Ethnic Migration in Central Siberia (Krasnoyarsk Territory)

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Abstract
The article presents the results of a sociological and cultural study of ethnic migration in Siberia (Krasnoyarsk Territory). The aim of the present research is obtaining sociological characteristic of current problems of intercultural relations of a migrant and host environment. The object of the research is cultural values and needs, arising in the process of relations of a migrant and host environment, and its subject is analysis of cultural attitudes of students and migrants, living on the territory of the region, to arriving migrants. There are 137 nationalities living on the territory of Krasnoyarsk Krai. In order for the information of the socio-cultural research to be objective and results to be valid, we selected 500 people for participation in the research. The sample was chosen in the following way: 250 persons were selected among the students of institutions of higher (Siberian Federal University) and secondary professional education (Krasnoyarsk Polytechnic College), and 250 migrants, representatives of ethnic groups, living on the territory of the city of Krasnoyarsk. The main stimuli for co-residence of migrants and host environment (local population) (on the material of analysis of questions about temporary and permanent residence) are: eagerness to co-participate in socio-economic and cultural development of the region in case of permanent residence and rejection of temporary residence for the sake of improving demographic situation of the host country. However, the strategy of separation, allowing to preserve unique distinctiveness in the environment of a different culture becomes the main condition for migrants’ residence, and for the receiving (host) side, similarity of cultural characteristics of migrants and their own culture becomes important.

Keywords migration, Central Siberia, ethnic groups

Introduction
During the last twenty years, migration has become the subject for scientific and interdisciplinary studies in the spheres of sociology, demography, politics, economics, history, and anthropology, which through their dialogue define it as a global phenomenon, causing complete change of social processes and socio-cultural relations (Abdulloev, Epstein, & Gang, 2014; Pilkington, 1998; Bauer, Haisken-DeNew, & Schmidt, 2005). However, different research has not been synthesized yet, and the theory of migration is in the process of finding its position among other social disciplines, in the process of developing its category apparatus, analyzing in the meantime modern migration processes by means of cultural research (Zamaraeva, 2010; Fedina, 2011). Cultural philosophy focuses
mainly on conceptual definition of migration, which allows to unite the existing scientific ideas into common understanding and arrange research priorities in accordance with modern demands of a globalizing world (Ali, & Hartmann, 2015; Yijälä, & Jasinskaja-Lahti, 2010; Stepanov, 2000). Definition of migration as territorial movement of people and a factor influencing social processes (above all economic, demographic, and political) is no longer capable of explaining trends of transformations of social relations and specifics of changes in the socio-cultural aspect of the modern world (Zamaraeva, 2011). Study of migration as a special space of intercultural interaction, taking place in interaction of a migrant and host environment, is necessary not only for studying modern processes of migration, but it is also very important for analysis of basic principles of co-existence of contacting cultural groups in multicultural society of XXI century, and understanding similarities and differences of the selected cultural strategy, its orientation towards preservation of cultural distinctiveness and original features of ethno-cultural groups (strategy of localization), or aiming at contact and participation of all groups in large pluralistic society, its aptness to form positive ideology of multicultural society (strategy of integration) (Singh, & Singh, 2013; Korobkov, 2007; Veerman, 2015). This is based on the thesis, used in classic sociological research, according to which communities are viewed as localized and connected with local culture, and, in order to become part of host community, migrants have to accommodate or assimilate to local culture (Bronzino, 2015; Karlova, Koptseva, Kirko, Reznikova, Zamaraeva, Sertakova, Kistova, Semenova, Shishatsky, Nevzorov, Ilbeykina, & Pimenova, N.N, 2013). However, the results of scientific research at the end of XX century and beginning of XXI century changed the perception of migration as a complex social process, which transforms socio-cultural relations and creates new cultural values and attitudes in the clash of contacting cultural groups that have not existed before (Bauer, Haisken-DeNew, & Schmidt, 2005). We believe that studying the phenomenon of migration from the point of view of philosophy of culture and modern methodology of cultural research will allow to define fundamental trends of this process, basic principles of socio-cultural transformations of migration processes of XX-XXI and thereby, to solve the problem of conceptual and methodological analysis of social phenomenon of modernity by means of the present culture-philosophical research (De Tinguy, 2003).

Several scientific approaches, developed in the period of XX-XXI centuries, served as scientific bases for the study of migration as cultural phenomenon in the context of intercultural interaction (Kirko, & Koptseva, 2014; Yudina, 2005; Seredkina, 2014). Firstly, during the recent decades there occurred a change of vector of studying the phenomenon of migration from the point of view of ethno-cultural, socio-cultural, cultural –anthropological and ethnographic approaches that have defined the research problems and directed scientists’ attention to studying the phenomenon of migration as a cultural problem (Luzan, & Koptseva, 2012). This is related to migration dynamics, which has become more apparent and lead to the general feeling of change of socio-cultural quality (Ilbeykina, 2014; Nikitina, & Pimenova, 2014). In reality, a lot of cultural groups have encountered an urgent dilemma: either preservation of their unique entity
and continuation of local development of their native culture in history, or dissolution in multicultural social communities for the sake of creating new entities, changed by this synthesis (Kistova, Pimenova, Zamaraeva, Reznikova, 2014). In scientific literature there have gradually appeared two opinions about the fact, that migration results either in localization (preservation) or assimilation (dissolution) of various cultural groups inside multicultural society (Domingo, & Ortega-Rivera, 2015; Libakova, Sitnikova, Sertakova, Kolesnik, & Ilbeykina, 2014). The need for searching basic mechanisms, functions and trends, characteristic of modern process of migration, by means of which it transforms social relations, determined the need for the current research, conceptualization of cultural research of modern migration relations (Heleniak, 1997). Secondly, the present-day requirements for conducting cultural research are that they should be oriented not only at increase of modern scientific knowledge, but first and foremost at solving current problems of social relations, appearing in socio-cultural dimensions (Kistova, 2014). In accordance with this, the research is aimed at studying specifics of migration in the context of modern culture, and also at analysis of how this process is defined in the theory and practice of culture, what potential possibilities it has for forming a positive model of multicultural society (Joppke, 2005).

In addition to this, methodologically, the phenomenon of migration is revealed by means of interdisciplinary research of different humanitarian and social sciences aiming at discovering universal mechanisms of development of migration process and their manifestation in current socio-cultural processes (above all, in integration-adaptation) (Brubaker, 1996; Grishaeva, 2012). In accordance with this thesis, methodological strategy of research of migration in the context of modern philosophy of culture requires a special synthesis of methods of humanitarian sciences for obtaining a highly significant result in the sphere of intercultural relations of migrants and host society in the culture of XXI century (Reznikova, 2014).

Materials and methods

Socio-cultural research emerges on the border of sociology and cultural studies (Nemirovskaya, & Kozlov, 2013; Libakova, & Sertakova, 2014). Earlier we elucidated the importance and relevance of such research, which allows to discover modern meaning of cultural phenomenon of migration (Andrienko, & Guriev, 2004; Mansoor, & Quillin, 2006). Socio-cultural research is based on the model of sociological research in the form of questionnaires and with the topic of discovering principles of behavior of social groups (migrants and local population) and ways of regulation of this behavior (Nemirovskiy, 2014).

Sociological poll survey consists of the following consecutive stages:

1) Making questions of the questionnaire (with several variants of answer/multiple choice);
2) Developing the system of picking the sample;
3) Conducting “pilot” questionnaire, aimed at assessing adequacy of respondents’ perception of the wording of the questions (as a rule, a group consisting of maximum 10-15 is selected);
4) Conducting sociological questionnaire;

5) Collecting empirical data, processing (interpreting) obtained information;

6) Making a scientific conclusion.

At first, it is necessary to set the goal of the research, its object and subject, and after that proceed to stage-by-stage description of the main stages of its conducting. The aim of the present research is obtaining sociological characteristic of current problems of intercultural relations of a migrant and host environment. The object of the research is cultural values and needs, arising in the process of relations of a migrant and host environment, and its subject is analysis of cultural attitudes of students and migrants, living on the territory of the region, to arriving migrants.

Stage 1. Making questions for a questionnaire. The main purpose of a poll survey (subjective quantitative method) is analysis of opinions about problems of intercultural relations on the part of host culture and migrants themselves, using a questionnaire, developed beforehand. The polling is conducted in written form, which excludes the direct contact of the interviewer and the respondent. The purpose of choosing the form of questionnaire is the necessity to poll a big number of respondents for a relatively short period of time, and the possibility for the respondents to directly observe (read, contemplate) the questions and variants of response in the written questionnaire.

The questionnaire consists of introductory remarks, short instruction to the questions and three items, asking for information about the respondent (age, gender, education level, social position and nationality). Further there are eleven questions, which are logically coherent and are made according to the purpose and the object of the research. As it will be necessary for the research to find out two sides of attitude to migration (from the point of view of migrants and from the point of view of a student group), two variant of the questionnaire were developed with slight differences in wording, which took into account the features of both groups. Due to the fact that the respondents-migrants are at present the citizens of the city and the region, they possess information about the main social processes (economic, political, cultural and others) in the region.

The questions of the questionnaire are organized as follows: the first two are aimed at discovering social problems (what exactly they are and in what processes), which can arise in connection with drawing in migrants (for temporary or permanent residence) for overcoming deficit of population and labour. The third and fourth questions are aimed at assessing the affect of migration inflow on national security of the country and concrete threats, capable of upsetting its stability. The fifth and sixth questions are to give a clear idea about the possible way of acculturation of migrants into Russian environment (isolation, integration, assimilation) and the agents, capable of considerable influence on migration situation in Krasnoyarsk Krai. In the seventh question respondents are to choose the representative model of migration policy of various states, which could be useful for development of the region. In the eighth and ninth questions respondents are to forecast national groups, which are “expected” to come to the territory of the region and to assess their disposition on the labour market. The
tenth question asks about the need for creation of special conditions for arriving citizens (migrants) and also about the categories of migrants, for whom it is necessary to create special conditions. The last, eleventh question, is connected with the potential of Siberian Federal University (comprising four institutions of higher education of Krasnoyarsk) to become the place for “acculturation” of migration flows. Thus, all research questions together allow to analyze value attitudes and social needs, encoded in socio-economic, political, religious, educational and professional preferences of migrants and host environment. The majority of questions are “closed”. Only the lines (variants) “other” in questions, where a respondent might not be satisfied with the existing list of variants, are “open”.

In the final item respondents are invited to give an extensive answer, allowing them to give detailed information about some aspects of themselves and their preferences.

Stage 2. Developing the system of picking the sample. In order for the information of the socio-cultural research to be objective and results to be valid, we selected 500 people for participation in the research. The sample was chosen in the following way: 250 persons were selected among the students of institutions of higher (Siberian Federal University) and secondary professional education (Krasnoyarsk Polytechnic College), and 250 migrants, representatives of ethnic groups, living on the territory of the city of Krasnoyarsk. Such proportion will provide the opportunity for equal participation of opinions in describing the specifics of relations of migrants and host environment at the present time.

Nowadays students are a new intellectual generation, future cultural elite that will determine development of interethnic relations and migration policy on the territory of the region; students of Krasnoyarsk educational institutions are carriers of conceptual modern ideas of intercultural relations, because during the academic year they are constantly in the process of everyday communication with their peers from cultures, different from their own. There are 137 nationalities living on the territory of Krasnoyarsk Krai. In every educational institution of Krasnoyarsk Krai there are representatives of various ethnic groups (as a rule, they have good level of spoken Russian and identify themselves among others according to their ethnic/national features), who wish to transform their qualities in educational process, to enter the multicultural international space and build most harmonious intercultural relation in the future. During the period of studying at educational institution, as a result of contact with other ethnic cultures, every young person forms a new system of ideas about the world and creates a different understanding of his/her ethnic self-consciousness. Therefore, students are the most active part of population that is not only capable of accepting new things (knowledge, relations), but also of understanding present-day content of intercultural relations.

The second group, consisting of migrants, who have arrived to the region and are now living on the territory of the city and krai, consisted of representatives of Azerbaijan diaspora (national-cultural society “Azeri”, Krasnoyarsk), Jewish diaspora (Jewish organization “Gilel’, Krasnoyarsk), and Polish community (social organization “Poloniya”, Zheleznogorsk). The selection
of this groups was based on the following criteria: groups should have a long history of living on the territory of Krasnoyarsk Krai (Poles and Azerbaijani from XIX century, Jews from XVIII century); they should be relatively big; they should also be a national – cultural autonomy and have their own national – cultural societal organizations (Polish and Azerbaijani diasporas have got four organizations, Jewish diaspora has got one organization); they should be a member of social-cultural committee (created under the Administration of Krasnoyarsk Krai) for solution of concrete socio-cultural tasks; they should advocate interests and needs of migrants of both the city (centre) and the region (periphery). The additional criteria for selection was correlation between migrants’ opinions and conditions of their living on the territory of host environment: groups, living in the “open” space of intercultural relations of the centre of the Krai (Azerbaijani and Jewish population of Krasnoyarsk) and in the “closed” centre of administrative – territorial formation (ZATO) (the Polish community of ZATO of Zheleznogorsk of Krasnoyarsk Krai).

In general, this sample is representative for conducting the socio-cultural research, because the selected social groups make up the category of migrants, who are not related to each other on ethnic basis (language, culture, history of formation of the ethnic group), who are autonomous, who aim at preservation of national features and take an active part in development of intercultural relations on the territory of the city and the krai. Sociological and cultural research is divided into three parts, each of which discloses important aspects of both sides of relations of migration process in socio-cultural space of Krasnoyarsk Krai.

Stage 3. Conducting “pilot” questionnaire, aimed at assessing adequacy of respondents’ perception of wording of the questions. The pilot questionnaire, conducted with the students of the Faculty of Arts and Cultural Studies of Siberian Federal University (15 persons from departments of Cultural Studies, Advertising and Arts) established correctness of wordings of questions, adequacy of understanding of the suggested variants of responses and correspondence of the questions to the purpose and tasks of the research.

Stage 4. Conducting sociological poll. The sociological and cultural research was carried out in the period from 08.02 to 15.05 2013, when the representatives (spokesmen) of national communities allowed time for mass polling. 500 questionnaires were collected, 104 of which were filled in by representative of Jewish organization, 92—by representatives of Polish organization and 54 — by representatives of Azerbaijani organization, 150 questionnaires were filled in by students of Siberian Federal University, 100 questionnaires were filled in by students of Krasnoyarsk Polytechnic College. At the beginning of the questionnaire the respondents gave some information about themselves, which allowed to define the features of the migrant group according to their age, the ratio of men and women, level of education and social position. As the student group is just in the process of receiving secondary professional or higher education, the positions that were interesting for the research were “gender correlation”, “social position” and “ethnicity”.

Age-wise the group of migrants consisted of 78 persons of the age of 23-30 years old (31.2 %), 104 persons of the age of 30-45 (41.6%); 68 persons older
than 45 (27.2%); the student group consisted of 250 persons of the age between 15 and 25 years (teenager and young adults). According to gender ratio, the majority of migrant respondents were women (176/70.4% of women, 74/29.6% of men), which can be accounted for by greater public activity and greater disposition to preservation of traditions of their community; in the student group the ratio was almost equal (130/52% of men and 120/48% of women). According to the level of education, in the group of migrants 72 persons out of 250 have got higher education (28.8%), 121 persons have got secondary professional education (48.4%), 8 persons are studying in institutions of higher professional education (3.2%), the rest 49 (19.6%) have secondary school education.

According to social position the migrants-respondents defined themselves as “civil servant” — 59 persons (23.6%), “worker” — 46 (18.4%), “employee of a private organization” — 41 (16.4%), “housewife” — 24 (9.6%), “unemployed” — 17 (6.8%), “worker of socio-cultural sphere” — 16 (6.4%), “retired” — 15 (6%), 32 people could not to define their social status. In Krasnoyarsk student group 230 people defined themselves as “student” (92%), 20 people could not define their social status.

In terms of ethnicity the following ethnic groups were represented among students: Russians — 148 (59.2%), Jews — 13 (5.2%), Armenians — 11 (4.4%), Khakas — 10 (4%), Ukrainians — 9 (3.6%), Azerbaijani — 8 (3.2%), Evenks — 7 (2.8%), Georgians — 6 (2.4%), Kirghizi — 6 (2.4%), Polish — 5 (2%), Tuvians — 4 (1.6), Yakuts — 2 (0.8%), Chinese — 2 (0.8%), 19 respondents did not state their nationality.

Therefore, the majority of respondents from migrant group are of working age, have got education allowing them to occupy a certain position in social society, clearly identify themselves according to their ethnicity. As for the student group, its ethnic composition is diverse, and consequently, it corresponds to the name of “multicultural” society.

Stage 5. Collecting empiric data, processing (interpreting) the obtained information. Collecting empiric data was based on the following method of their processing: in compliance with the logic of formulation of the questions (items) of the questionnaire, most and least frequent responses were calculated for each question (according to the form of response), graphic percentage ratio was made and the results were interpreted. First, the questionnaires of the migrant group were processed, after that ---the questionnaires of the student group. It was done in order to obtain “pure” social information about cultural attitudes and principles related to migration. At the last stage of the socio-cultural research the obtained results will be compared to each other in order to discover basic (general, universal) characteristics of migration as a cultural phenomenon, whose specificity lies in relations of two interacting sides (migrants and host side).

Conclusions

The results of processing questionnaires of the migrant group

The most frequently chosen response to the question “Do you think that migrants should be drawn in for temporary jobs in order to overcome deficit of population and labour?” was “no, they should not. It is necessary to find an
internal solution to demographic problems — 40% (100 people), the second most popular response was “they should, it is necessary for socio-cultural development of the region” — 39% (98), only 10% (25) answered “They should. This will create new impulses for cultural development of Krasnoyarsk Krai”, only 2% (5) answered “No, they should not. The Krai does not need additional workforce”, 8% (20) found difficulty in replying, 1% (2) was not interested in this problem. That is, temporary residence of migrants, connected with their labour activity, is considered necessary as an economic resource of the region, however, demographic increase due to families, which stayed as a result of short residence of one of parents on the territory of host environment, causes strong protest. Low percentage of the chosen responses, connected with cultural development of the region, demonstrates the fact that Krasnoyarsk Krai has for a long time been multicultural space, constantly synthesizing and reproducing new relations and values of interethnic relations, rather than lack of interest to new impulses.

To the question “Do you think that in order to overcome deficit of population and labour migrants should be drawn in for permanent residence?” the most popular response was “They should, because it is the only possibility for successful socio-economic development of Krasnoyarsk Krai” – 57% (142 people). The answer “They should, it will result in their “dissolution” among indigenous population, will make them our neighbours” was not a popular choice among migrants-respondents, apparently because of their reluctance to lose their ethnic distinctiveness and uniqueness in host culture – 14% (35). The response connected with possibility of civilization clashes (conflicts) was not a popular choice either – 9% (22 people). The responses “They should not because the indigenous population lacks space for residence” and “I think they should, there is enough land for everybody” had equal number of choices (4% and 6% correspondingly), which shows quite opposite attitudes to permanent residence of migrants on the territory of the host country. The possible explanations here are undecidedness between allowing constant residence and preventing territorial “seizures”.

To the question “Do you think drawing in migrants can threaten national security?” almost equally high percentage of choices was made in favour of the responses “No, it will not if the government consider migration policy thoroughly” – 38% (95 people) and “No, it will not if migrants are similar to host environment in their cultural characteristics (for example, religion) – 28% (70 people). It means that migrants would like to see the Department of Federal Migration Service as creator of mechanisms of protecting rights and rules of adaptation of migrants in the space of host environment. One of the criteria for Migration Service to allow entrance to the territory should be ethnic and/or confessional similarity to host culture. This conclusion is supported by rare choice of the response “No, it cannot. In Russia there are security bodies strong enough to cope with his problem” – 10% (25 people). As for the negative (crime, aspiring to political independence and economic benefit) consequences of migrants’ residence on the territory, only few respondents consider them dangerous.

The question “In your opinion, if drawing in migrants threatens national security, what kinds of threats do you regard as the most serious?” was answered...
by “increase of interethnic tension” – by 51% (128 people). The choice of this threat as the most serious reveals the basic condition of coexistence of various national groups in their relationships. Only national conflicts can threaten national security and lead to irreversible consequences. Economic, criminal, professional and labour and cultural threats are not that serious as to cause national tension.

The most frequent response to the question “What kind of state policy is necessary in respect to migrants?” was “it should assist migrants in “becoming native” in Russia, dissolving in Russian society, studying the Russian language, Russian culture” — 58% (145 people), the second most frequent response was “Migrants should preserve their identity” — 27% (68 people) and the third response chosen was “Migrants should live in the most possible isolation, engaging only in activity which is allowed to them, without interfering in life of indigenous population” – 15% (37 people). Therefore, the most desirable strategy in the process of modern acculturation is assimilation of migrants in host society, with members of minority groups aiming at permanent contact and interaction with other cultures. This supports the response to the previous question when the respondents expressed their concerns about threat of international tension, caused by inflow of migrants. That is why the second strategy is integration of national groups, leading to preservation of cultural diversity and creation of multicultural society. It seems that migrants are ready to sacrifice and change the major part of their national cultural uniqueness for the sake of non-conflict social existence. Perhaps, when migrants and host environment are completely confident about national security, the wish to create multicultural society will become dominant.

In response to the question “What social, political and cultural groups are capable of significant influence on migration situation in Krasnoyarsk Krai?” “The Government” – 19% (47 people) and “Mass Media” – 18% (45) were chosen as the key agents (actors). This preferential choice indicates the necessity of synthesis of political and information powers for creating integrated and open (in terms of information) process of migration policy. The second place is occupied by the triad: “Governor” — 12% (30), “National societies, diasporas” 10% (25) and “Siberian Federal University” – 9% (23), whose alliance is expected to build up an adequate migration policy at the local level (taking into account preferences of ethnic groups) and acculturate arriving migrants to the space of host environment. The next choice is a large group of agents, which could be divided into two subgroups: “religious” (“Russian Orthodox Church” — 5%, “Islamic religious organizations” — 2.5%) and “secular” (“Specialists-experts in international relations” — 4%, “Scientific and educational societies”—3%, “Social advertising” – 3%, “Local government authorities” – 2.5%). The response “Nobody can influence — it is a spontaneous process” had 4%. Such distribution of answers, on the one hand, indicates a significant influence of these religious and political institutions on the life of multicultural society, supporting everyday preferences of residents and forming the rules of their co-existence. On the other hand, a sufficiently high rate of negation of all agents of influence, indicating the impossibility of management of process of migration relations, most likely tells about unawareness of the respondents about the processes, related to migration. The least popular group includes agents which affect migration situation locally.
and are least capable of significant influence on relation between migrants and host environment. The agents, which were not recognized by respondents as influential were “pop stars” and “public order squads”.

The question “The experience of which countries in the sphere of migration policy would be useful on the territory of Krasnoyarsk Krai?” had almost equal rate of undecideness of the response (I find difficulty in replying - 22%) and preference of migration policy of the USA (21% -- 52 people), next is Germany (12%), Canada (9%), Australia (7%), China (6%), the Soviet Union in the period from 1917 to 1990) (6%), France (4%), Poland (3%), Kazakhstan (2%). The response “all countries failed in their migration policy” has a relatively low rate (8%). That means that the USA became the ideal model of migration policy, having the most successful strategy, the country that was formed basing on the concept of “a melting pot” (here the strategy of assimilation, which was chosen by the respondents before, completely coincides with the chosen policy). The second most popular policy was the policy of the developed countries, which have an elaborate political mechanism related to migration, which has been successfully implemented in these countries. The choice in favour of historic form of migration policy of Russia, which was functioning for the sake of preserving the union of socialist republics, demonstrates the desire of the respondents to “restore” the former union and unity of national diversity.

According to the respondents’ answers to the question “Migrants from what states can be expected on the territory of Krasnoyarsk Krai?”, migrants from Central Asia (30%), Chinese People’s Republic (27%) and Transcaucasia (23%) are expected on the territory of the region, with the highest rate for Tajikistan and Azerbaijan. This kind of response shows and details the desirable (ideal) image of migration relations: future migrants are representatives of eastern culture (whose ethnic features are similar to the respondents), who are supposed to be governed by adopted rational (western) migration policy and assimilate (become “nativized”, dissolve) into the host society.

The question “In what sector of labour market will migrants be most necessary?” gave distribution of future disposition of vacancies for migrants from the above mentioned countries: low qualified labour — 41%, low and medium qualified labour — 21.5%; medium qualified labour — 21%; in all segments of the market — 14.5%; 2% found difficulty in replying and ignored the question. That is, future migrants are necessary as workforce, capable of quick and quality performance of big amounts of work, thus giving possibility to develop the economy of the region.

The question “Is it necessary to create special conditions for migrants – to allocate land, provide travelling allowances, build dwellings, pay allowances for providing for family, children?” manifests three almost equal positions in relation to special conditions: “Special conditions should be created for highly qualified specialists, but not for low qualified ones” — 29%; “Special conditions should be created for highly qualified specialists for break-through economic projects on the territory of Krasnoyarsk Krai” — 24%; “Special conditions should be created for bringing back our fellow-countrymen” — 13%. Therefore, following the logic of the responses, inflow of workforce should exist, but privileged position should be
created only for highly-skilled specialists, who wish to assimilate into the environment of host culture and develop the economy of the region. As for coming back of their fellow countrymen, migrants express general approval, characteristic of all countries of the world with similar cases.

The question “Can Siberian Federal University become a place where migration inflows will be “acculturated?” According to the majority of the respondents, Siberian Federal University can become a place where migration inflows will be acculturated on condition of: developing special educational programmes for concrete socio-cultural groups (25%), employing specialists in interethnic relations (18%). Therefore, SFU is regarded as territory where educational adaptation takes place and interethnic dialogue is constructed (build), taking into consideration diversity (rather than unification) of existing groups of migrants and local residents.

The results of processing questionnaires of the student group.

In the student group the post popular response to the question “Do you think that migrants should be drawn in for temporary jobs in order to overcome deficit of population and labour?” was “They should, it is necessary for social-economic development of the region” – 53%. The students also considered it necessary to develop culture by means of attracting migrant waves from other cultures — 20% (50). While the first response coincides with the response, given by migrants, the second opinion demonstrates the desire for new, unknown etc, which is characteristic of young enthusiasts in the process of accumulating, understanding and forming their own world outlook. The rest small-numbered responses demonstrated reluctance to allow additional workforce (perhaps it is connected with their own enthusiasm) or lack of interest/knowledge about this question.

The question “Do you think that in order to overcome deficit of population and labour migrants should be drawn in for permanent residence?” showed an open attitude towards arriving migrants, but on additional condition that there should be possibility to establishing a barrier in case of constant inflow of migration waves. The positive criteria for allowing permanent residence for migrants are: possibility to develop social economy of the region (23%) and develop new land masses (20%), and also similarity of ethnic and/or religious features (13%), and readiness to assimilate into host culture (12%). The barriers were defined as possibility of civilization clashes (conflicts) (8%) and non-interference in solution of local problems (5%). 12% found difficulty in replying.

The question “Do you think drawing in migrants can threaten national security?” produced three kinds of answers: the Migration Service is considered responsible for organization and fulfillment of migration policy (45%). The second choice is the responses related to capability to cope with the problem of security on condition that migrants are similar to host culture (15%). The third group included social (criminal) and economic threats (20% all together), but they are not large scale problems in the modern world and are solved individually in each particular case. The fact that student displayed no reaction to the possibility of political independence of migrants on the territory of host environment
indicates their firm belief in the efficiency of the mechanism of protection exercised security bodies.

The question asking to specify the most serious threats revealed the most important ones: “increase of international tension” (46% – 161 people) and “increase of crime” (30% – 61 people), where illegal (criminal actions are assessed by young people as a real threat of interethnic conflicts. The second groups according to the degree of threat, representing less serious threat are: “dependence of economy on foreign workforce” (10%) and “threat to national culture of peoples of Russia” (8%). In connection with the priority choices for the previous questions, the criteria, preventing inflow of migrants to the territory become clear. The least dangerous threats for the national security are “ousting local residents from prestigious jobs” and “outflow of money from Russia” (3% each). The threat to territorial security was not mentioned by the students.

More than half of the responses to the question “What kind of state policy is necessary in respect to migrants?” were that state policy should build up the strategy of assimilation for migrants — 60% (150 people). Two times less students believe that migrants should preserve their identity – 27.5% (68 people), which corresponds to the strategy of integration and future development of multicultural society. Only 7.5% of the respondents are not ready to accept migrants (isolation).

The responses to the question “What social, political and cultural groups are capable of significant influence on migration situation in Krasnoyarsk Krai?” were divided onto five positions: the key agent, according to the student, should be the government — 40%; then follows the social triad (governor — 15%, national societies and diasporas — 13%, libraries — 12%), in which the significant role is ascribed to traditional cultural institutions, capable of organizing space of international dialogue and become sites for meetings of the leaders of state and national powers. The third according to its degree of influence became the group of educational – information direction (scientific and educational societies – 7%, Siberian Federal University – 6%, mass media — 5%), in which there are beacons for mass media, directing it towards educational process, functioning for the sake of establishing new cultural quality. The forth group was made up of agents of “local government authorities” — 2% and “cinematograth” –2%, possessing dictatorial functions and jointly forming the image (the task of cinema) and content (the task of local self-government) of migrants themselves and the attitude of host environment towards them. The last position was occupied by the group “social advertising”, “Internet communities” and “militia” (1% each), in which social advertising and information network should minimize criminal actions on the territory of the host country. In general, priorities of students concerning the agents of influence can be organized into a special social hierarchy, at the foundation of which there is the state government (a general level), it is followed by educational process, forming interethnic quality (educational level), the last level are social agents of regional level, conducting the practice of social informing about the relation of a migrant and host environment (socio-practical level). As for religious denominations influence on
migration situation, it is an open question for the students (none of the positions was chosen).

The question “The experience of which countries in the sphere of migration policy would be useful on the territory of Krasnoyarsk Krai?” formed the followings ideas: the USA – 43%, France — 17.5 %, Germany — 5.5 %, China—5%, Kazakhstan and Russia (in the period from 1917 till 1990) – 2.5% each, Canada and Australia – 0.5% each, 23% found difficulty in replying. Based on the chosen responses, we can make a conclusion that the respondents have got little knowledge about migration experience of developed countries and used the information, which is broadcast in mass media, forming such opinions in mass consciousness.

The question “Migrants from what states can be expected on the territory of Krasnoyarsk Krai?” revealed expectation of expansion of migrants from Middle Asia (41%) and Transcaucasia (20%), which corresponds to the real situation of migrant inflow in Krasnoyarsk Krai and public opinion of the host environment (migrants come because of lack of work (in their countries) and opportunity to provide for their families). The next question “In what sector of labour market will migrants be most necessary?” clarified the disposition of migrants predominantly on the market of low qualified labour (75%), medium qualified labour (17%), in all segment of labour market (6%), 2% found difficulty in responding. In general, modern students have got quite clear awareness of migrant situation and are capable of forecasting and explaining the cause of migration waves to the territory of the host country.

The question “Is it necessary to create special conditions for migrants – to allocate land, provide travelling allowances, build dwellings, pay allowances for providing for family, children?” confirms the positive position of students that all migrants, who are ready to work for the benefit of the region should be supported and created special conditions for — 50%. Relatively low is the ratio of support to fellow-countrymen, who are ready to return to the country — 20%. Negative attitudes are revealed through the choice of the statements “no, migrants should not be supported because indigenous population lacks such support” (15%) and “no, migrants should not be supported if they are migrants from China” (15%). Therefore, students as host environment are ready to accept and adopt migrants who are willing to work, qualification of migrants is not important. In respect to migrants from China, students believe that difficulty in interethnic relations will be caused by the fact that the two languages belong to different language families and in connection with negative information broadcast by mass media at regional level.

To the question “Can Siberian Federal University become a place where migration inflows will be “acculturated?” the following responses were chosen: “it undoubtedly can”, “it can if it employs specialists belonging to migrants’ ethnic groups and religion” and “it can if it develops special educational programmes for concrete social-cultural groups” — 25% each. Thus, students who are direct participants of building up interethnic relations give concrete recommendations for creating such educational space with doubly-directed communication of establishing interethnic relations. On the one hand, it is
educational programmes, directed at different cultural groups, allowing to understand particular features of different societies and to build the model of multicultural society in future. On the other hand, it is specialists – carriers of existing ethnic and religious notions, who are ready to broaden the world view and world outlook of the young generation. The priority of education as the key sphere, forming modern culture, increases the possibility for students to adequately employ education function of culture in relation to migrants in the future.

Stage 6. Making scientific conclusions. The results of sociologic questionnaire allowed to reveal dominant and secondary values, appearing in relations of migrants and host environment, and based on that, to make the following conclusions.

Firstly, the most valuable priority in relation of migrants to host culture is absence of international tension, which can be ensured by a number of concrete cultural conditions:
- aiming at integration model of adaptation, based on acceptance and cooperation, and preserving certain cultural entity while joining the dominant society;
- preservation of social migration connections with related groups as a guarantee of self preservation of this ethnic group in host environment;
- following the rules of state migration policy, made by the Government of the country, which should use the experience of socially and economically developed countries to regulate migration situation on the territory (for example, the conception of “melting pot” in historical experience of the USA as a representation of the strategy of assimilation of migrants);
- correspondence to the requirement of host environment on condition of constant and open informing mass media about migration policy;
- desire of permanent residence on the territory of host country for full participation in social and economic development of the region.

Valuable secondary priorities, which occupied second and third position in migrants’ assessments are the following:
- migrants’ choice of assimilation strategy in host environment for the sake of minimizing international tension, while at the same they wish to preserve a certain degree of their cultural identity;
- willingness to fill in low and medium qualified work niches on condition of tolerant attitude on the part of the host country and possibility of raising qualification and acquiring more comfortable conditions of life;
- possibility of obtaining full understanding of host culture in order to successfully adapt to the space of multicultural society.

Secondly, dominant values of host environment in respect to migrants, shaped in the statement of student multicultural community are:
- readiness to attract migrants only for social economic development of their own territory of residence;
- minimization of interethnic tension on condition of greater similarity of cultural features of migrants and host culture;
• priority of assimilation strategy in migration policy, because host environment is always a dictate in respect to any form of enthusiasm of migration waves;
• priority of including “cultural component” at each level of social interaction, because it is responsible for preservation and transformation of basic and everyday values concerning people, and is capable of creating comfortable conditions for dialogue between the sides (the student group has got a clear idea about the levels of distribution of the main functions of culture from legislative to domestic every day solutions to problems of relations between a migrant and host environment);
• readiness to allow any amount of migration waves, but in case of expansion of non-related cultural groups, serious education programmes should be created, capable of “acculturation” and adaptation of migrants who are willing to change their own qualities and enter multicultural society.

Secondary values for the host culture are two priority statements: due to inflow of migrant groups the culture of the host country definitely enriches itself (undergoes qualitative changes), and, if migration policy takes into account similarity of cultural characteristics and strict control of illegal (criminal) actions is exercised, the possibility of interethnic conflict is minimal.

Conclusions
The conducted sociologic and cultural research allowed to reveal the quality of relations between migrants and host environment (on the material of analysis of questionnaire of present-day residents of Krasnoyarsk), which allows to define a number of features:

1. The main stimuli for co-residence of migrants and host environment (local population) (on the material of analysis of questions about temporary and permanent residence) are: eagerness to co-participate in socio-economic and cultural development of the region in case of permanent residence and rejection of temporary residence for the sake of improving demographic situation of the host country. However, the strategy of separation, allowing to preserve unique distinctiveness in the environment of a different culture becomes the main condition for migrants’ residence, and for the receiving (host) side, similarity of cultural characteristics of migrants and their own culture becomes important.

2. The level of maintaining national security (on the material of analysis of questions about possibility of threats resulting from drawing in migrants and specifying the types of threats) was assessed by the respondents as stably high on the part of migration politics. However, its integrity can be disrupted by international tension, which is marked by the both sides as “dominating” over the other possible threats (territorial, economic, professional -labour, criminal etc). This problem can be minimized only by drawing in migrants with similar cultural characteristics. Therefore, the task of maintaining the boarders of national security is solved in the space of culture; the degree of similarity of cultures becomes the most important criteria for drawing in migrants.
3. The choice of the state strategy of adaptation (on the material of analysis of questions about state policy and key agents, having considerable influence on migration situation) is for the most part made by both sides in favour of assimilation, which should be made and maintained by the efforts of political, information and cultural-educational organizations. On the other hand, the both sides intentionally indicate their desire of assimilation, because this choice leads to non-conflict co-existence. On the other hand, migrants aspire to separation on condition of informationally open political attitude towards them. In general, we can deduce the desire of the both sides for dialogue between representatives of interethnic relations, whose results will be implemented in educational-cultural space of receiving (host) side, openly broadcast by mass media and constantly controlled by local government authorities.

4. The representative adaptation model for forming migration politics is the strategy of integration, realized in the practice of developed countries (chiefly in the USA, also in Germany and France), where mechanisms of cultural adaptation of various ethnic groups have been established. This choice means that multicultural space can appear only in case of achieving high social-economic level, which provides a stable situation for introduction of efficient migration cultural policy and effective integration model of relations.

5. The level of readiness to accept future migrants on the territory has indirectly indicated two considerably different aspects. Migrants are ready to maintain social migration connections for the sake of (self) preservation of unique ethnic/national distinctiveness (identity), however they are aware that special conditions in host environment will be created only for specialists of high professional level. The host group is ready to receive migration flows and create special conditions of living if: migrants are ready to become co-participants of social-economic development of the region; arriving migrants are culturally similar to host culture and engage in all spheres of labour activities; migrants who are not similar according to cultural feature fill low qualified and medium qualified labour niches.

6. The key sphere which is capable of building up intercultural relations, according to the respondents, is education, which includes specially designed programmes and multicultural faculty, adapting migrants to cultural space of host society by means of modern knowledge, and , at the same time, broadening the world outlook (chiefly for tolerant attitude) of interacting parties.

7. In general, cultural phenomenon of migration appears in social existence of migrants and host environment under the conditions of intercultural relations and is manifested in the number of specific changes, which, in their turn, determine everyday co-existence of the two interacting parties. The basis for favourable relations is similarity of cultural characteristics of both sides, allowing quick adaptation and joint solution of social-economic problems. In case of absence of such similarity, serious political and cultural-educational programmes are necessary, aimed at “acculturating” migration flows and minimizing international tension. At present acculturation processes are rather stable, they are manifested in tolerant attitude towards each other, eagerness to develop potential of host environment, building up dialogue in intercultural relations. The
respondents’ answers demonstrate their desire of transition from strategy of assimilation to the strategy of integration, which will allow to achieve the level of multicultural society, political and ethnic independence in the process of co-participation in order to create non-conflict co-existence. It can also be noted that the society in which migration dynamics takes place, are ready for the strategy of integration, but it seems to lack external factors (for example, broadcasting ideology of integration) for the desired strategy to become dominant.

References


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