EDUCATION IN MODERN DEMOGRAPHIC SITUATION IN RUSSIA: MIGRATION ASPECT

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Abstract

Sociological studies reveal demographic, educational, conflict and communication problems caused by the intensification of migration processes as a result of globalization (Castles et al. 1996; Massey et al., 1998; Юдина, 2004). Migration processes are currently providing persistent transformational impact on the demographics and education practices in modern Russia, putting on the agenda the questions about the limits of ethnic tolerance. Reforms (2003-2014) in education caused great damage to the national security system, because as the practice of life shows, the “spirit and the letter” of education in Russia is constantly adapt to the challenges of “real politic”. Our recent research has shown that it is difficult to overestimate the role of education as a backbone factor could play in the integration of modern Russian society, if the impact of the reforms.

Key words: education, demography, migration processes, ethnic tolerance, the transformation of the modern Russian society

The actuality of our research was determined by the speed of changes in the global information space environment. This process has spearred due to technological progress of modern civilization. It found the explanation in the theory of demographic transition. According to this theory, a considerable growth of the population of our planet, supported by the accelerated pace of technology development, reflected in the socio-cultural transformations. Sociological research of the author of the last years (2009-2014) were aimed at the study of transformation changes in contemporary Russian society, which took place under the pressure of changes in the Global information space. The object of studies is the features of processes of labor migration and the system of education in the modern Russian metropolis. The subject – changes (both real and projected) in the life of the modern Russian society under the influence of the “substantial labor migration”. According to our observations migration processes (labor migration) are currently providing persistent transformational impact on the practice of education in modern Russia. The aim of this paper is to investigate the role of education as an integrator of a nation in terms of strengthening the replacement of labor migration.

As Russian philosopher N.A. Berdyaev wrote in the first part of XX century, the process of overcoming of national cultures on the world stage is dramatic and fraught with mixed consequences (Бердяев,1990). Increased migration in today’s “global village” (a term by M. McLuhan), especially labor migration in modern Russia became a bright example of that situation (Ремизов, 2014). We point out that a labor migrant is a person engaged in a remunerated activity in the country, in which he is not a resident. It is known that the behavior of numerous groups of labor migrants who are willing to do unskilled work in the territory of modern Russia, is due to: 1) the desire to minimize the risk of loss of family income in the country of permanent residence, and not get higher income in the host country; 2) the formation (by the efforts of migrant workers and, often, local leaders of their arrival in the country of dual labor market, and even triple labor market); 3) the degree of the population mobility in the countries of origin of labor migrants; 4) relationships that enhance the process of labor migration and their incorporation into the society of the receiving country. Labor migrants in Russia are divided into three major groups: 1) temporary workers (their goal is to earn, and to return to their homeland); 2) seasonal migrants (regularly come in Russia for a few months a year); 3) seeking to naturalize.

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Today in European countries and in Russia it is not possible reproduce of the population, but also to keep the population constant. Therefore in these conditions the role of substantial labor migration is so important.

The increasing flow of labor migrants to Russia from other countries of the world since the beginning of the XIX century curb the problem of ageing and depopulation of the population in the countries of Europe. This idea were named by the population Division of the Department of economic and social Affairs of the United Nations as the processes of substitution labor migration which are European politicians use as a means of smoothing of the problems caused by population ageing and depopulation in the face of declining birth rates. Substitution labor migration is not an endless resource of solving problems of an ageing population for Russia. Small European countries (Estonia, Latvia), realizing the consequences of the outflow of Russian-speaking population for political reasons from the country, quickly created the Ministry of the Russian-speaking population. Thus they largely decide for themselves “the Russian problem of labor migration”. The geographical space of labor migration, which is close to Russia (countries of Middle and Central Asia, the Caucasus, Ukraine, Moldova) will be quickly developed European countries, which, none less than Russia, need smooth problems of an ageing population.

The main function of substantial labor migration: maintaining the proportions of the working age population compared to the population of retirement age has a negative effect and negative consequences: 1) change the conditions in rich countries, which implies a tolerant attitude to the high number of migrant workers from poor countries; 2) provided that “the wide-open doors” for migrants from poor countries will bring drastic changes in the life of the population in rich countries in the areas of pensions, politics, social relations, religion. (Валлерстайн, 2005; Massey et al., 1998; Piore, 1979; Крылов, 2013) the centers of large cities (Moscow) gradually settled by legal and illegal labor migrants; 4) low skilled migrant workers exercise their part in “ethnic business”, i.e. a "semi-legal or simply criminal. This makes optimal social trajectory for immigrants and their descendants to organize ethnic communities and promotion them in the life of megapolises (Политика миграции…, 2013; 5) as the former Deputy Chief of the Office to facilitate the integration, the spokesperson of the Federal Migration Service Konstantin Poltoranin said: “…due to the “substitute labor migration” Russia is sponsoring the economy of Uzbekistan, Kyrgyzstan, Tajikistan, not getting economic and political benefits, freeing them from work to create jobs, to engage in social programs. They send us the excess of their population” (Проблема миграции…, 2013).

Long ago the State became the basis of survival for Russians. In spite this labor migrants from Central Asia and the Caucasus became more united on religion. In the Islamic world national identity is extremely weak, as it is blurred religious and tribal identities. According to our research, the residents of St. Petersburg in conditions of increase of labor migration, though they still consider themselves citizens of St. Petersburg, but note that the appearance of the urban social environment and parameters of the urban identity in the last ten years, significantly transformed. This is evidenced by: 1) changes in the composition of workers in services (sales staff in the markets and supermarkets are represented, mainly, by labor migrants from Central Asia and Caucasus); 2) increase in the number of offences committed by migrant workers; 3) increased negative stereotyping of labor migrants in the public consciousness, etc. The change of the urban identity (Окладникова, Верминенко, 2012) under the influence of labor migration today is reflected by public consciousness. Also this changes are reflected in media as a social problem. Many alarms texts media over-emotional, and show a tendency to divide the residents on “indigenous” and “newcomers here”. According to our study of St. Petersburg resident’s stereotype ideas about labor migrants (from the Caucasus, Central Asia, Moldova and Ukraine) done in 2011-2012, (N=1000), the threat of possible ethnic conflict “was in the air” (Окладникова, Верминенко, 2012).

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As have shown results of our research: 1) negative stereotyping about labor migrants are dominated in the public consciousness of the inhabitants of the megalopolises; 2) most negative stereotype formed against people still Central Asia and the Caucasus, the least negative in relation to labor migrants from Eastern Europe (Ukraine, Moldova); 3) men aged 30-59 years was ready to take the weapon in hands, in the event of a threat of an armed conflict with labor migrants. Ready to join women aged 16-29 years. According to “Levada center” in Moscow for the last ten years the number of respondents who favor restricting labor migration from 45% (2002) to 78% (2013). “The presidential election in 2012 tightening of migration policy included in the package of pre-election obligations of the future President. In the elections of the mayor of Moscow in the summer of 2013 “migration question” has practically become the main and universal. This question was reflected in the agenda of both the government and the opposition”. (Ремизов, 2014).

In Europe globalization processes, on the one hand, caused a wave of nationalist movements, and on the other affected in the emergence of Autonomous Turkish, Arabic, Chinese and other communities. Crisis policy of tolerance and multiculturalism was recognized by all European policies (Волков, 2012; Dollard, 1939). European experience (for example, the excitement of labor migrants in France, August 2012) shows that the lack of educational technologies of wide profile lead to direct social confrontation. The increase in the number of labor migrants is causing the restructuring of the entire social structure of society. It is a process that is accompanied by pushing low-status groups of the local population to the periphery with the attendant process of changes in the normative system of social institutions of the society of the receiving country. In 2013 we have done another sociological pilot study. This study was based on the methodology developed by modified version of the questionnaire “My world” M. Kuhn-Tons of McPartland. The theme of this study was “The life strategies of labor migrants and their adaptation to the society of the receiving party”. The study was fulfilled by a method of formalized in-depth interviews based on this topic. Interview contained 28 questions. Labor migrants from Central Asia an Caucasus (N=90) took part in the pilot study: Uzbeks (30 persons), Armenians (20 persons), Ukrainians (10), Tajiks (10 persons), Tatars (10 persons), Chechens (10 persons). The respondents were representatives of the community of migrant workers, the aim of which was naturalization in the city, were members of the Church “The star of the East”.

The head of the Church is a preacher from Uzbekistan. He became a Christian while was in prison in Tashkent. Services are held every Sunday at the club house, where once was a disco-dancing hall. As symbols of faith church parishioners used the Bible and Jewish minor. The ritual involved the collection by preacher of donations, “spiritual” songs, emotional, moralizing and psychotherapeutic preaching by Church leader.
The results of the study showed that the assurances by sociologists that labor migrants, even those who seek to naturalize, politically and ideologically poorly organized, are untenable. The interviewed labor migrants, usually: 1) do not pay contributions to social insurance funds (even if you are quite legally). This means that they, as represented by them a large part of labor migrants will not solve the issue on evolutionary solvency of the population of Russia, and will not become a magic tool rescue from bankruptcy of pension funds; 2) many of them brought the family, which is dominated by young members (children), some of which increases the dependency burden population, because in General dependant burden children is higher than the dependent elderly; 3) all the interviewed labor migrants are actively using social networks of different level, which forms their social capital through family ties and newly acquired; 4) migrant workers are grouped around religious centers, what are the mosque, “new Church”, sects, etc. Labor migrants from the Caucasus, Middle and Central Asia, Islam, will not adapt in special FMS (Federal Migration Centers of Russian Federation) centers (the task of this centers to implement the principles of social solidarity). They prefer to adapt themselves in the religious communities, as they implement the principle of spiritual self-identification/solidarity. The first place takes the Muslim community in the mosques, then new churches like “The star of the East”; 5) Diasporas actively cooperate with the agents who supply labor migrants to the low qualified industry. Diaspora’s leaders provided financial and organizational work with labor migrants; 6) labor migrants who participated in our survey identified their collective adaptation strategy (tight social ties within the community), which is kept at a constant distance between "community" and the surrounding society (Политика замещающей миграции…, 2014).

That all above mentioned agents of influence (family, faith community, Diaspora, cooperating with agents of "ethnic economy") own social technologies mobilization of this group of the population of the city within a particular political or ideological objectives we have seen during our research. We can state that all mentioned above agents of influence (family, faith community, Diaspora, cooperating with agents of “ethnic economy”) own social technologies for mobilization of this group of the population in a big city within and force them to fulfill any particular political or ideological task.

There is a propose that a system of nonadaptive enclaves of migrants from Central Asia and the Caucasus will arise in the near future in Russia as they had already arise in European countries (Ключарёв, Мукомель, 2008). Today there is an active process of changes in the composition of Russian population under the pressure of “substantial labor migration”. The changing composition of Russian population, especially the residents of the big cities is connected with the complex demographic, social, economic and political problems: 1) the ageing of the population; 2) the trend towards Islamization of Russia's population; 3) reduction of schools and universities (for lack of students), as well as with the problems that arise with children of labor migrants in Russian schools. (Полетаев, 2014; Москвиц...2014). Labor migrants now are voluntarily or involuntarily are engage in intrastate ethnic conflicts (for example conflict in Biryulyovo and others) (Крылов, 2013). Substantial labor migration as the transformation factor has a powerful socio-cultural, political and economic impact on all spheres of vital activity of the society of the receiving country (Russia). Russian sociologists are still poorly investigated substantial labor migration cause and effects of that kind of migration from the countries of South-East Asia and China, as well as Afghanistan, Pakistan and Turkey. There is nothing more permanent than temporary workers as the experience of many countries show. In this connection it is unsafe for sustainable development of Russia the fact that: “...the majority of heads of educational authorities of the Russian Federation subjects and municipalities considered it important that the development of the education system have to be closely linked with the basic directions of long-term socio-economic development of the country, trends of demographic and migration processes and priorities of territorial development, and to a lesser extent – with the model the country's defense and geopolitical interests of Russia” (Горшков, 2010).

Modern sociologists states that ethno-identity is changing under the influence of intensive processes of replacement of labor migration. Also they consider that ethnicity is not real, and is an “imaginary” factor in social life of modern city. So ethno-identity can’t influence the emergence, development and overcoming of social conflicts in the modern urban community. But it is a mistake. One of the most important factors that, in our opinion, can become a real backbone in the integration of modern Russian society is education. The collapse of the modern education system in Russia is coupled with a
social policy: 1) gray commercialization of Universities; 2) random interaction of the Universities. This kind of interaction determined contemporary market of pedagogical trade; 3) bringing the status of University professor to service employee status; 4) too intense lecture load for professors combined with the demands of work on scientific grants and projects. All this is a real threat to Russian national security now.

Nevertheless, three basic functions of education as a social institution can withstand the

The negative socio-political consequences in Russia.

**First function is integrative.** Systematical function of education as a social institution, will work on familiarizing the younger generation, including as indigenous children, and migrant workers, to cultural values, moral ideals, ideological principles of the modern Russian society. This is the way education will play its role in the formation of an integrated social community.

**Second is a differentiating function of education.** Life trajectory of labor migrant’s personality as personality of “Another” often is more powerful than life trajectory of the indigenous population in pursuit of social status (Константиновский, 2008). It is this group of the population tends to take in the structure of society (economically speaking, in the social division of labor) a status that provides the most favorable position in the distribution of public goods. Very soon it (today largely potential desire) representatives of the bulk of the labor migrant and their children who are going to stay in Russia will actively implemented through vocational education and aspirations for the future take place in the upper strata “of the social pyramid”.

The part of labor migrants who intend to stay in Russia and their children will soon begin to realize their hopes for the future with the help of professional. Education and inherent ethno-social favoritism will enable them to be on the top steps of “social pyramid”. Transformation of universities in the commercialization of education by Trance National Corporations forced process of social inequality. Transformations create social lifts for the “nouveau riche”, including people from a group of former labor migrants who carried out the intention to take root in Russia (Огородников, 2013). Although this function of education is controversial. Expression of economic interests of young people, as representatives of different social groups is reflected in education. Such function of education as social differentiation guarantees the social Elevator for most talented young people independently of their ethnicity.

**Third is the translational function of education.** This functionality is implemented by the Institute of Education. Social Institute of Education reproduces the specific social structure together with the appropriate social class and socio-professional controversy.

This function of Institute of Education inevitably entails distortion of form and content of the educational processes operating under the influence of Islam. Bearers of Islam installations are labor migrants from Caucasus, Middle and Central Asia. Particularly acute such distortions occur at the school level. On Internet forums there are revelations of parents who tell the children of labor migrants bullied teachers and classmates of the organization's requirements by their rules (Москвичи…, 2011). The teachers even think about how to retell the tale in Russian terms and concepts that are close to Islamize the mentality of labor migrant’s children to ease tensions. The number of labor migrant’s children in the primary grades is 2/3 in some schools of Moscow and St. Petersburg. The number of pupils of the number of children of labor migrants in small schools of St. Petersburg, located in residential areas, more than in the public schools and elite schools (Александров и др. 2000).

**CONCLUSIONS**

1. Substantial labor migration is a bad recipe for social, economic and politic recovery of
2. modern Russia. This recipe exacerbates disease (Ремизов, 2014). Substantial labor migration as demographic, political and social treatment is worse than the disease. It is the opinion of our respondents.
3. As shown by our study of public opinion labor migrants from the former Soviet republics of the Caucasus, Middle and Central Asia offers world community spiritual and cultural values of Islam in a wide range of socio-political realizations from the traditional version to radical fundamentalism. We are currently witnessing the active promotion of the Islamic project in the Middle East, North Africa, Europe and some regions of Russia. But now it presented aims the prospects are insufficiently clear (Крякин, 2013). Perhaps aggressive moods fundamental Islamism can withstand not only the translational but also axiological feature modern Russian education. Russian traditional values included the belief in immediate reality of “Another” and empathy to him. Russian people always denied a law of “adaptive ego”. Also Russians were alien to the culture of “rational egoism” (Афонина, 2013). Russian are able to talk with “Another”. But they are filling shy to “Alien” (the merchant). To the most of Russian people brought up on the traditional values the meaning of life as a hike in the hypermarket is alien. Also To the most of Russian people the law “adaptive ego” fundamentalist Islam is still alien. All discussions about the limits of ethno-tolerance in contemporary Russian society can be carried out at a theoretical level while the number of labor migrants is controlled (Дацюк, 2014).

1. The most significant factor mitigate threats to socio-cultural transformations lifestyle
2. Cities in Russia under pressure of substantial labor migration can steel it is education think our respondents.
3. The main directions of the educational process should be: 1) changes in public policy in the field of education in order to strengthen its national-integration functions; 2) recovery of historical memory and pride of the Russian people; 3) education of labor migrants (for example, teach them the basics of the Russian language and the basics of modern Russian culture); 4) promotion of adaptive mechanisms of substantial labor migration within the right margin of the Russian legislation.

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