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**THE CHARACTERISTIC OF THE LIFE VALUES OF
FEMALE MIGRANTS LIVING IN TATARSTAN**

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Abstract

The purpose of the study is to determine whether there are any specific features in the structure of life values for girls from families of migrants from the CIS countries and girls from of the Republic of Tatarstan. Investigation of the structure identity value orientations is carried out using Rokich's "Value orientation", Shwartz's "Value questionnaire", and Soldatova-Ryzhova's "Types of ethnic identity" techniques. Migrant-girls and indigenous Tatar girls have a positive ethnic identity that is manifested through a combination of a positive attitude towards their own people and a positive attitude towards other people. Tatar girls and migrant girls, being representatives of the Islamic society, take the traditional values of Muslim people as their life values, and rate these values in the first positions in their lives. As for terminal values, we have - "a happy family life", "having good and faithful friends", "health". At the level of instrumental values - "upbringing," "cheerfulness," and "education."

In normative ideals, values coincide in terms of "goodness", "independence". At the same time, as differences, it can be pointed out that personal success and achievements are important for Tatar girls. For migrant girls, security in society is important. At the level of individual priorities, the first positions' rating of values coincides only with the "stimulation" indicator.

In both groups "norm (positive ethnic identity)", "ethno isolationism", "ethno nihilism" indicators are the backbone.

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Keywords: Children, migrants, the structure of life values, normative ideals, individual' values on the level of beliefs.



I. Introduction

In the light of recent world events, modern society is increasingly confronted with the growth of migration and other types of displacement to different cultural environment and different social groups. In the contemporary Russian discourse on migration from the countries of the former USSR, the idea of a difference in value representations often arises, which, according to many observers, can be a serious obstacle to the adaptation and integration of children in the host society.

Culture, like society, is based on a system of values. Rubinshtein (1976) emphasizes that value orientation reveals itself in a certain direction of consciousness and behavior, manifested in socially significant deeds and actions. Volkov (1984) defined value orientations as a conscious regulator of the social behavior of an individual. However, in our work, we will adhere to the definition given by J. Berry, who asserts that values are constructs that are supported collectively at the level of society or individually at the human level (Berry et al., 2007). According to Aleksandrov (2012), "Islamic societies are a separate group in the most valuable classifications of countries". The given thesis represents the interest of our work, as the audience we are studying is Muslim children.

According to TatCenter.ru, the Republic of Tatarstan is an attractive region for migration. In most cases, we are dealing with labor migration, when residents of neighboring states come to Tatarstan in family groups (Migrants choose Tatarstan; Russian Federal Migration Service). The relevance of the research topic is justified by the fact that children of migrant families find themselves in a new social situation that requires attention, assistance and support from others. We have set a *task* to reveal features of valuable orientations and ethnic identity of migrant children and children of indigenous people of the Republic of Tatarstan.

2. Problem Statement

The study involved girls from Muslim families, 20 - migrants living in Tatarstan, and 20 - residents of the republic. Investigation of the structure identity value orientations was carried out using Rokich's "Value orientation" (Rokich, 2005), Shwartz's "Value questionnaire" (Shwartz, 2012), and Soldatova's and Ryzhova's "Types of ethnic identities" method (Soldatova & Ryzhova, 2008).

Rokich distinguishes two classes of values: terminal - beliefs that the ultimate goal of individual existence is worth striving for; instrumental - beliefs that some kind of action or personality is preferable in any situation. Each class of values has 18 points. This division corresponds to the traditional division into values-goals and values-means.

The Schwartz method consists of two parts, and measures the level of significance of ten types of values. The first part studies normative ideals, personal values at the level of beliefs, and the structure of values. The second part studies values at the level of behavior, individual priorities, manifested in society

The methodology of Soldatova & Ryzhova "Types of ethnic identities" (2008) allows to diagnose ethnic self-awareness. The questionnaire contains six scales that correspond to the following types of ethnic identity: ethno-nihilism; ethnic indifference; norm (positive ethnic identity); ethno-egoism; ethno-isolationism; ethno-fanatism.

3. Findings

3.1. Analysis of the results obtained by the method of M.Rokich.

Based on the results of the study by the Rokich's "Value orientations" (terminal values) method (2005), we found out that in the two study groups, the ratings of values coincide in terms of the following indicators: the significance of "health", "happy family life", "having good and faithful friends" . It should be noted that "active life" occupies the second place in the list of preferred values among the citizens of the Republic of Tatarstan, while this value occupies the 11th position in the case of migrant children (Table 1).

This is probably due to the fact that migrant children are simply trying to adapt to a new ethnic group, which is why they are not showing any activity. It is also interesting that for migrant girls "happy family life" was ranked in the second place, while for indigenous girls this value is on the third place. This is not surprising, as for the considered group as a whole, the family is a traditional value. Migrant children have a higher rate for this value, since in a new environment they can rely only on family support.

Table 01. Results of Rokich's "Value orientations" technique, terminal values.

Rating of value	Girls of Tatarstan residents	Migrant girls
1	Health (3.35)	Health (2.47)
2	Active life (5,96)	Happy family life (3.5)
3	Happy family life (6,00)	Having good and faithful friends (6,21)
4	Having good and faithful friends (6,65)	Love (7,40)
5	Freedom (7.73)	Life Wisdom (8.05)

16	The happiness of others (11.83)	Creativity (12,10)
17	Cognition (11,87)	Productive life (12.30)
18	Beauty of nature and art (12,65)	Entertainment (13.21)

This thesis is confirmed in the study of Kerimova (2016), which presents the results of the study of value orientations and reference groups of adolescents, native inhabitants of Moscow and migrants. The results showed that for teenage migrants, values such as health, love, happy family life (terminal values) are primarily important. Values of indigenous people: self-confidence, the presence of good and faithful friends and active life [5]. In the list of terminal values, the last ranked places for migrants-children are occupied by "creativity", "productive life" and "entertainment". This can be explained by the fact that migrant children are in the process of adapting to a new society, and therefore are not yet included in an active life.

The results of the study of instrumental values allowed us to record that in the first place, both groups had the value of "good manners" (table 02).

Table 02. Results of Rokich's "Value orientations" method, instrumental values.

Rating of value	Girls of Tatarstan residents	Migrant girls
1	Good manners (4.78)	Good manners (3.70)
2	Cheerfulness (5.35)	Education (5,70)
3	Education (6,74)	Responsibility (8,00)
4	Accuracy (7.74)	Cheerfulness (8,16)
5	Honesty (7.91)	Honesty (8.21)

15	Efficiency in business (11,17)	Efficiency in business (12,58)
16	High queries (13,04)	Irreconcilability to shortcomings in themselves and others (13,68)
17th	Irreconcilability to shortcomings in themselves and others (14,52)	High queries (14,05)

This is traditional for Muslim children. "Education" is also a significant value for both groups. According to Detkova's (2013) results of the study, [4] in the first place, both boys and girls ticked the value of "education", which confirms our results. She points out that for the adolescents it is characteristic not to demonstrate a negative or indifferent attitude to education in general, but, on the contrary, to show its special significance in one's own life. Among the instrumental values that occupy the last ranked places in both groups, the value of "irreconcilability to shortcomings in themselves and others" has been revealed. This can speak of their tolerance towards each other, which is confirmed in the analysis of the results of the methodology of Soldatova and Ryzhova (2008).

3.2. Analysis of the results of Shwartz's procedure.

Based on the results of the analysis of Shwartz's "Value questionnaire" method (2012) (the level of normative ideals), we found out that in the ranking of values in girls, residents of the Republic of Tatarstan placed "kindness" in the first place (Table 3).

Table 03. Results of Schwartz's "Value questionnaire" method, level of normative ideals.

Rating of value	Girls of Tatarstan residents	Migrant girls
1	Kindness (5.26)	Safety (5.39)
2	Achievements (5.18)	Kindness (5.22)
3	Independence (5.02)	Independence (5,15)

8	Traditions (4,48)	Traditions (4,79)
9	Stimulation (4.25)	Stimulation (4.00)
10	Power (3.89)	Power (2.77)

The kindness underlying in it is focused on well-being in everyday interaction with close people. The first place for girls-migrants is "security". Most likely, this is due to the desire to live in a politically stable society. In the study of Detkova (2013) the value of "safety" ranks third in the position of the girls of Kurd migrants. The author notes that girls are characterized by fear of suspense, and unwillingness to experience negative emotions. (Detkova, 2013). It is interesting that in the second place in the list of

values, the girls inhabiting in their own country place "achievements", while this value occupies the seventh position for migrant children. Most often, the achievements of children are related to their education. Perhaps, migrant girls have not yet thought of the kind of education they want to get. That is why for them this value is not among the first. The third position, both for citizens and for migrant children is such value as "independence". This suggests that both groups feel the need to freely choose their methods of action, in creativity, in the independence of thinking.

Based on the analysis of the level of normative ideals, it can be argued that in most cases, the level of normative ideals and the level of individual priorities do not coincide. In the forefront of both groups, the value of "stimulation" is considered, the manifestation of which is the desire for novelty to maintain an optimal level of activity. This value is not realized, perhaps because of following the patterns of other's behavior or peer pressure. The generally accepted view that "initiative is punishable" drowns out the desire of students to try something new.

Table 04. Results of Schwartz's methodology "Value questionnaire", level of individual priorities

Rating of value	Girls of Tatarstan residents	Migrant girls
1	Stimulation (2.72)	Kindness (2.98)
2	Hedonism - Achievements (2.70)	Stimulation (2.92)
3	Independence (2.66)	Universalism (2.80)

8	Traditions (1,75)	Achievements (2.13)
9	Conformity (1.70)	Power (0.90)
10	Power (1.60)	Safety (0.76)

For migrant children, we fix the coincidence of value according to the level of normative ideals with the level of individual priorities. This is 'kindness'. This suggests that this value has an effect on the person, and moreover, it manifests itself in its behavior. Closely related to "kindness" is the value of "universalism", which stands in third place among migrant children and denotes understanding, tolerance, and the protection of the well-being of all people and nature.

Also, in the behavior of indigenous children of Tatarstan, the desire to enjoy life ("hedonism") and the desire for personal success ("achievements") can be traced. The latter value ("achievements") coincides with the rating in the level of normative ideals. In contrast to Tatar children, migrant children do not seek personal success.

An interesting point is the value of "safety" in migrant children. In the rating on the level of normative ideals, it is in the first place (this value is important for them). And in the ranking according to the level of individual priorities - in the last place (in behavior is not manifested in any way). It is possible that children in principle cannot affect the safety and stability of society in any way, but they want to live in peace and harmony.

3.3. Analysis of the results obtained by Soldatova's and Ryzhova's "Types of ethnic identity" method

According to the results of Soldatova's and Ryzhova's "Types of ethnic identity" test study (2008), in both groups the average score (for girls of the citizens 15.79, for girls of migrants 16.20) corresponds to the scale "norm (positive ethnic identity)" was revealed. What is interpreted as a combination of a positive attitude toward one's local people with a positive attitude toward other nations. In the groups studied, a positive ethnic identity sets the optimal balance in relation to one's own and other ethnic groups, which we consider as a condition for peaceful intercultural interaction. Recalling the analysis of the results of instrumental values in Rokich's method (2005), we clarify that "irreconcilability to shortcomings in themselves and others" takes the last place in the rating of values, which once again confirms the position of a tolerant personality. "Ethno-egoism" as a type of ethnic identity was not revealed. This means that in communication between students of different groups there is no irritation and tension.

3.4. Research on the nature of the relationship between the indicators studied

The next stage of our work was the analysis of intercorrelation matrices.

In both groups indicators "norm (positive ethnic identity)", "ethno-isolationism", "ethno-nihilism" are backbones. However, the weight in the matrix structure and relationship correlations is different.

Indicators of forming external connection and having a greater weight in the correlation matrix structure in girls; residents of Tatarstan - ethno-isolationism - 6 bonds, "norm (positive ethnic identity)", "ethno egoism" - 5 bonds, "ethno-nihilism", "high demands"; power - 5 bonds, "ethno-fanatism" - 4 bonds.

The indicators that form external relations and have a greater weight in the structure of the correlation matrix for migrant girls are "ethno-isolationism", "ethnic indifference" - 5 interrelations, "norm" (positive ethnic identity), "ethno-nihilism", "efficiency in business" - 4 interrelations.

The "ethno-isolationism" indicator in the group of girls living in Tatarstan has two direct (including "beauty of nature" and "high demands" indicators) and 4 reverse (meaning "health", "development", "honesty", "efficiency in business") interrelations. The same indicator in the group of migrants' girls has 3 direct ("development", "happiness of others", "traditions") and 2 reverse ("active life," "high demands") interrelations.

The formation of ethnic identity by the type of ethno-isolationism is manifested in the belief of superiority of one's people. In the group of girls, residents of Tatarstan, such values as "health", "development", "honesty", "efficiency in business" are impossible with the adoption of the superiority thesis of their people over others. In the group of migrant girls, with higher convictions of superiority of their people, the more they can keep the tradition developed in the realization of their ethnicity and the less they are willing to be actively involved in the life around them, to claim a lot.

The analysis of the interconnections of the system-forming indicator "norm (positive ethnic identity) in the group of girls, residents of Tatarstan makes it possible to record 2 direct (including "health" and "development" indicators) and 3 reverse (including "high demands", "traditions", "kindness" indicators) significant interrelations. Thus, positive ethnic identity makes it possible to preserve health, contributes to development, and traditions, which take the form of religious rites, beliefs and behavior,

will be harder to maintain. The exposure to extreme tolerance and readiness for inter-ethnic contacts, may affect the well-being in everyday interaction with loved ones.

The "ethno-nihilism" indicator in the group of Tatar girls has two direct interrelations with the "beauty of nature" and "firm will" values, and 3 inverse relations with "development", "freedom", "commitment" values. Unwillingness to support their own ethno-cultural values negatively affects the expression of freedom, and would not contribute to development. The same indicator in the group of migrant girls has 1 direct correlation with the instrumental value of "interesting work" and 3 in an inverse relationship with "public recognition", "education", and "firm will" values. Only in the sense of its value and in the presence of a positive image of their own ethnic groups, there will be power not to retreat to difficulties, high cultural level and respect of others.

4. Conclusion

The children of migrants and Tatarstan indigenous children prevail in positive ethnic identity, which manifests itself through a combination of a positive attitude towards their own people with a positive attitude towards other people.

Tatar girls and migrant girls, as representatives of the Islamic community in the choice of values in life prefer the traditional values of Muslim-people, the rating values in the first positions are the same. At the terminal level of values are "happy family life", "the existence of good and faithful friends", "health" values. On the instrumental level of values is "education", "vitality", "education".

On the normative ideals level values are the same in terms of "kindness" and "independence". As for differences, it can be noted that for Tatarstan citizen girls' personal success and achievements are important. While safety in society is important for migrant girls.

At the level of individual priorities ranking in the first position are values coinciding only with "stimulation" terms.

In both groups "norm (positive ethnic identity)", "ethno-isolationism", and "ethno-nihilism" indicators are the backbone.

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