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## Sociological monitoring of interethnic relations

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### Abstract

An article is directed on working out of methodological bases for new scientific vision of different interethnic and inter confessional relations and processes; determination of condition and tendencies in the sphere of interethnic and inter confessional relations; revelation of creative (positive) fields of interethnic and inter confessional interaction in conditions of national, confessional and ethnic-cultural diversity. Working out of scientifically based system of monitoring of different indexes of interethnic and inter confessional relations in regions of contemporary Russia make possible the realization of comparative analysis of results of independent researches, including the foreign ones, and the study of dynamics of nationalist moods in society for a long-term period. Such methodology – is the base for reasonable system of measures on formation of integrative strategies among population of different ethnic and confessional group that are directed on consolidation of multinational society.

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**Keywords:** ethnic-social processes; interethnic relations; methodological bases for diagnostics of interethnic and inter confessional interactions.

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### 1. Introduction

Russia is poly-ethnic, poly-religious, poly-cultural society and one of the largest poly-ethnic states in the world. By data of All-Russian general census of 2010, number of resident population is 142.9 million of people (74% – urban population, 26% – rural population). Russians are the most part of resident population, but the Census fixed 194 ethnic

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communities in Russia. During period of 2002–2010, size Russian of population reduced from 115.9 million of people to 111.0 million, or 4.2%. However, in related terms, part of Russians increased among people, who indicated nationality (from 80.6% up to 80.9%).

By the end of XXth – beginning of XXIst centuries, processes of globalization, internalization of the economy obtained a common character and caused for considerable development of contemporary societies. During the enforcing of migration streams structure of social and ethnic relations became complicated. It is the common situation for all economically development countries. However in European countries the policy of assimilation and principles of multiculturalism in relation to migrants, adaptation of their children and grandchildren did not led to social cohesion. Moreover, it promote to the worsening in interethnic relations and growth of nationalism.

Economic difficulties, social disorganization stimulated the search for ‘enemies’, often among ethnic groups. Ethnic-national conflicts occurred in many countries and some of them are taking violent forms and not become solved nowadays. In difficult situations people trend to seek for guilty persons among ‘aliens’, such as persons of ‘alien’ nationalities. They are refused with abilities – intelligence, business – and are prescribed with negative communicative and domestic characteristics (inhospitable, evil, dirty and so on) (Drobizheva, 1994). Thus, a rapid growth in xenophobia in relation to people of other nationalities in contemporary Russian society happens.

At present problem of nationalism is popular among scientific community as in theoretical as in empirical sense. It is conditioned by increased importance of ‘national’ in contemporary multicultural communities.

‘Nationalism’ – is a multivalued notion. Thus, Smith (2001) indicates the following definitions: 1. Process of forming or development of nations; 2. Sense of national affiliation; 3. Language and symbol of a nation; 4. Social and political movement in interests of nation; 5. Doctrine and / or ideology of nation (as general as specific) (Smith, 2001).

Presented definitions could be reduced to three general approaches in considering nationalism. The first one consists of theories of nation’s statement, formation, relations between nation and government, analyzing processes of national self-identification and transformation of attributes of nation in concrete historical circumstances. The second direction is considering nationalism as an ideology, i.e. system opinions, having ‘function of perception, orientation and justification of action’ and ‘understanding the World as imperfect and taking the challenge of building new, the best World’. In the mainstream of the third approach are political and behavioral manifestations of nationalism, and nationalism understood as social-political movement or concrete behavioral strategy basing on attitude about the priority of own nation’s interests over others.

A simple civic-territory scheme, based on the notion of a voluntarist political nation in a demarcated territory with equal rights and duties, has arisen that distinguishes nations as civic, political, or territorial on one hand, versus ethnic or cultural on the other. From this point of view every person, regardless of his/her religion, ethnic or class background, could easily join a nation by allegiance to a set of political principles and institutions representing the nation’s values and objectives. Usually the first type is associated with Western and American nations, while Germany and Eastern Europe (including Russia) are principally treated as ethnic nations (Shulman, 2002). Friedrich Meinecke (1907) was among first scholars who emphasized fundamental difference between political and cultural nations, “state nations” (Staatnation) and “cultural nations” (Kulturnation). Developing this approach, Kohn discusses about politically oriented nationalism, focused on politics and government, social compact and free individual choice and culturally oriented nationalism, concentrated on education, propaganda and national values cultivation. His understanding of nationalism rests on three ideas. First, the nationality and cultural peculiarities of each group of people, giving base for nationalism, is the product of historically determined community. In the second place, nationalism has a long history, which roots go back deep into antiquity. Thirdly, his language metaphorically supposes the development of “mature” nations (Jaskulowski, 2010). So, on the one part there is nationalism going hand in hand with democracy, liberalism and civil society and on the other part – nationalism with tendencies of authoritarianism and exceptionality, based on *Machtspolitik* (policy of violence and diktat). Thus in the Western model, the development of the nation follows or coincides the development of the state, while in socially and politically more retarded areas of Central and Eastern Europe and Asia, nationalism arose in political entities which boundaries don’t match with cultural or ethnic boundaries (e.g., Russian, Austro-Hungarian, and Ottoman empires). In these regions, Kohn (Kohn, 1944) argues, nationalism struggled ‘to redraw the political boundaries in conformity with ethnographic demands’.

Further, many intellectuals rely on the analytical distinction between civic/political and ethnic/cultural nations originated by Meinecke and Kohn, in spite of their different characterization of these concepts. Alter (1994) opposes cultural nations, based on common heritage, language, well-defined region of habitation, religion, customs, and

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