

SCTCMG 2018
International Scientific Conference “Social and Cultural Transformations in the Context of Modern Globalism”

INTERETHNIC RELATIONS IN VALUE ORIENTATION OF KABARDINO-BALKARIA’S RUSSIANS IN CONTEXT OF GLOBALIZATION

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Abstract

In the article the analysis of interethnic relations in Kabardino-Balkaria in the context of the sustainable development of the peoples of Kabardino-Balkaria from the point of view of the Russian population is presented. The degree of the national identity development of Russians has been revealed. The article shows that national identity as a political category, allows to fit into the general socio-political structure of Kabardino-Balkaria, uniting Russians into a socio-political group and a political institution. During the study, the degree of hostility in Kabardino-Balkaria to representatives of other nationalities was identified. The important direction in sociology concerning inter-ethnic marriages, which are one of the channels for changing the socio-demographic structure of society, was studied. Analyzing the dynamics and nature of development of interethnic marriages, it seems possible to understand their social nature, the ways of forming local subcultures and the interaction of social and ethnic processes, and to give them a scientific justification for resolving conflicts on interethnic grounds. The revealing thing was the fact that there are no harsh nationalistic judgments in the reasoning of the Russians, and there is no religious antipathy. It is also shown that in conditions of political, legal and social chaos, one of the fundamental values is safety and a sense of legal security. The degree of confidence regarding the future and the guarantee of protection, regardless of nationality, were revealed. Finally, it was concluded that the degree of social resistance and the ethnic conflict potential of the Russian population of Kabardino-Balkaria are low.

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Keywords: Interethnic relations, Russians, values, regional society.



1. Introduction

Kabardino-Balkaria being a polyethnic region has a complex social and cultural component. Since the end of the 80s of the XX century, the ongoing reforms have led to the intensification of ethno-social and ethno-political processes that led to certain changes in the ethnic map of Kabardino-Balkaria, despite the remaining compact settlement of the indigenous peoples in the territory of the Republic.

The analysis of the socio-political situation in the North Caucasus shows that the age-old practice of an incorrect, ill-conceived national policy towards the peoples of the North Caucasus, the authoritarian management of the region, without considering the specifics of the national mentality, lifestyle and historical traditions of the peoples living here, changed their status, including the Russian population. In this connection, and today, the same vague national policy pursued by the Federal Center in the North Caucasus region (Shaozheva & Tkhagazitov, 2014) has a great influence on the status of the Russian population.

It can be argued that, numerous hotbeds of modern conflicts and inter-ethnic tensions have appeared as a result of this policy. Today some peoples of the North Caucasus live in a zone of total conflict, and the authors can only talk about whether they can go from the latent phase to the open one.

From this point of view, the phenomenon of unadopted national identity to the new legal and regulatory space of the state is important. And today the state is not able to completely stop the evolution of zones of interethnic tension and interethnic mistrust. The authors can talk only about maintaining the status quo, and at certain points about the conservation of the situation.

2. Problem Statement

Today, the systemic crisis of the entire Russian society has a key impact on the development of interethnic relations. In addition to the above polyethnicity, which in conditions of low material level of the population, high poverty rates become a catalyst for aggravating interethnic relations, the underdevelopment of democratic principles of political governance contributes to a strong migration activity of the population, especially the Russian part, which also negatively affects interethnic relations in the republic. But, on the other hand, problems in the sphere of interethnic relations form new models of interaction. And for the adequate existence of these forms of interethnic interaction, real functioning in society is necessary, along with the institutions of power, namely the institutions of civil society, which are designed to protect the interests of ethnic groups.

3. Research Questions

The subject of the research is the interethnic relations in Kabardino-Balkaria at the present stage in the assessments and views of the Russian population.

4. Purpose of the Study

The purpose of this article is to analyze the value orientations of the Kabardino-Balkaria's Russian population in the sphere of interethnic relations and in the context of the modern development of regional society. In addition, it is necessary to reveal how the ethnic conflict potential of the Russian population in Kabardino-Balkaria is developed in the conditions of modernization of social processes, by virtue of which

it is possible to expect the appearance of open or hidden ethnic and socio-political conflict situations that have a national dimension.

5. Research Methods

To study the public opinion of the Russian population and the Cossacks of the Kabardino-Balkarian Republic regarding interethnic interactions at the present stage in the framework of a common project of the Center for Social and Political Studies of the Kabardino-Balkarian Scientific Center of the RAS "Transformation of the value system of the Kabardino-Balkarian population in modern conditions" a mass survey was conducted in 5 settlements: urban settlements – Nalchik, Prokhladny, Maysky, rural settlements – Kotlyarevskaya, Ekaterinogradskaya. 155 adult respondents were interviewed. In the construction of the sample, a territorial strategy was chosen. It is related to the selection and survey of respondents according to place of residence. The object of study is the resident population from 18 years and older. In urban settlements 55 people were interviewed (in Prokhladny – 40, in Maysky – 15). In rural settlements, 35 people were interviewed (in Kotlyarevskaya – 15, in Ekaterinburgogradskaya – 20). In Nalchik 30 people took a part in the study. The survey was conducted by interviewing at the place of residence and work of the respondents. The selection of respondents was carried out by quota sampling in compliance with the republican quota parameters by sex, age, nationality and socio-professional affiliation. The combination of empirical data on Kabardino-Balkaria allows typing the main trends in the sphere of interethnic relations in a regional society.

The theoretical and methodological basis of this study was the social conditionality of social evolutionary trends in the sphere of interethnic relations, the concept of their importance in the political modernization of society, developed by leading domestic and foreign scientists. For the modern stage of the study of interethnic relations, the classic works of the following authors are very important: Abdulatipov, (2016), Zdravomyslova, (1999), Drobizhevoy, (2018), Vallerstayn, (2003), Abdulkarimov, (2008), Astafeva, (1890), Baranova, (2009), Vaynshteyn (2009), Pain, (2004), Sokolovskiy (2004), Sorokin (1994), Chernousova (2010). The main research methods were structural and functional measurement, geographical and ethnological methods of spatial and national continuity, descriptive and correlation characteristics.

6. Findings

Nationality is a category that determines not only personal identity, but also social. Nationality determines the type of social and individual consciousness, a form of social behavior. It is a guideline in determining the development of interethnic relations.

When conducting a sociological study, the following indicators were used as the basis for the monitoring of interethnic relations in Kabardino-Balkaria:

- the proportion of citizens for whom nationality is important;
- the proportion of citizens who feel animosity, which has a national basis;
- the proportion of citizens who are biased against representatives of other ethnic groups.

On the question "How important is your nationality for you? ", about 80% of the Russian population surveyed answered positively: for 13% of respondents in the Prokhladnensky district nationality is very

important, for 43% it is important and 22% more important than not important. In the Maysky district, nationality is very important for 20%; for 36% it is important and for 20% it is more important than not important. The data for the city of Nalchik showed a similar picture: nationality is important for 49% of respondents, very important – for 28% of respondents and 16% indicated that nationality is more important than not important.

Nationality does not matter for 15% of respondents in the Prokhladnensky district, and for 7% it is rather not important than important. 12% of respondents in the Maysky district are complete cosmopolitans. For 8%, nationality is more important than important. And for Nalchan these figures were significantly lower. So, nationality does not matter only for 2% of respondents, for 5% it is not so important.

As can be seen, the national identity is sufficiently developed among the Russian population in Kabardino-Balkaria, with the help of which it can preserve the cultural and historical community based on traditions, language and culture. In addition, national identity as a political category allows to fit into the general socio-political structure there, uniting Russians into a socio-political group and political institute (Shaozheva & Thagazitov, 2016).

An important task in the study is to identify the degree of hostility towards representatives of other nationalities. In this regard, the respondents were asked the question "Do you think that there is a hostility towards people of other nationalities in Kabardino-Balkaria? ". The respondents of the Prokhladnensky district responded as follows: 10% believe that there is no hostility towards people of Russian or other nationality in the republic; 17% believe that hostility on a national basis is manifested everywhere; and 73% indicated that it takes place, but not often (in rare cases).

For the Maysky district, the data are as follows: no dislike for people of another nationality is manifested – 20% of respondents think so; 22% believe that this hostility manifests itself is often; and 58% indicated the frequency of manifestations of hostility by ethnic violence. The city of Nalchik indicators on this issue do not differ much: 15% of respondents feel the frequent manifestation of nationalism in different areas of society; 10% believe that there is no such hostility at all; and 75% feel hostility by ethnic violence from time to time.

Of course, unhealthy reactionary behavior on a national basis is possible only when there are unfavorable conditions for life, spiritual improvement and development in a period when a person does not see a perspective for himself in society. And in this regard, a certain contrast of personal mental values that are reflected in interethnic relations is observed. Among Russians there is an opinion about the presence of national hatred in the republic. But open hostility does not occur often.

The study of interethnic marriages is one of the most important areas of sociology, because they are one of the channels for changing the socio-demographic structure in society. In addition, analyzing the dynamics and nature of inter-ethnic marriages in society, it is possible to understand their social nature, to reveal the nature of inter-ethnic interactions between peoples and ways of forming local subcultures, to study the interaction of social and ethnic processes, and to give a scientific rationale for resolving conflicts on ethnic grounds.

In this regard, the next question that was asked to the respondents concerned their relationship to the marriage of close relatives with representatives of another nationality. This question allowed us to identify not only the importance of the national-cultural component, but also the influence of the religious factor on

attitudes towards interethnic marriages, since they represent a rather strong internal perception the world by the person.

So, 56% of the respondents of the Prokhladnensky district, 58% of the respondents from the Maysky district and 54% of the respondents from the city of Nalchik see nothing bad if their close relatives are married with representatives of a different nationality. However, about half of the indicated number of positively related to interethnic marriages noticed that it would be an inter-ethnic marriage with a representative of a religious denomination. This suggests that the religious factor is still dominant in interpersonal relations, even though the Russians showed complete religious tolerance towards members of other religious groups. 32% of respondents from the Prokhladnensky district, 26% from the Maysky district and 24% from Nalchik are indifferent to interethnic marriages. Few respondents showed that the marriage of their close relatives with a person of a different nationality is negative: Prokhladnensky District – 12%, May District – 16%, the city of Nalchik – 22%. But these figures cannot be considered literally. When talking to this group of respondents, most of the respondents were more categorical about the marriage with a representative of a different nationality of their daughter or son. But talking about a marriage of brother, sister, niece, people were more tolerant, although there were some notes of discontent.

In general, it can be argued that no prejudice regarding the marriage of close relatives with a representative of another nationality has been identified. Those who reacted negatively to this fact explained it also by the fact that it is important for them to bring up children and grandchildren in the spirit of Russian national and religious traditions. In continuation of the above, the questions relating to the national composition of the workforce, in which the respondents would prefer to work and how important the nationality of their neighbors were, were also important for the study.

On the first question, the results are as follows: 75% of respondents from the Maysky District believe that the national composition of the labor collective does not matter. The respondents from the Prokhladnensky district had the same opinion (70%). The respondents living in the city of Nalchik answered this question more restrained; the national composition of the workforce does not matter only for 35% of respondents. Those who prefer the labor collective of their nationality made up 10% of the total number of respondents in the Prokhladnensky district, this figure is 25% in the Maysky district and 41% in the city of Nalchik. Those who prefer the international team made up: Prokhladnensky district – 20%, the city of Nalchik – 24%. The data for the Maysky district are absent.

The given data are explained only by the fact that the respondents feel a lot of stress in a team where there are representatives of other national groups who allow to communicate in their native language. From their point of view, this is not permissible if there are people of other nationalities in the team.

On the question "Does the neighbors' nationality matter to you?" the following data was received: the nationality of the neighbors does not matter for 77% of the respondents in the Prokhladnensky district, for 68% of the respondents in the Maysky district and 81% in the city of Nalchik. 18% of respondents in the Prokhladnensky District prefer neighbors of their nationality. In the Maysky district, 25% of respondents showed in the same way, and in Nalchik, 11%. Those who prefer neighbors of other nationalities made up: 5% in the Prokhladnensky district, 4% in the Maysky district and 8% in the city of Nalchik.

In other words, there are no harsh nationalistic judgments in the Russian reasoning, and there is no religious antipathy. All the above questions are more concerned with everyday life. But in a polyethnic society, the most important problem is how representatives of the Russian ethnos feel protected in law in the conditions of the region. In this regard, the results obtained during the survey were unexpected. To the question, "Have you recently been faced with a violation of your rights in connection with your nationality?" 25% of respondents from the Maysky district indicated that they were constantly faced with this. 25% indicated that they face violation of their rights and these violations are due to their national identity. 50% have never experienced a violation of rights due to national identity.

In the Prokhladnensky district, the situation is as follows: 77% of respondents answered that they never had to face violations of their rights due to their nationality. 18% faced with this rarely and only 5% had this experience.

In the city of Nalchik, the data are as follows: 24% often face violations of their rights due to nationality, 34% face this from time to time, and 42% never come across this circumstance. Of course, in the context of political, legal and social chaos, one of the fundamental values is safety and a sense of legal security. In this regard, security for respondents means confidence in the future, ensuring that the law equally protects the rights of citizens, regardless of nationality. But in fact, as we see, half of the respondents, one way or another, are faced with the violation of their rights due to their national identity. This applies to almost all spheres of society: medicine, commerce, education, employment, etc.

All this says only one thing. First, the lack of work of the authorities in the field of management in the region, which would regulate relations between the authorities and citizens and would determine human behavior; secondly, there is no corresponding system of sanctions applied to the work of state authorities and individual officials who try to violate the rights of citizens and, thirdly, there is no more or less working system of civil society institutions that could protect the rights of citizens regardless of national identity.

7. Conclusion

The North Caucasus, in general, is a difficult region in terms of the political, economic situation and security. In these conditions, it is the policy of cultural pluralism, the respect for rights, both in the country and in Kabardino-Balkaria, should be the basis of social order. It would avoid conflicts on a national basis. And in this regard, it is important that the situation in the sphere of interethnic relations in Kabardino-Balkaria can be called relatively good. And, despite the difficult problems indicated in the article in this area, it must be said that the people of Kabardino-Balkaria, fortunately, appreciate "alien" ethnic and confessional identity, and that's why there is no interethnic conflict. Nationally and religiously designated consciousness of both Russian and representatives of the titular peoples has tolerance and a sense of its own self-sufficiency and significance, reinforced by the significance of non-invented spirituality.

As for the Russian population in Kabardino-Balkaria, today their ethnic conflict potential is at a low level. Based on the unity of Kabardino-Balkaria, all the peoples of the Republic should have equal rights and a mechanism created to protect them. But Russians, while contributing to the preservation of peace and stability in the republic, are still the most vulnerable today. It can be assumed that, based on the data of the sociological survey, their status will decline in the coming years, even though, at present, the role of the Russian population as a whole is rather large in Kabardino-Balkaria.

In this regard, a balanced and correlated North Caucasian policy pursued by the Federal Center and regional authorities is needed. It is a factor in the consolidation of both the Russian population of Kabardino-Balkaria, contributing to the preservation of ethnic identity characteristics and traditions. In addition, it is necessary to track the demographic trends of various ethnic groups, migration flows, the dynamics of representation of ethnic groups in politics, the economy, the dynamics of the language situation, the dynamics of inter-ethnic marriages and the main trends of cultural processes for forecasting, managing, and pre-empting conflicts on an ethnic basis.

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