

Ethnoconfessional Factor in Social Adaptation of Migrant Workers in the Muslim Regions of Russia

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Abstract

Nowadays those who study the migration of population and implement migration policy, are actively searching ways allowing to make adaptation of migrants, including migrant workers, the most comfortable and finally successful. Among the factors influencing upon the process of social and psychological adaptation religion is of the special importance. However, the possibilities of religion in the process of a personality and group adaptation to the changing life conditions have not been investigated enough and therefore have been seldom taken into account in practice. This fact confirms the necessity of comprehensive study of this phenomenon both from theoretical and practical point of view. The disintegration of the USSR, the economic and political instability in the republics of Central Asia and the Caucasus promoted the inflow of migrants to Russia including to the Republic of Bashkortostan since the beginning of the 1990s. In the same time the inflow of migrant workers sharply increased. For example, the number of foreign citizens from 2006 to 2008 grew more than by 3 times: from 11994 to 36236 people. Actually, according to the experts, the number of migrant workers is several times more due to illegal migration. The number of temporarily registered foreign citizens who came with the purpose "labor activity" in the Republic of Bashkortostan for 01.09.2011 made up 25731 people. The article presents the results of the sociological survey of migrant workers and considers the influence of religion on process of social adaptation of the migrant workers who arrived to the Republic of Bashkortostan in the 2000s. The survey was conducted in July, 2011.

Keywords: migrant workers, social adaptation, ethnoconfessional identity, Islam, sociological monitoring.

1. Introduction

In the modern globalized world languages and cultures of majority and minority nations are of particular significance, that is especially topical for the polyethnic regions of Russia such as Moscow, Stavropol Territory, the Tyumen Region with Khanty-Mansi Autonomous Okrug and the Yamalo-Nenets Autonomous Area, where one can observe the significant growth of Muslim communities and increasing number of representatives of Islamic culture. We have carried out a preliminary screening of publications on the subject ethnicity which showed that in 2013-2014 in Russia the numerous cases of mass violent acts connected with interethnic and interconfessional tension were recorded in Moscow, St. Petersburg, Stavropol Territory, Dagestan, Tatarstan, Chechnya. Separate cases were recorded in the Tyumen Region, Khanty-Mansi Autonomous Area. Numerous mass conflicts caused by ethnic violence, as well as political activity basing on ethnic subject are taking place in the Astrakhan Region, Krasnodar Territory, the Moscow, Nizhny Novgorod, Rostov, Samara, Saratov, Chelyabinsk areas, Khanty-Mansi Autonomous Okrug. Regular cases of purposeful violent ethnically motivated acts and mass nonviolent actions are recorded in Bashkortostan, the Vladimir, Volgograd, Voronezh, Ivanovo, Leningrad, Lipetsk, Novosibirsk, Omsk, Sverdlovsk, Tomsk Regions, in the Perm and Khabarovsk Territory.

The Russian society remains split in the social, ideological, cultural and national relations. In 2013-2014 the problem of interethnic tension in the situation of migration moved to the forefront. Mass disorders in Pugachev, Biryulev, Grozny and other cities showed that it is impossible to overcome national discords only by means of promotion of the

populist ideas about friendship of nations. The ethnoconfessional conflict in Tyumen (2009, so-called "Shestakova's case"), the events in the territories bordering on the Ukraine showed the necessity of the development of new approaches to teaching interethnic and confessional tolerance. Separatism has been replaced by a new threat of the growing xenophobia and the extremist ideologies connected with it.

2. Materials and Methods

The main purpose of the project is to analyze the processes of labor migration to Bashkortostan, their influence on social, economic and spiritual development of the republic. Within this project two sociological surveys were conducted: 1. "Position of labor migrants in the regional labor market" (survey of migrant workers); 2. "Labor migration and the questions of international interaction" (survey of local population). In the course of the first survey 280 migrant workers aged 18 – 64 were interviewed. Interviews were conducted on working objects such as buildings sites, hothouse farms, manufacturing enterprises. The second survey was aimed to studying public opinion of the local population on the problem of labor migration and the international relations in Bashkortostan. The sample size made 1176 people aged 18 – 69. The survey was conducted by the Republican public organization "Society of Refugees and Forced Migrants of Bashkortostan" together with the Public Advisory Board at the Department of Federal Migration Service of Russia in Bashkortostan and the Institute of socio-political and legal researches of Academy of Sciences of Bashkortostan with the financial support of the Swiss Board on Development and Cooperation.

The analysis of ethnoconfessional composition of the interviewed migrant workers shows that they mostly come from the countries with traditionally Muslim population being residents of Central Asia and Transcaucasia. For example, the Muslim respondents from Uzbekistan make 98,1%, from Tajikistan – 97,8%, from Azerbaijan – 74,1%, from Kyrgyzstan - 18,8%. Another 32,1% of Muslim workers are from Turkey. Besides Muslim respondents migrant workers of other religions were interviewed: Christianity – 88,5% of representatives from Armenia, Buddhism (Lamaism) – 49,1% of respondents from Vietnam (Table 1). The national composition of the respondents shows that they are generally aborigines of the above the mentioned states - Azerbaijanians, Armenians, Uzbeks, Tajiks, Turks, Vietnamese.

Table 1. What religion do you refer yourself to?, %*

Options	Nationality					
	Uzbeks	Tajiks	Azerbaijanians	Armenians	Turks	Vietnamese
Christianity	-	-	-	88,5	-	-
Islam	98,1	97,8	74,1	3,8	32,1	-
Judaism	0,9	-	-	-	-	-
Buddhism, Lamaism	-	-	-	-	-	49,1
I don't refer myself to any religion but believe in a supreme power	0,9	2,2	18,5	3,8	15,1	15,1
I don't refer myself to any religion. I am an atheist.	-	-	7,4	-	3,8	3,8
Other	-	-	-	3,8	49,1	32,1

Male migrants (74,5% - 96,3%) prevailed among the interviewed migrants. The gender ratio depends probably on the purposes of migration. The migration connected with commercial activity such as retailing presupposes the prevailing of female migrants. For example, among Vietnamese migrants female workers made 25%. Male workers dominated among citizens of Armenia – 96,3%, Tajikistan – 93,3%, Azerbaijan – 92,6%, Uzbekistan – 92,5%, Turkey – 90,5% (Table 2).

Table 2. Your gender, %*

Gender	Nationality					
	Uzbeks	Tajiks	Azerbaijanians	Armenians	Turks	Vietnamese
Male	92,5	93,3	92,6	96,3	90,5	74,5
Female	7,5	6,7	7,4	3,7	9,5	25,5

It is quite significant to reveal the degree of involvement of the respondents in an active religious life depending on their age and education level. The majority of respondents who showed the highest degree of involvement in religion are those of age up to 40 years old. It can be explained obviously by the fact that they got secondary or higher education during the Post-Soviet period and didn't get atheistic education. They made the basis for level of religiousness. (Table 3).

Table 3. How old are you?, %*

Age	Nationality					
	Uzbeks	Tajiks	Azerbaijanians	Armenians	Turks	Vietnamese
18 - 24	19,0	19,0	22,2	26,9	2,1	5,1
25 - 34	52,4	52,4	37,0	34,6	43,8	40,8
35 - 44	21,0	21,0	37,0	23,1	37,5	37,5
45 and over	7,6	7,6	3,7	15,4	16,7	16,7

3. Results

Among the interviewed migrant workers working specialties prevailed. For example, respondents from Uzbekistan - 47,4%, Turkey - 58,3%, Azerbaijan - 50% had technical professions (builders, welders, mechanics, engineers, etc.). Citizens from Azerbaijan - 50%, Tajikistan - 33,3%, Uzbekistan - 15,8% had professions like "driver" and "motor mechanic". Armenians - 33,3%, Vietnamese - 25%, Tajiks - 16,7%, Uzbeks - 10,5% had generally economic professions (sellers, goods managers, accountants, economists). Insignificant group of respondents (Tajiks - 16,7%, Uzbeks - 2,6%) had professions dealing with education (kindergarten teachers, school teachers, tutors) and creative professions (hairdressers, barbers, graphic designers). It is interesting to note that among the respondents having legal education (lawyers) prevailed Armenians - 33,3%, Tajiks - 16,7% and Uzbeks - 5,3%. 33,3% of Armenians and 2,6% of Uzbeks had medical education.

Most of the respondents are people of active age. More than 60% of respondents are married, a little more than 30% - single, about 5% - divorced, 1,8% - widows. A considerable distinction in family status of different groups of migrants should be noted. Among Uzbeks, Azerbaijanians, Turks the married made from 60% to 80%, whereas among Armenians - 48,1%, Tajiks - 40,9%. The group of respondents aged 25 - 34 prevails: Uzbeks - 52,4%, Turks - 43,8%, Azerbaijanians - 37%, Armenians - 34,6%, Tajiks - 32,5%. The greatest percent of the group aged 18 - 24 is made up by Tajiks - 40% of total amount of the migrants from Tajikistan. It is almost twice more in comparison with the representatives of other nations: Armenians - 26,9%, Azerbaijanians - 22,2%, Uzbeks - 19%, Vietnamese - 5,1%, Turks - 2,1%. In the group of respondents aged 35 - 44 the largest amount is made up by Azerbaijanians - 37%, Turks - 37,5%, and Vietnamese - 37,5%, then Tajiks - 25%, Armenians - 23,1%, Uzbeks - 21%. It is remarkable that among respondents aged 45 and over the migrants from Turkey made 16,7%, Vietnam - 16,7% and Armenia - 15,4%.

As for the educational level of the interviewed migrant workers, from 30,4% to 80,8% of respondents have secondary (comprehensive) education. And the majority of them are natives of Armenia - 80,8%, Azerbaijan - 74,1%, Tajikistan - 45,5%, Uzbekistan - 44,3%, Turkey - 30%. The respondents having secondary professional education (technical school, college) are Turks - 30,4%, Uzbeks - 26,4%, Tajiks - 13,6%, Azerbaijanians - 11,1%, Armenians - 3,8%. 36,4% of Tajiks, 17,9% of Uzbeks, 14,8% of Azerbaijanians have elementary and unfinished secondary education (less than 9 grades). The respondents from Turkey - 21,4%, Armenia - 11,5%, Uzbekistan - 6,6% have higher education. Migrants from Armenia, Turkey and Uzbekistan have the highest educational level among the respondents of the Near and Far-Abroad countries.

The conducted research shows that among the respondents being natives of traditionally Muslim countries there are also those who doesn't profess any certain religion at all. Thus, 18,5% of respondents from Azerbaijan answered that "they do not refer themselves to any religion, but believe in a supreme power", the same opinion expressed 15,1% of Turks and Vietnamese, 3,8% of Armenians, 2,2% of Tajiks and 0,9% of Uzbeks. 7,4% of Azerbaijanians, 3,8% of Turks and 3,8% of Vietnamese stated that they do not refer themselves to any religion being atheists. A small share of respondents refer themselves to Judaism; they are from Uzbekistan (0,9%). In Armenia 90% of the population profess Christianity, belonging to the Armenian Apostolic Church, so among the interviewed migrant workers 88,5% of Armenians profess Christianity.

Thus, the data of sociological survey testify that the stereotype claimed in literature that religiousness is first of all the feature of elderly and aged people, isn't true. The researchers studying religiousness of the population in other regions of modern Russia came to the same conclusion (Malakhov & Teng, 2007, p. 66). During the Post-Soviet period in the new states of Central Asia and Transcaucasia, from where the majority of labor migrants come to Russia, there was a mass conversion to religion of the youth and people of middle age, which made the levels of religiousness among all age groups almost the same. It is also possible to assume that religiousness became a spiritual value equally characterizing all groups of the interviewed labor migrants regardless of age, education and labor employment, including young, educated and socially active people.

At the same time it is necessary to consider that the above mentioned results of the level of religiousness and confessional self-identification among the interviewed labor migrants have extensive character: they testify to external prevalence of religious influence among migrants, but tell nothing about the depth and power of this influence. We chose the following factors as indicators of intensity of religious manifestation in consciousness and behavior of respondents: the close link with the religious organization, participation in religious rites, the assessment of the role of religion in social adaptation of labor migrants.

It is known that religious institutions (a church, mosque, synagogue, house of worship, etc.) are established for joint confession and distribution of faith. It is quite natural that the labor migrants coming to the Republic of Bashkortostan for earnings, being the believing people, seek to visit regularly a mosque (a church, house of worship, synagogue, etc.) not only to pray but to find assistance in solution of various tasks and successful adaptation to the new environment.

53% of the respondents in the Republic of Bashkortostan state that they regularly visit places where people say prayers (mosques, churches, houses of worship, etc.)

If to compare the frequency of visits with a national identity of the respondents, the results look as follows. Regular visitors of religious institutions are Tajiks – 60%, Azerbaijanians – 50%, Armenians – 50%, Uzbeks – 43,7%, Turks – 28,9%. Though these respondents visited mosques, churches, houses of worship and other religious institutions more often when they lived in their homeland. This is confirmed by their answers to the question "Do you visit places where people say prayers in your homeland". Positive answers were given by 88,9% of Tajiks, 88,5% of Armenians, 78,3% of Azerbaijanians, 72,5% of Uzbeks, 79,1% of Turks (Table 4).

Table 4. Do you visit places where people say prayers (mosques, churches, houses of worship) in your homeland?, %*

Options	Nationality					
	Uzbeks	Tajiks	Azerbaijanians	Armenians	Turks	Vietnamese
Yes	72,5	88,9	78,3	88,5	79,1	79,1
No	27,5	11,1	21,7	11,5	20,9	20,9

The given facts testify to various frequency of visiting religious institutions by citizens of the CIS and Far-Abroad countries. Low frequency of visiting religious institutions can hardly be explained with a sole reason. Representatives of each particular religion have their own specific motives. For example, the migrants professing Islam and its various branches (mostly Sunnism and Shiism) can be motivated by a discontent with the traditional practice which is carried out in mosques by the Islamic organizations in Bashkortostan. Equally it can be related to the migrants belonging to other religions who are not satisfied by religious practice of the local religious organizations. It is possible that the part of the migrants especially those professing nonconventional religions have no opportunity to visit the relevant religious institutions because of their absence or the remote location.

It is known that for the believer a prayer is his appeal to God (to Allah, Buddha, etc.), to gods or some other supernatural forces associated with God. The prayer for the believer plays a very important role as it often assumes a kind of worship, praise, request or simply statement of thoughts. In this connection, the respondents were asked the question "Where do you say prayers?" 46,2% of Azerbaijanians, 44,4% of Armenians, 44,6% of Turks, 44,6% of Vietnamese, 35,9% of Uzbeks answered that they "do not say prayers". 46,2% of Azerbaijanians, 42,2% of Tajiks, 33,3% of Armenians, 27,2% of Uzbeks, 14,3% of Turks say prayer "in their accommodation". 33,3% of Tajiks, 33,3% of Armenians, 25,2% of Uzbeks, 11,5% of Azerbaijanian visit "religious institutions (mosques, churches, houses of worship, etc.) for saying prayers". Only 8,9% of Tajiks, 3,9% of Uzbeks, 3,8% of Azerbaijanians and 1,8% of Turks say prayers "in specially prepared places (rooms)". 10,7% of Uzbeks, 4,4% of Tajiks and 3,7% of Armenians couldn't answer the question. (Table 5).

Table 5. Where do you say prayers?, %*

Options	Nationality					
	Uzbeks	Tajiks	Azerbaijanians	Armenians	Turks	Vietnamese
No answer	-	10,7	4,4	-	3,7	3,7
A mosque, church or any house of worship	25,2	33,3	11,5	33,3	3,6	3,6
In a specially prepared place (room)	3,9	8,9	3,8	-	1,8	1,8
In an accommodation	-	27,2	42,2	46,2	33,3	33,3
Other	-	1,0	2,2	-	-	-
I do not believe in God	-	1,0	-	-	-	-
I do not say prayers	-	35,9	17,8	46,2	44,4	44,4

Majority of the respondents gave a positive answer to our question "Do you have conditions to make daily religious rites (to say prayers, etc.) in places of work and accommodation?": Tajiks – 48,9%, Uzbeks – 46,7%, Armenians - 40,7%. Part of the respondents confirmed that they have no conditions to say prayers: Armenians – 37%, Azerbaijanians – 33,3%, Tajiks – 33,3%, Uzbeks – 25,7%, Turks – 21,4%. It is a remarkable fact that some respondents, answering the question, said that they "do not have the conditions, because they do not need them": Azerbaijanians made - 44,4%, Turks – 33,9%, Armenians – 22,2%, Tajiks – 22,2%, Uzbeks – 19%.

The data given below confirm that most of respondents participate in religious rites (or some ceremonies) just from time to time - in case of big religious holidays or to perform some religious rites. Both cases are a tribute to the tradition or a consequence of pressure of the religious environment rather than manifestation of personal religiousness.

For example, majority of the respondents gave a positive answer to our question "Do you celebrate religious holidays in the Republic of Bashkortostan? ": Azerbaijanians – 85,7%, Tajiks – 80%, Uzbeks – 79,4%, Turks – 73,3%, Armenians – 55,6% (Table. 6). But living in their homeland, these labor migrants visited religious holidays more often than being in Bashkortostan: Uzbeks – 97%, Armenians – 96,3%, Tajiks – 95,6%, Azerbaijanians – 95,5%, Turks – 95,2%, Vietnamese – 95,2%.

Table 6. Do you celebrate religious holidays in the Republic of Bashkortostan?, %*

Options	Nationality					
	Uzbeks	Tajiks	Azerbaijanians	Armenians	Turks	Vietnamese
Yes	79,4	80,0	85,7	55,6	73,3	73,3
No	20,6	20,0	14,3	44,4	26,7	26,7

It is possible that the Armenian labor migrants in Bashkortostan professing Christianity now and there have difficulties in holding religious holidays and ceremonies as in Ufa there is no Christian church, but today the Armenian businessmen are actively working on construction of the Armenian Apostolic Church. A piece of land have been allocated for this purpose. (Zinnurov, 2011). This fact confirms that the Armenians who arrived to Bashkortostan are going to settle there for a long time. Today one of the largest of so-called new ethnic group in Bashkortostan is the Armenian community. Thus it should be noted that the number of Armenians grew in the Soviet period: according to the population census of 1970 the Armenians made 1174 people, in the year of 1979 – 1517 people, in 1989 – 2258 people, in 2002 – 8784 people (Gabdrifikov & Khusnutdinova, 2008, p. 251). Unlike other new ethnic communities, a considerable share of Armenians chooses rural areas to settle. The Armenian National Cultural Center "Sevan" headed by the businessman A. Muradyan has been working in the republic for more than 10 years.

The second largest ethnic group in the region is the Azerbaijanian community (5026 people). The Azerbaijanian National Cultural Center was founded in 2001. From the moment of its foundation the center has been headed by the businessman A. Mamedov. According to his words, more than 3 thousand people are registered in the center. In whole "not less than 35 thousand of Azerbaijanians" live in Bashkortostan (Gabdrifikov & Khusnutdinova, 2008, p. 251). Thus in the Center there is the Council of Elders consisting of 9 people which participates in education of young Azerbaijanians, teaching them native culture and language as well as tolerant attitude towards representatives of other cultural groups of Bashkortostan. But the Council also participates in "expelling from the republic of the Azerbaijanians disturbing peace in the area". In addition the Center carries out consultations with law enforcement agency of Bashkortostan concerning simplification of the process of labor migrants registration.

The Tajik National Cultural Center named after I. Somony in the Republic of Bashkortostan was founded in December, 1999. About 1000 people of the Tajik nationality are registered in the center. 2939 Tajiks live in the Republic of Bashkortostan according to the All-Russian population census of 2002 (Yanguzin, 2007, p. 19; 37; 39; 43; 49).

The Tajik National Cultural Center named after I. Somony is headed by U. Mirzorakhmatov, a native of Tajikistan. There is a Fund in the Center which is replenished at the expense of the members' donations. The Fund carries out a targeted support of people in need. For example, the Fund gives money for celebration of Kurban Bairam or for transportation of dead compatriots to Tajikistan. During 8 years of its functioning the Center has sent about 20 bodies, generally they were either guest workers or the migrants who arrived for seasonal work.

The Center carries out explanatory work for visitors on the matter of rules of behavior in Bashkortostan. According to U. Mirzorakhmatov, "... generally young people who left the house start smoking, drinking beer and too free behaving which is inadmissible. To prevent these problems we arrange lectures on the matter of morals. Our Center declared that

we won't help the persons breaking the laws of the Russian Federation"¹.

I. Akhunbabayev has founded and heads the Uzbek National Cultural Center "Dustlik" in the republic. The main objective of the Center is studying the Uzbek language, culture, customs and traditions. The Center takes an active part in various republican actions such as Navruz, Kurban Bairam, etc. Besides cultural activity the "Dustlik" Center members solve some urgent problems. In particular, they help the natives of Uzbekistan to apply to migratory service of Bashkortostan, to find a job, etc.

In our opinion, the activity of the national cultural centers is one of the most effective forms facilitating the integration of representatives of various ethnic groups into a new polyethnic community. On the one hand, the national cultural centers are a form of ethnic self-organization of citizens, and on the other – they are in close cooperation with the local public authorities. Taking into account the world and domestic experience national and cultural associations should systematize their work with the compatriots arriving with various flows of migration and develop programs for their adaptation.

In any religion great attention is paid to observance of religious rites such as reading the Koran (Bible), a namaz (prayers), a ceremony of alms giving, making hajj (pilgrimage), holy places worship, holding holidays at the end of a fast (the lesser Bairam), a sacrifice holiday and others. All the rites are aimed to spiritual purification of the believer, to creation and good deeds. Since the religious rites are very significant for the believer we asked the question "Do you observe the fast (uraza) in the Republic of Bashkortostan?". The answers were quite mixed. For example, only 54,5% of Tajiks, 34,7% of Uzbeks, 31,8% of Azerbaijanians, 19,2% of Armenians, 18,2% of Turks, 18,2% of Vietnamese gave positive answers. Though in the homeland these respondents observe the religious rites (a fast, an uraza) more strictly: Tajiks – 77,3%, Uzbeks – 63,7%, Armenians – 57,7%, Turks – 50%, Vietnamese – 50%, Azerbaijanians – 34,8% (Table 7).

Таблица 7. Do you observe the fast (uraza) in your homeland?, %*

Options	Nationality					
	Uzbeks	Tajiks	Azerbaijanians	Armenians	Turks	Vietnamese
Yes	63,7	77,3	34,8	57,7	50,0	50,0
No	36,3	22,7	65,2	42,3	50,0	50,0

Most of the respondents gave negative answers our question "Do you make hajj (pilgrimage) to the holy places in the Republic of Bashkortostan?": Azerbaijanians – 100%, Armenians – 100%, Uzbeks – 99%, Tajiks – 93,3%, Turks – 93%, Vietnamese – 93% (Table 8). The similar answers were given by these respondents about making hajj (pilgrimage) in their homeland: Azerbaijanians – 100%, Uzbeks – 89,9%, Tajiks – 88,9%, Turks – 68,3%, Armenians – 64%.

Table 8. Do you make hajj (pilgrimage) to the holy places in the Republic of Bashkortostan?, %*

Options	Nationality					
	Uzbeks	Tajiks	Azerbaijanians	Armenians	Turks	Vietnamese
Yes	1,0	6,7	-	-	7,0	7,0
No	99,0	93,3	100,0	100,0	93,0	93,0

The remarkable data were received after answering the question "Do you made religious rites for marriage (nikah, wedding, etc.) in your homeland?" Some respondents, in particular Uzbeks – 78%, Turks – 55,8%, Tajiks – 44,4%, Azerbaijanians – 40,9%, Armenians – 26,9% answered positively. But only small part of the respondents living and working in the Republic of Bashkortostan gave positive answers our question "Do you made religious rites for marriage (nikah, wedding, etc.) in the Republic of Bashkortostan": Uzbeks – 8,2%, Tajiks – 7,3%, Azerbaijanians – 4,8%, Armenians – 3,8%.

The wish to get married the citizens of the host country using religious rites (nikah, wedding, etc.) is a rather widespread strategy of behavior of ethnic migrants worldwide. So do the migrants of the CIS and Far-Abroad countries. It doesn't mean that most of migrants get married only for mercenary ends. The citizens of Russia marrying foreigners have the same wishes. We believe these main wishes motivating people from both sides are mutual sympathy and the natural desire for creating a family. Moreover, registration of international marriages is a kind of indicator that the situation in the

¹ The interview was carried out 05.03.2009

sphere of interethnic and interfaith relations in Bashkortostan is rather favourable.

Nowadays the religious eagerness of some migrants is shown in their wish to organize musallya, i.e. rooms of worship to have an opportunity to make fivefold namaz (Muslim prayers) every day. Not everyone treat this question positively. There are many prejudices and speculations including about the threat of ethnocultural safety of the country and its regions. Exactly today in the conditions of the contradictory modernization endured by the Russian society, the problem of interaction of ethnic groups of external migrants with the religious faiths and so-called nonconventional spiritual currents being traditional for Russia becomes a subject of active discussions (Pyadukhov, 2003, p. 86). The question "Are there any religious attributes (sacred texts, religious books, namazlik, icons, etc.) in your workplace (in your accommodation)?", was answered equally positively and negatively by the respondents. Positive answers were given by Armenians – 63%, Azerbaijanians – 55,6%, Uzbeks – 45,7%. Negative - by Tajiks - 71,1%, Turks - 57,1%, Vietnamese - 56,1%. Only 1% of Uzbeks and 1,8% of Turks answered that they "don't believe in God" (Table 9).

Table 9. Are there any religious attributes (sacred texts, religious books, namazlik, icons, etc.) in your workplace (in your accommodation)?, %*

Options	Nationality					
	Uzbeks	Tajiks	Azerbaijanians	Armenians	Turks	Vietnamese
No answer	5,7	2,2	7,4	-	17,9	17,9
Yes	45,7	26,7	55,6	63,0	23,2	24,2
No	47,6	71,1	33,3	37,0	57,1	56,1
I do not believe in God	1,0	-	-	-	1,8	1,8
I find it difficult to answer	-	-	3,7	-	-	-

It should be noted that nowadays locals of Russia (in particular the Republic of Bashkortostan) believing in God wear religious accessories such as a cross, a crescent, have the pocket Bible or the Koran. Many respondents gave positive answers to our question "Do you wear/have any accessory speaking about your religious affiliation?": Armenians – 81,5%, Azerbaijanians - 59,3%, Uzbeks – 41,9%, Tajiks – 26,7%, Turks – 21,8%. The answer "No, I don't carry" was given by 66,7% of Tajiks, 65,5% of Turks, 55,2% of Uzbeks, 33,3% of Azerbaijanians, 18,5% of Armenians. 3,7% of Azerbaijanians (Table 10) found it difficult to answer. The data confirm that both believers in Bashkortostan and labor migrants have the same attitude to religious symbols.

Table 10. Do you wear/have any accessory speaking about your religious affiliation (a crescent, the pocket Koran, the Bible, etc.?), %*

Options	Nationality					
	Uzbeks	Tajiks	Azerbaijanians	Armenians	Turks	Vietnamese
No answer	1,9	6,7	3,7	-	10,9	10,9
Yes	41,9	26,7	59,3	81,5	21,8	21,8
No	55,2	66,7	33,3	18,5	65,5	65,5
I do not believe in God	1,0	-	-	-	1,8	1,8
I find it difficult to answer	-	-	3,7	-	-	-

Most of the respondents answered positively the question "Is there anyone among labor migrants with whom you work or live, those who try to observe religious rites (say prayers, visit houses of worship, hold a fast/uraza, etc.)?". The answer "Yes, almost everything" was given by 65,4% of Armenians, 26,7% of Tajiks, 26,4% of Uzbeks, 14,8% of Azerbaijanians, 7,4% of Turks. The answer "Yes, some of them" was given by 81,5% of Azerbaijanians, 51,9% of Uzbeks, 48,1% of Turks, 46,7% of Tajiks, 19,5% of Armenians. The answer "Yes, everyone" - 6,6% of Uzbeks, 4,4% of Tajiks. Apparently the religious community and cult activity promote close communication among labor migrants, which facilitate their successful adaptation in a new place.

In the course of labor migrants adaptation in a new polyethnic conditions the behavior of the accepting community towards them and the attitude of the locals in the cities and villages towards migrants are very important. For example, the question "What are the relationships between you and the locals professing your faith?" was answered as follows. More than a half of the respondents consider that locals are positive to them: Tajiks – 86,4%, Uzbeks – 66,7%, Armenians – 55,6%, Azerbaijanians – 51,9%, Turks – 37,5%. The answer "Tolerably, they don't pay attention to me" was

given by 40,7% of Azerbaijanians, 40,7% of Armenians, 30,4% of Turks, 20% of Uzbeks, 13,6% of Tajiks. The answer "Badly, I face with offensive relation" was given by 7,4% of Azerbaijanians, 3,6% of Turks, 1% of Uzbeks. 12,4% of Uzbeks (Table 11) found it difficult to answer.

Таблица 11. What are the relationships between you and the locals professing your faith?, %*

Options	Nationality					
	Uzbeks	Tajiks	Azerbaijanians	Armenians	Turks	Vietnamese
No answer	-	-	-	3,7	28,6	28,6
Positive attitude towards me	66,7	86,4	51,9	55,6	37,5	37,5
Tolerably, I'm not paid attention to	20,0	13,6	40,7	40,7	30,4	30,4
Badly, I face with offensive relation	1,0	-	7,4	-	3,6	3,6
I find it difficult to answer	12,4	-	-	-	-	-

Attitude of local population towards labor migrants. The population of the Republic of Bashkortostan ambiguously estimates the influence of migrants on various spheres of their life, including religion. This conclusion can be made on the basis of the data of sociological survey of the local population. The survey "Labour Migration and the Issues of International Interaction in Bashkortostan" was conducted in June-July, 2011. Approximately every third inhabitant of the republic (37,8%) considers that labor migrants have a low education level. 25,5% of respondents consider that labor migrants live "closely, separately", 28,2% think that labor migrants "don't accept local culture, traditions, the way of life", 27,3% said that migrants "enter into civil marriage (lives together) with the local women". 47,1% of respondents consider that labor migrants "are aggressive and their behavior towards local population is impudent and provocative; they feel like owners here, in their homeland they behave well and here their behavior is awful". At the same time the locals of Bashkortostan emphasize that labor migrants "respect parents, senior generation, (43,8%); "are amicable towards each other, support each other" (46,5%), "observe customs and traditions of their nation and are religious" (28%), "men are ready to do any work in order to provide their families and children" (29,4%), "don't abuse alcohol" (21,8%), "respect women" (8.1%) (Table 12).

So we can see a quite ambiguous relation to activity of labor migrants among the local population of the Republic of Bashkortostan. The locals see some positive traits of migrants, but negative traits are noted more often. The prevalence of critical attitude testifies to rather cool social and psychological atmosphere within which daily interaction of local population and ethnic groups of migrants takes place. In the atmosphere like this the image of the foreigner as the "stranger" seeking to cause damage to local population causes both problems in communication and negative emotions of migrants which diminish their further desire to come to this region.

Table 12. What do you like in the way of life, customs and traditions of labor migrants?, %*

Options	Share, %
1. Respect parents, senior generation	43,8
2. Respect women	8,5
3. Men are ready to do any work in order to provide their families and children	29,4
4. Upbringing children to be hard-working and obedient	8,1
5. Observance of customs and traditions of their nation	28,0
6. They do not abuse alcohol	21,8
7. They are amicable towards each other, support each other	46,5
8. Others ("Women do not work, men provide their families", "Each of them has his own traits. Some of them drink alcohol, others do not. It is impossible to choose only one trait", "Their ability to earn good money", "They do what they have to do and are not interested in anything else" etc.)	1,3
9. I like nothing	1,0
10. I find it difficult to answer	12,7

The process of globalization in the information sphere is a functioning of multidimensional process on the basis of interaction of the tools of information creation and distribution which form essentially new level of information impact on society by concentration of their joint efforts (Tahmasebi et al., 2012). There is a hologram which has an essential impact on real processes taking place in society and considerably forms them. The level of influence of this hologram can be recorded in the results of surveys of various groups of population which is shown in the presented monitoring of Bashkortostan.

4. Discussion

The problem of researching extremist materials in their modern understanding has been challenging scientists for more than 10 years and has been mentioned in a number of scientific works (Zamaletdinov et al, 2014 & Khusnutdinova, 2012). A growing number of derivatives of the concept "security" can be found in foreign literature; among them are "security paradigm" (Stern, 1991 & Stjern-Pattirsson, 2015), "security culture" (Laitinen, 2001), "security governance", "geo-security" (Laitinen, 2001) and many others. It testifies to ever-increasing interest in this multidimensional and actual perspective, to the necessity to develop a new relation, new methods of the analysis and forecasting external and internal risks and threats to the state and national interests in the conditions of the modern geopolitical situation. The majority of researchers note two forms of security - "strict" (state-centered) and "soft" (depending on various segments of society). It is necessary to agree with Hofsted who considers that difference in levels of power distance in various cultures significantly influences on successful communication. Also he says that in the social organizations of cultures with a high power distance strict and dictatorial style of management dominates. Subordinates have a bigger fear to express their disagreement with the administration and to lose their colleagues' trust in comparison with cultures with a low power distance (Hofsted and others, 2010). In the processes of migration and globalization we can see a mixture of ethnoconfessional and sociocultural constants in an individual picture of the world of both a migrant and a representative of the accepting community (Karabulatova, 2013; Karabulatova & Polivara, 2013 & Riazantsev et al, 2014). As professor I.S. Karabulatova fairly notes, the confessional factor has been excluded from the analysis of structure of the ethnolanguage identity of the resident of Russia which caused to incorrect results in researching an internal picture of the world of Russian people (Karabulatova, 2013, p.753). At the same time ethnopsycholinguistic norms turned out to be linked with ethnoconfessional constants (Karabulatova & Polivara, 2013, p. 834 & Karabulatova, Polivara, 2012, p. 23). "The way to success" as it is understood by members of cultures with a low distance of power includes the system of values based on knowledge, love and happiness. Members of cultures with a high distance of the power build their system of values on the basis of social origin, inheritance, wealth, avarice, cunning and sometimes deception (dishonesty and business immorality) (Hofsted, 2001 & Zamaletdinov et al, 2014). Today we see that among Russian youth the layer of so-called migrant youth appeared. They have a number of specific problems different from those of Russian youth. Lots of delicate subjects and topics such as problems of mutual adaptation and acculturation, mechanisms of strategic decisions making and a position of government institutions concerning children of migrants "stay off-screen" and are out of the area of scientific interest". In our opinion children of migrants need special adapted textbooks with the intensive courses of the Russian language, literature, history and culture allowing them to adapt to the everyday school life. Up to now this process is regulated spontaneously, mostly thanks to teachers' enthusiasm.

5. Conclusion

Nowadays the need of the Republic of Bashkortostan for foreign force is not large. Global Islamization directly influences on the ethnocultural situation practically in all Russian regions, and not just in traditionally Islamic (Tatarstan, Dagestan, Chechnya, Ingushetia) that causes the necessity to develop new approaches (Zamaletdinov et al, 2014; Ryazantsev & Bozhenko, 2014 & Riazantsev et al, 2014). The transboundary and efficient character of internet mass-media and blogs does not allow local officials to "hush up" the interethnic conflicts and/or treat them like domestic ones, to avoid aggravating the situation and its development into a social explosion (Karabulatova & Niyazova, 2014). Monitoring and the subsequent forecasting will be carried out taking into account the range of major factors of interethnic intensity: from uncontrolled migration and xenophobia to distribution of radical Islam and activity of other states. The majority of the factors are common, but some have regional specifics (for example, opposition of elite and clans, etc.). It is possible to assume that increase of interest of foreign workers in work in the republic will depend much on the readiness and desire of the local employers to provide them with reliable legal guarantees. Thus it is necessary to take into account that a considerable experience of migrants state support in the process of their social and psychological adaptation has been accumulated in the history of Russia.

Summing up the results, it is possible to conclude that in migratory processes an important role is played by a confessional factor which has impact on change of confessional structure of the population and the religious situation both in the Republic of Bashkortostan and the whole Russia. On the one hand, religion carrying out compensatory, regulatory and other social functions can facilitate a successful adaptation of labor migrants to new conditions of life. On the other hand, migration changes the existing confessional balance and thus may intensify the interfaith split in certain areas. Therefore it is very important to take into account a confessional factor for implementing an effective migration policy. Humanitarian condition of regional ethnosocial stability is the joint decision of elective cultural representatives of all

layers of Russian and regional (for example, Tatar, Bashkir, Chechen) superethnoses about the content of teaching basic foundations of the Russian and national cultures in the system of regional education.

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