

COLLECTIVE SOCIAL AND CULTURAL DISTANCE IN THE SPHERE OF INTERETHNIC RELATIONS IN THE REPUBLIC OF TATARSTAN

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ABSTRACT

The relevance of the investigated problem is caused by the need to study the problems associated with the interaction of different ethnic groups in a multiethnic society, which is particularly important in the conditions of intensification of ethnic processes in the beginning of the XXI century. The purpose of the study conducted is to analyze the magnitude of the social and cultural distance between the main ethnic groups living in the Republic of Tatarstan. The leading approach to the study of this problem is the multiparadigmatic methodology. The main results of the article include the identification of the various aspects of social and cultural inter-group distance between the main ethnic groups living in the Republic of Tatarstan. The materials of this article may be useful to the ethnologists, social and cultural anthropologists, political scientists, as well as representatives of agencies and organizations, being in charge of inter-ethnic cooperation.

Keywords: *ethnicity, socio-cultural distance, inter-ethnic cooperation, social contacts, social roles.*

INTRODUCTION

1.1. Relevance of a problem

The relevance of a problem of studying the group social and cultural distance is determined by the needs of multi-ethnic society in the Republic of Tatarstan. The modern state of the Tatarstan society is characterized by the ethnic, cultural, linguistic and religious mosaic that is most evident in the inter-ethnic relations. The condition of interethnic relations influences on the policy of the state, the social structure of the society, the people's daily lives. The analysis of intergroup social and cultural distance between the main ethnic groups living in the Republic, is an important indicator of the state of interethnic relations. The inter-ethnic relations, as part of the everyday and professional life of people, form at the same time a wide range of problems, the study and solution of which seems promising and relevant.

1.2. Status of a problem

The researches of interethnic relations in the Russian Federation are relevant for the representatives of various scientific disciplines. As part of the historical and ethnographic disciplines, the ethnic processes are studied in the past and present (Bromley, 1983). The sociologists study the ethno-social and ethno-confessional processes in the modern society (Tishkov, 2003; Drobizheva, 2009). The political scientists are interested in the problem of influence of the state of interethnic relations on the public policy and

social processes in the society (Abdullatipov, 2004). A special place is occupied by the study of the psychological aspects of interethnic interaction (Stefanenko, 2003). The researchers are interested in the value of inter-group distance between the ethnic groups in a multiethnic society, level of xenophobia, features of social contacts between the representatives of different nationalities. The researches of everyday practices of interethnic interactions are of particular interest for the anthropologists and ethnologists. The analysis focuses on the problems of identity and socio-cultural practices both the members of host population and the migrants (Titova, Stolyarova, Frolova, 2015). At the same time, the study of features of interethnic cooperation in the regions of the Russian Federation requires closer examination. In this study, a group of authors studied the group socio-cultural distance in the sphere of inter-ethnic relations in the Republic of Tatarstan.

2. METHODOLOGICAL FRAMEWORK

2.1. Purpose and objectives of the study.

The purpose of the study conducted is to analyze the group social and cultural distance in the sphere of inter-ethnic relations in the Republic of Tatarstan. Settlement of the general research objective includes a presentation of the following range of issues:

- determination of the value of group socio-cultural distance on the basis of the respondents' vision of different social roles;
- identification of correlation between the ethnicity of the respondents and their attitude towards the representatives of other ethnic groups;
- identification of correlation between the size of the populated area, where the respondents live, and the amount of group social and cultural distance.

2.2 Theoretical and empirical methods of study

The study is based on the methodological principles of multiparadigmatic approach. Two positions of the theory of F. Barth are basic in the framework of our study: firstly, the conclusion that the socially-driven factors become a determinant for the membership in the group, which is based on the phenomenon of categorical attribution, and not the "objectively" existing cultural differences. Secondly, the ethnic categories, both at the identification and in the process of classifying the other to certain ethnic groups, take into account not only the amount of objective differences, but only those that the individuals perceive as important by themselves (Barth,1989).

The work is based on the analysis of empirical materials collected in 2016. The information was collected by the methods of mass survey among the representatives of the main ethnic groups, observation, semi-structured and biographical interviews. Presentation of the material obtained is based on the principles of so-called "thick description", i.e. the option of analysis, which is made in the terms of the informants themselves.

2.3. Base of a study

The study involved 2,000 people. It is the representatives of the following ethnic groups: Tatars (51.4% of the respondents), Russians (41.8%), representatives of other ethnic groups (6.8%).

3. RESULTS

3.1. Characteristics of the study object.

The study involved 2,000 respondents from among the main ethnic groups living in the Republic of Tatarstan: of which 1,500 respondents residing in the cities of the Republic and 500 respondents residing in the regions of the Republic. 920 people were men, 1,080 people were women of those surveyed.

Distribution of the respondents by age: 604 respondents aged 18-30 years old; 803 respondents aged 31-50 years old; 593 respondents aged 51-over years old. Distribution of the respondents by nationality: 1,028 people were Tatars, 836 people were Russians, 50 people were Chuvash and 86 people were the representatives of other nations.

3.2. The value of social intergroup distance

The main parameter to determine the value of social distance, demonstrated by the respondents, is their willingness to accept people of other nationalities in different social roles ("*city dwellers*", "*neighbors*," "*colleagues*", "*friends*", "*relatives*", "*marriage partners*"). This study shows the continuing trend to increase the social distance at the transition from the general social roles to more personal (family, private) ones.

The respondents are sufficiently loyal to the people of other nationalities as "*city dwellers*". Almost all respondents are equally well prepared to accept the Tatars and the Russians in such social role (97%). In relation to the Jews, the nations of Central Asia and the Caucasus, the distance increases from the perspective of such social role and amounts to (60%, 63% and 58%, respectively).

The intergroup distance gains a more explicit and biased character in such social statuses as "*relatives*" and "*marriage partners*". A part of the respondents, who are ready to accept the Russians and the Tatars in these positions, is consistently high. It should be noted that in the percentage terms 4% more respondents are ready to accept Tatars than the Russians as "*relatives*" (89.7% and 85.7%, respectively); a similar situation is in the position of "*marriage partners*", where the difference increases to 7% (83.6% and 76.6%). In general, less than 30% are ready to accept the Jews, the nations of Central Asia and the Caucasus as "*relatives*" and less than 20% are ready to accept them as "*marriage partners*".

From the interview: "I have a negative attitude to the mixed marriages, though it may be said that the mixed marriages give birth to beautiful healthy children, I think that this is nonsense. Here, for example, one mixed marriage is discord to other mixed marriages. I think so, because I am fine about such marriages between the Tatars and the Russians, taking into account how many years we live side by side. The same attitude I have to the Bashkirs, the Tatars, the Udmurts, as they are our brothers, roughly speaking. And it is a different story talking about the newcomers. I think this is unacceptable.

I: Who do you relate to the concept of newcomers?

R: It is the natives of the CIS countries, immigrants, persons of Caucasian nationality, despite that they are citizens of Russia, I also refer them to the newcomers, the Roma also; it is a different story about them ..." (male, year of birth: 1987, Russian, the city of Kazan).

From the interview: I: What is your attitude to the mixed marriages: between the migrants and the local population? Please, explain your point of view.

R: Negative. Since many of them have families in their Homeland, and they just use our girls. And I mind that they "populate" here. (male, 36 years old, Tatar, the city of Almetyevsk).

3.3. Impact of ethnicity on attitudes of the respondents to the representatives of other groups

After a detailed review of changes the value of intergroup distance, it was revealed the influence of nationality of the respondents on their attitudes toward the members of other ethnic groups. Most often, the attitude of Russian respondents and Tatar respondents to the representatives of the peoples of Central Asia and the Caucasus is more negative for about 8-14% than to the respondents of other nationalities. So, 64.8% of the Tatar respondents, 63.5% of the Russian respondents, and 74.4% of the respondents of other nationalities are ready to accept the migrants from Central Asia as the "*city dwellers*". A similar situation occurs with respect to the representatives of the Caucasian peoples and the Jews in all positions of the social roles.

In general, the views of the Russian respondents and the Tatar respondents concerning their attitude to the newcomers from Central Asia and the Caucasus are quite similar at all points of social roles, but there is a significant difference with the attitude to the Jews. The Russian respondents show more readiness to cooperate with the Jews than the Tatar respondents. For example, 50.5% of the Tatar respondents and 58.8% of the Russian respondents are ready to accept the Jews as the "*neighbors*".

In comparison with 2015, when 45% of the respondents noted that there was an increasing number of representatives of the peoples from the Caucasus over the past years, this proportion decreased to 33% in 2016. A similar situation arises with regard to the representatives from the republics of Central Asia (56% in 2015 and 48% in 2016) (Titova, Stolyarova, Frolova, 2015). It can be concluded that the flow of migrants from these regions has slightly decreased this year, most likely it is due to the economic situation.

In this aspect, it has also been found that the views of the Russian respondents and the Tatar respondents are similar, in contrast to the opinion of the respondents of other nationalities. For example, 34.9% of the respondents of other nationalities believe that in recent years it has become more representatives of the peoples of Transcaucasus, while only 25% of the Tatar respondents and Russian respondents hold this view.

From the interview: "Now it is not so many Azerbaijanis and Uzbeks. First, their appearance could be explained by the fact that they have come here to earn as much as possible money, but in recent years, due to the fact that the dollar has jumped up, it is much more difficult for them here. More than half of them has gone in Kazakhstan and in all other directions, and the influx is a little less now, because it is not profitable to work here for them due to the rise of the dollar. If they have earned previously 30 thousand roubles per month, and roughly speaking, have sent 1,000 dollars to their families, now they earn 2 times less (female, 37 years old, the city of Kazan, Tatar).

3.3. Influence of the size of the populated area on the value of social intergroup distance

The study involved the respondents from 11 cities and 10 regions. The study showed that the overall trend is that the residents of medium and small populated areas have more negative attitude to the presence of migrants than those, residing in large ones. The difference in attitude to the migrants is 10-20% as we move from the general social roles of migrants to the personal ones.

There is a positive attitude to the Russians and the Tatars in all positions of social roles and in all types of the populated areas. The social distance increases sharply in relation to the representatives of the peoples of Central Asia, the Caucasus and the Jews. The study has showed that the most "aggressive-minded city" towards migrants is Leninogorsk; here the percentage of readiness of citizens to accept migrants in

various forms of social roles ranges from 2% to 13%. 58% of Leninogorsk citizens are categorically against the presence of migrants. It is also noted the negative attitude of the residents of the Antinskiy Region to the representatives of the Caucasian peoples.

It should be noted that the most positive attitude towards migrants has been developed in the city of Nizhnekamsk. The number of respondents in this city, who have a positive attitude to the migrants, is higher for 5-15% as a whole compared to other cities and regions. About 46% of the residents of this city are ready to accept them even in such social roles as "friend", "relative" and "marriage partner", while in other cities and regions the number of respondents ready to accept the migrants in these social roles is lower for 15-25%.

It can also be noted that there have been some changes with respect to the perception of the migrant's presence in the populated area, where the surveyed respondents live, compared with the researches conducted in 2015. The indicators comparing demonstrates that the share of people, which are not satisfied with the migrants' behavior, has decreased. And the share of respondents, who have positive attitude to their presence, has slightly increased. A slight decrease in the number of respondents is observed in the context of the situation *"I agree, if they will behave as the local population"*. In general, the share of respondents, who agree to the presence of migrants in certain conditions together with *"if they know the Russian language"* has not changed in comparison with the results of the survey conducted in 2015. It is worth noting that the share of indifferent minded respondents has increased from 10.2% in 2015 to 13.8% of the respondents in 2016 (Titova, Stolyarova, Frolova, 2015).

One third of the respondents believe that their opinion is shared by most citizens of their populated area. About 20% of respondents said that their position was shared by about half of the residents of Tatarstan. Also, about 28% of respondents were undecided.

3.4. Features of social contacts with the representatives of other ethnic groups

The survey showed that the respondents most often come in contact with the Russians and the Tatars at work (87%), markets and retail outlets (77%), in public areas of culture and recreation (88%), at friends (87%). The respondents have pointed out that they mainly see the representatives of the peoples of Central Asia and the Caucasus in the markets and retail outlets. The number of respondents, who frequently see the latter, has also increased in the following situations: more than 55% of the generic samplers respondents - in public places (40% in 2015), including culture and recreation, a quarter of respondents - at work, almost one in five - at friends; not experienced - 12% of the respondents (6% in 2015) (Titova, Stolyarova, Frolova, 2015).

The respondents most often met the peoples of Central Asia in the following situations (other than above): 57% of the generic sample respondents - in public places, including culture and recreation, a quarter of respondents - at work, 20% - at friends; not experienced - 13% of the respondents (5% in 2015). Thus, the number of respondents, who do not face daily with the representatives of migrant groups, has increased in 6-8%. It was found that the respondents belonging to the age group of 18-30 years old, are ready to accept the migrants and to establish contacts with them in general for 5-7% higher than the representatives of other age groups.

4. DISCUSSIONS

The change in the group social and cultural distance can be caused by a number of factors (for example, changes in the political, social and economic situation in the region). An increase in the group distance between the ethnic groups living in the region, may indicate an increase in the problems with the perception of members of other ethnic groups, rise of xenophobia, intolerance, problems with the socio-

cultural adaptation of the ethnic minorities. Based on the above, the measurement of the value of the group social and cultural distance in the multi-ethnic regions of the Russian Federation requires constant monitoring.

5. CONCLUSION

In summary, we should note that the assessment of the situation in the inter-ethnic sphere is largely determined by the attitude of people towards the representatives of other nations. The share of people, which are not satisfied with the migrants' behavior, has decreased compared to previous years. The proportion of indifferent respondents increases. The continuing trend to increase the social distance at the transition from the general social roles to more personal ones remains unchanged. Nevertheless, it is observed an improvement in relation to the peoples of Central Asia and the Caucasus in this aspect. The residents of medium and small populated areas have more negative attitude to the presence of migrants than those, residing in large ones.

6. RECOMMENDATIONS

The materials presented in the article may have the scientific, humanitarian and practical significance. The materials of this article may be useful for the specialists in the sphere of social sciences: ethnologists, social and cultural anthropologists, political scientists, as well as representatives of agencies and organizations, being in charge of migration policy and inter-ethnic cooperation.

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