this possibility, the fact of feeling the fragility and finiteness of individual existence. It is in these moments that the process of liminality occurs: a person eliminates from their worldview the ballast of everyday worries, as well as a collection of so-called ideal interests along with scientific and pseudo-scientific notions of reality. The very concept of existence (a person's existence, unconditioned by anything external, only by their own individuality), according to Jaspers, is not within the boundaries of the objective world, because it is will: "Here either a person as an object of study or a person as will." Since a person comes to know themselves based on the concept of will, they thus comprehend their own transcendence, which manifests in their will (*Jaspers, 1984*).

Psychologist, philosopher, and creator of logotherapy — a method of existential analysis — Viktor Frankl wrote about the creation of meaning, stating that there is no situation in the world that does not contain a core of meaning. It is not enough to simply fill life with content; one must also perceive it as a mission, recognizing their responsibility for the final result (*Frankl, 1959*). In line with this, we can observe that the state of liminality in migration also holds a certain meaning. "Migration practices are directed to another world, but they differ significantly from leisure travelers in other life goals and plans, conditions of relations with borders and host countries. They test the normality of the world they encounter, the stability of its rules, mechanisms of inclusion/exclusion, demonstrate flexibility and the ability to respond to new challenges" (*Kolinko, 2022*). The emigrant, either on their own or with the help of specialists, must come to an understanding of this meaning and take responsibility for their actions in order to positively integrate into the new micro- and macro-society.

In accordance with these views, Sigmund Freud's work "Mourning and Melancholia" presents an analysis of the same boundary state — disillusionment and the search for meaning — that emigrants experience, as well as the way out of this state (*Freud, 1990*).

The ideas of sociologist Robert Park about marginality as "life on the edge" are deeply explored in his work "Human Migration and the Marginal Man" (*Park, 1928*). Polish sociologist Zygmunt Bauman described the 21st century as the most fluid in terms of migration. Using the metaphor of "liquid modernity," Bauman highlights the transition from a structured world, burdened with a network of social conditions and obligations, to a plastic, fluid world free from fences, barriers, and borders (*Bauman, 2000*).

According to the theory of social space by French researcher Pierre Bourdieu, the totality of social relations, including in migration, is endowed with a certain structure. This led to the concept he called the "field" — an independent space that functions regardless of external pressures. Bourdieu also developed the concepts of the "sense of one's place" and the "sense of others' place," as well as

the symbolic capital of the emigrant. Using the example of an individual emigrant, he distinguished between the initial and acquired symbolic capital as a result of migration. According to Bourdieu, any social position requires adaptation to it. Therefore, an emigrant who changes their place in both physical and social spaces as a result of migration must develop strategies of behavior that will help them achieve the goals of migration. In other words, there arises a need to once again feel their place in the new society. From this point, one can speak of the marginality of the emigrant as both a process and a state: marginality as the process of transition from one social position to another, and marginality as the state of "suspension" between social groups (*Bourdieu, 1977*).

Based on the ideas of anthropologist Max Scheler regarding spirituality as an essential characteristic of a human being, we can assert that the integration of an immigrant should involve not only the fulfillment of physical needs but also the emotional and spiritual levels, including the assimilation of moral values (*Scheler, 1973*).

The collected and analyzed factual material allows us to illustrate certain observations that, in the history of philosophy and related sciences, the phenomenon of liminality is deeply rooted, and in contemporary philosophy, the issue of liminality has garnered particular interest among researchers.

Since philosophical analysis requires reaching universals, we posed the question: what exactly unites all social types of migrants? In the course of our research, we discovered that they are united by an obvious factor — uncertainty, fluctuation, a state in which a person is suspended in a certain interval of time and space, which is characteristic of migrants, emigrants, immigrants, refugees, displaced persons, and others. There are many names for the social typologies of migrants, which we will not focus on in this article, as the topic of this research is quite different. To describe this state of uncertainty, the term "liminality" exists in the history of science. According to the theory of liminality, an individual, group, or, in this article, an emigrant, undergoes three phases: separation—threshold—reincorporation. Or, in other words: the pre-liminal period, the liminal period, and the post-liminal period.

All these periods are very important and closely interconnected. In the pre-liminal period, the subject may remain in a state where everything seems satisfactory, and there are no ambitions; their identity is blurred and unstable. However, it is inherent in human nature to continuously develop, driven by the desire to explore the new and unknown. When the pre-liminal state swells with dissatisfaction with the current life, necessitating a change in status or identity, it pushes the subject into a crisis — a "liminal state," a state of instability and disorientation, where one reflects on their entire past life experience, draws conclusions, clears out and abandons outdated, ineffective behavioral stereotypes, unnecessary contacts, and more. The "liminal state" transitions into the "post-liminal" period when a person has fully assimilated their past experiences, has become aware, and has built a certain structure for their future life. Provided that the individual has worked on themselves and is ready to take full responsibility for their life, to change their social status and identity, they enter into a "constructive" post-liminality. Otherwise, in a "destructive" scenario, we can speak of a transition into marginality.

So, if the pre-liminal and post-liminal states are fairly clear, the liminal state deserves significant attention, which is why we will examine it in more detail.

It is evident that liminality is an attributive characteristic of human life as such. Every individual experiences a period of liminality, as do emigrants, societies, and social groups. When it comes to the individual emigrant, this is a borderline state where the subject has already disintegrated from one country but has not yet integrated into another. This term is key in the concept of identity transformation, the transition of an emigrant into an immigrant, and the process of integration and immersion into a foreign environment and culture. This involves, first and foremost, a thorough study of the foreign language, culture, mentality, customs, and rituals, as well as an understanding of the structure and functioning of social institutions and the system of the foreign state. The period or state of liminality is very painful for any subject, but much depends on the individual's character and temperament.

Liminality implies temporal characteristics in order to transition to the third phase — post-liminality in emigration.

As previously mentioned, the phenomenon of liminality, particularly in emigration, involves a series of changes: social status, values and norms, identity and self-awareness, comprehension and understanding, as well as the language practices of emigrants. For this reason, to better explore these issues, liminality serves as a typical example of an interdisciplinary problem. In the context of emigration, it integrates a wide range of questions and approaches: sociological, cultural, semiotic, psychological, and others.

The dialectical method, which examines this concept in the context of dichotomies, unity, and the struggle of opposites, as well as the transition from quantitative to qualitative changes. The development of liminality in the life of a migrant is entirely dialectical. The retrospective method considers liminality by delving into historical processes. The comparative method examines liminality by comparing the experiences of different countries. Using the holistic method, we seek ways to achieve a complete life in order to overcome the crisis of liminality and transition to the post-liminal period. The socio-philosophical approach helps us understand how factors such as force majeure events, the information society, globalization and the virtualization of life, social institutions, and social practices, among others, influence the process of liminality.

In the sociological approach, liminality in emigrants' manifests as the "fluidity" and imperfection of former "solid" hierarchical structures and institutions, and the ubiquity of processes of transition and transformation across all areas and levels of human life.

In the cultural and semiotic approaches, we perceive liminality in the context of the multimodal paradigm, dialogue between cultures, bilingualism, and translation literature. In migration processes, there are constant threshold changes related to learning the language of the host country and the culture of another people, where these processes either become prolonged and remain in extended liminality or cross the threshold relatively quickly.

In the psychological approach to studying emigration, we see the process of the "threshold state" in the issues of radical social transformations of the emigrant, the qualitative transformation of the subject's essence in the psycho-historical process, changes in the social situation of the modern individual's development, the transformation of their essence, and the interaction of generations and different peoples as factors in the emergence of a new type of person in the 21st century.

The "threshold state" in emigration is a significant problem for any individual who moves to a temporary or permanent residence from one country to another. This factor remains not fully studied in all its aspects — from the personal, emotional state of the migrating individual to the reaction and acceptance of the concept of emigration and emigrants by society and social institutions. There are still disagreements — those who support emigration, those who are strongly against it, and those who are neutral. As described earlier, the liminal state is very dangerous because an emigrant can become stuck in it for a long time, potentially leading to invisible "swings" that can damage the individual's psyche. In this situation, we observe the pain of a person who feels stuck in the "threshold state," as if lost. Observing this process, we have identified a set of factors that cause stagnation in the liminal period: it is a purely transitional space, involving the loss of past social status, a drastic disruption of the usual way of life, detachment from one's country and home, the unification of the personality, language barriers, being subjected to social labels, chronic stress, anxiety, ignorance of traditions, and disorientation in the culture of the new country, lack of communication, issues with living conditions, and difficulties in life forecasting.

There are grounds to believe that if an emigrant successfully overcomes these factors, they transition to post-liminality. In our opinion, if the concept of moving from liminality to post-liminality exists, then the means of post-liminal recovery include: mobility, creativity, solidarity, communication, socialization (integration, adaptation, acculturation, self-realization), self-reflection, goal-setting, will-power, language (bilingualism), preserving the traditions and values of one's native culture, and assimilating into a new socio-cultural reality.

Accordingly, the identification of these means of the post-liminal stage led us to an original concept called "dual identity" of the emigrant, where the subject acquires the identity of another state without losing their own native identity. This includes bilingualism, where the emigrant is proficient in two languages as native, and acculturation, where the individual perceives both cultures as their own, as well as the assimilation of the laws and rules of both countries, among other aspects. Accordingly, we can observe in the children of emigrants, whom parents bring to another country, that they adapt more quickly to the new living conditions and develop a "dual identity." For adults, this is more challenging. However, the faster and more effectively an emigrant navigates this threshold state, the more positively and healthily they will integrate into the system of the foreign state.

Conclusion

Thus, after analyzing the concept of liminality, particularly in migration processes, acculturation, and adaptation of emigrants in a foreign environment; understanding the causes, essence, nature, structure, place, and role of liminality in the life of emigrants; examining the patterns and trends of the pre-liminal, liminal, and post-liminal periods of emigrants; investigating the specifics of transitioning from the pre-liminal to the liminal state, and arriving at the concept of "dual identity" as one path to qualitatively moving from the liminal to the post-liminal state, we have reached the following conclusions:

• Liminality is a natural process of social life that is exacerbated by dichotomies with a dominance of uncertainty.

• The liminality of an emigrant is characterized by a prolonged period of instability, disorientation, personality and group unification, and an interim existence.

• Emigrant liminality exists in individual, group, and societal forms, and has temporal dimensions of moment, period, life, and era.

• Liminality of emigrants can be either destructive or resourceful depending on the individual's will, goal-setting, self-reflection, and communication skills.

• In cases of destructive liminality, the emigrant becomes a marginal.

• In the context of resourceful liminality, the emigrant undergoes stages of bilingualism, adaptation, integration, and acculturation while maintaining their primary identity.

Under these conditions, a harmonious stage of recovery can be the acquisition of a secondary identity, which provides grounds for defining dual identity.

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Лімінальність в міграції

Оксана Терещенко (ORCID 0000-0002-0856-6370)
Доктор філософії, незалежний дослідник (Україна)

У статті розглядаються проблеми міграції населення, як заплановані й системні, так і неконтрольовані й нелегальні, які стають невід'ємною частиною існування глобалізованого світу, будучи яскравим прикладом стирання кордонів і демонструючи поглиблення взаємозалежності різних факторів і регіонів у соціально-економічній, політичній, духовно-культурній сферах. Осмислення міграційних процесів – різновекторного руху у соціокультурному просторі особистостей і спільнот, який має як об'єктивні, так і суб'єктивні причини – є особливо важливим для України під час війни з Росією, що спричинила появу чисельних внутрішніх переселенців, а також міграцію мільйонів жінок і дітей за межі України. Пояснюється, досліджується та філософськи обґрунтовується концепція лімінальності саме у міграції, як вона впливає на міграційні процеси загалом, акультурацію та адаптацію емігранта в іноземне середовище. Розглядаються зміни в мікро- та макросоціумах, культурному середовищі емігрантів, та подається авторська концепція набуття подвійної ідентичності, як один з позитивних виходів з лімінального стану емігранта та якісне влиття в чужоземний простір зі збереженням своєї власної національної ідентичності та набуття нового статусу – імміґранта. Показано, наскільки концепція «подвійної ідентичності» допомагає емігранту чи біженцю подолати період лімінальності в інтеграції в суспільство з іншою культурою.

Ключові слова: міграція, лімінальність, міграційні процеси, емігрант, імміґрант, біженець, ідентичність, подвійна ідентичність.