

The Typology of Migrants from Central Asia as an Attitude Formation of the Cultural Identity of the Receiving Country

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Abstract - The article reveals the research data on the mutual relations between the Russian host community and foreign ethnic migrants from Central Asia. As a start of the successful integration highlights the migrant's attitude for adoption of the cultural identity of the receiving country.

The term cultural identity is singled out as a separate categorical unit.

The results of the analysis of the study showing the typology of migrants, affecting the formation of attitudes to the adoption of a new cultural identity, based on 2 characteristics: information about Russian society and the desire to move to Russia.

Keywords— *migrants with different ethnicity, integration, cultural identity, host community, Central Asia, survey*

I. THE GROWTH OF CONFLICT POTENTIAL OF THE HOST RUSSIAN COMMUNITY IN RELATION TO MIGRANTS FROM CENTRAL ASIA

Migration is an important source of economic development for all the advanced countries of the modern world. According to indirect data, up to 30 million migrants have accumulated in Russia today. The average migration growth in 2018 amounted to 145 thousand people, and according to the forecast by 2035 it should be up to 462 thousand people. The main donors, from which migration flows (mainly labor migrants), are the countries of the former post-Soviet space of Central Asia-Uzbekistan, Tajikistan, Kyrgyzstan, Kazakhstan [9]. Despite the unifying Soviet past, today representatives of the host Russian side demonstrate a negative attitude towards migrants from these countries, which contributes to the growth of conflict potential and inter-ethnic tension [2]. Given the events called the anti-migrant uprisings in Yakutia in March 2019, it is obvious that the latent state of discontent on the part of the host side can quickly move into open aggressive moods and actions.

According to the author, a member of the research group, the center of attention which is focused on the analysis of the interaction of migrants from Central Asia and the host community, the main reason for the growth of conflict potential is high, the difference in the cultures of these societies. It should be noted that the host community

experiences a high cultural distance from visitors from Central Asian countries, which is one of the main factors of negative attitude towards migrants [4].

II. CULTURAL IDENTITY AS AN INDEPENDENT CATEGORY OF SOLIDARITY

Theories of adaptation, as a process of cultural rapprochement and the establishment of positive contact between migrants and the host community, include approaches based on the requirement of the host community to the degree of change of visitors. This degree ranges from complete assimilation, when a person loses his or her original identity at all [6, 11, 12] to flexible acculturation, when a migrant is able to move freely from one country to another, from village to city and back, and have a set of multiple identities and "switch" his or her affiliation depending on the place of residence [10].

In our approach to the study of migration processes, we consider cultural identity as the main factor contributing to the possibility of rapprochement of migrants and the host community [3]. To make a qualitative analysis of the actualization of cultural identity, it is necessary to distinguish it into a separate category. Today, there is still uncertainty about this type of identity. It is most often included in other types of large-scale collective identities. These include:

State identity is a political identity that coordinates the individual with the power and political organization of society, administrative structure, borders and fixed legal norms. State identity refers to the cooperation of the authorities and citizens and is responsible for the formal unity of people living in a common area. This basis gives rise to many researchers to consider the state identity as an external unification aimed at strengthening and development of the government and its institutions [13].

National identity is based on the correlation of the individual with the human Association, which has no clear definition, unlike the previous one. However, it is the most common verbal form of large-scale self-identification, especially in everyday use. The positions around which the definition of a nation is built have a fairly universal application and can be a characteristic of many other forms

of public Association. These positions include: a certain ethnicity, history (in real time or historical retrospective), the unity of the territory, economic relations, language, culture, similar psychological features. These factors are not required in the set, some of them may fall out, and some prevail over others. Nationality may be multi-ethnic, history may be constructed, territory may change, modes of production vary from region to region, languages may have dialects, etc. The only exception to this list is culture, which still brings people together and allows them to be identified as "their". A distinctive feature of nationality is its generally recognized artificial creation of the ruling elite as a political tool for the unification and Association of different individual peoples with one state. In fact, national identity is a partner of state identity. Modern researchers openly call national identity a product of human beliefs, the recognition of which can only be with the mutual consent of the representatives of the Association. The nation is referred to as an "imaginary political community" [1], which has blurred geographical, economic (that is, production), ethnic, and the presence of Patriotic feelings and commitment to the values of the country [5], but this content of the concept is not mandatory and is a conscious choice or refusal of the citizens of the state. In fact, civil identity is an important condition of social reproduction [14], which gently bypasses the specific heterogeneous aspect of the citizens of one state, without losing its consolidating properties and working to preserve the integrity of the state.

The concept of "ethnic" is the most common pair of cultural concept in theoretical use. It is also widely believed that the cultural component is automatically included in the semantic content of the "ethnic group" and is the most difficult to separate from it. Contrary to this belief is the fact that today representatives of one ethnic group can be scattered around the world and live in different places not in the first generation. Culture is not an indispensable and constant condition of ethnic correlation. Ethnic groups can undergo cultural changes in time, can be two or three lingual. The main source of involvement in one ethnic group is the history and geography of living in the present and retrospective, as well as anthropomorphic features. The first implies features that have developed as a consequence of the interaction with the environment. And the second - includes not only physiological features, but also General elements of mentality or "stereotypical behavior" [7] (that in General is one and too, or a consequence of one of another). Culture is an additional factor for the sense of unity, giving way to the basic position of anthropological features, which are the evolutionary result of living in a territory with its natural features, and the duration of their preservation. Thus, ethnic identity, most of all can be described as a psycho-physical identity, but it is important in this is that the identification is not with the real Association of people, and with a certain species form of man that is not a group at all.

The above description of collective identities is presented in a very technical form in order to clearly identify the main positions that distinguish them from each other. The common ground without which no social

Association is possible is culture. The concept is a lot of semantic and deep, and in each type of identity culture works differently.

For the state identity it acts in two qualities – as a prerequisite for the creation of a normative-legal structure and as a language of communication in the relationship "man-power". Culture is of high importance for national identity as one of the possible factors of unification, but not the only one. Most often this Association is primarily political. The culture here is more in regulatory quality as a total system of ideas, symbols, relationships, behaviors, communication.

An interesting point is culture for civic identity – it is its convex absence as a factor of unification, which often gives a consolidating effect in spite of contradictions of a different kind (for example, cultural).

In ethnic identity, culture plays an important role and reveals itself as a social emotion (it can be a common joy or pain, can be a unified emotional reaction in certain situations), the ability to experience that determines the involvement in the ethnic group. Of course, this includes common values and norms of behavior. However, culture is not a unifying cause on ethnic grounds.

If we consider culture not only as a set of values, norms, social emotions, special activities, images, but as an unwritten system by means of which people are United into different communities [8], then it logically assumes the existence of identity of individuals belonging to the Association on the basis of culture. This approach is very relevant and even necessary in the modern world, in which the real physical boundaries are no longer the limit for the cohesion of people. Cultural identity becomes a separate independent type of solidarity and occupies a separate place in the structure of social identity.

A distinctive feature of cultural identity is that it is continuous in time, but it is constantly modified. It is formed in the process of primary socialization, but changes in the collision and inclusion in other cultural systems.

Identity with culture – is the individual's identification with the human set a common unwritten rule of existence.

III. THE DEPENDENCE BETWEEN HAVING ATTITUDE TO THE ADOPTION BY MIGRANTS OF THE CULTURAL IDENTITY OF THE COUNTRY RECEIVING AND A COMBINATION OF SPECIFIC FACTORS

A. *Research Metodology*

The willingness to accept cultural identity becomes possible if there is an attitude to the process of identification with the new society. The subject of our study is the factors of formation of this attitude among migrants from Central Asian countries in Russia. In 2016, under the guidance of Professor I. B. Britvina, we conducted a standardized interview with migrants (N=231) – representatives of Central Asian countries in Yekaterinburg (Russia,

Sverdlovsk region). The main objective is to find out how the attitude towards the adoption of the cultural identity of the receiving country is formed at the level of everyday life (i.e. behavior in communication, appearance, daily practices), and to identify the factors contributing to this. When processing information, we used the method of cluster analysis. Following the concept of V. A. Yadov [15] the General factors of formation of installation on acceptance of cultural identity as social action were allocated:

- the need realized in a foreign cultural environment, based on the value orientation;
- the situation in which there is a saturation needs, the main characteristic of which is the number of repetitions and duration of time;
- sources of influence: significant person, groups of influence, sources of information and the level of their impact.

Since after receiving the results revealed the points that require clarification, we conducted a clarifying study – in-depth interview with representatives of migrants from Central Asia (N=16) in 2017.

B. The Results.

Based on this, we have chosen 4 indicators that demonstrate the presence of the installation on the adoption of the Russian cultural identity of migrants: religiosity, evaluation of the culture of the host community, the density of interaction with the host community, sources of information about it. As a result, there were clearly 3 clusters with a value that can be called as an index of acceptance of cultural identity (the greater it is, the higher the degree of acceptance of cultural identity).

TABLE I. THE INDEX-ACSEPTING OF CULTURAL IDENTITY

	Group 1	Group 2	Group 3	Total
The index of cultural identity	6,8676	5,9643	4,0820	6,0000
Number of persons	136	28	61	225

It was found that group 1 with the highest index of acceptance of the Russian cultural identity is the least religious (do not go to the mosque, only a third of them celebrate religious holidays, do not pray). They are well informed about the modern culture of Russia, follow the news, and communicate with the Russians. However, the attitude to the acceptability of cultural behavior of the host country is quite "restrained", the assessment of the level of culture of Russians as a whole at a low level, but the desire to move to Russia arises in most of them.

Group 2 received an average index of acceptance of Russian cultural identity, but proved to be the most religious of all three clusters. Its representatives regularly communicate with Russians and not only for work, rely on

information from the media (television, Internet, radio, Newspapers), and not from representatives of their fellow citizens, friends and relatives. Highly appreciate the culture of the host country, believe that our cultures are close enough. It is among this group that the largest percentage of those wishing to move permanently to Yekaterinburg, but in General, moving to Russia – least of all attracts them, and they would prefer to be able to live in both countries.

Group 3 has a significantly lower index of acceptance of cultural Russian identity. Representatives of this cluster are characterized by a shortage of information resources. Knowledge about the modern culture of Russia they receive mainly from relatives and friends. Their religiosity is lower than the previous group, but still remains at a high level (up to 70%). The desire to move to Russia for always – more than half, but the assessment of Russian culture is low enough and its level coincides with the first group.

In-depth interview was given an explanation of the data causing some misunderstanding. Low assessment of the culture of the Russian host community reflects the relationship with state organizations (registration and registration of citizens, customs) and the police, as migrants perceive their aggressive-negative behavior as the interface of the whole public attitude to visitors. But this fact does not affect the presence/absence of the attitude to the adoption of the Russian cultural identity, as at the level of everyday relations with Russian citizens communication develops quite positively.

The isolation of group 2 is determined by the fact that they are representatives of the urban population of Central Asia, with the identity of the city, not the village, and it is easier for them to settle in Yekaterinburg, as in a metropolis. They have a ready urban identity, but they are not going to change the cultural identity. In addition, these people have an actual sense of Soviet identity – the community of our cultures on the basis of the historical memory of the Soviet Union.

Thus, it is concluded that more than half of the respondents have the attitude to the adoption of Russian cultural identity among migrants from Central Asia. Its formation is facilitated by the availability of a large amount of information about the lives of Russians from direct sources, communication with them, in conjunction with the desire to move to Russia forever. Separately, the desire to become citizens of the Russian Federation is not a prerequisite for the formation of an attitude to the adoption of Russian cultural identity, although the connection is clearly visible.

The low level of religiosity at the level of non-compliance with traditional Islamic practices is an indicator of the presence of this attitude. At the same time, people retain their religious identity, remain Muslims, but have a more respectful attitude to Christianity and, in particular, to Orthodoxy.

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