

INTEGRATIVE VALUES AS AN INDICATOR OF THE HUMAN CAPITAL QUALITY: MIGRANTS AND THE HOST COMMUNITY

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Abstract

The human capital in Russia continues to augment significantly due to the external migration. More than 12 million people came to Russia from the CIS countries. The majority of these migrants come from Central Asia (67.7%), pre-eminently from Uzbekistan and Tajikistan. Cultural characteristics of the quality of the country's human capital play an important role among other indicators. The article is aimed at studying the integrative values of the migrants from Central Asia and the host community, represented by the citizens of Ekaterinburg (Russia). From 2016 until 2019 the authors of the article studied the opinions of migrants of different ethnicities from Central Asia and the citizens of the Ural megalopolis. The authors demonstrate the coincidence of the terminal values in the interaction of these communities (M. Rokeach). Family and health come first in the system of values of the migrants and the local population. Instrumental values may both unite and alienate the host community and the migrants. Such incongruity of the value positions of instrumental character affects negatively the integration trends and degrade the quality of the human capital of the country.

Keywords: human capital, migrants, Central Asia, values, survey.

JEL Code: J24, J61.

Introduction

The human capital in Russia continues to augment significantly due to the external migration (more than 17 million people in 2018). More than 12 million people came to Russia from the CIS countries. The majority of these migrants come from Central Asia (67.7%), preeminently from Uzbekistan and Tajikistan (about 7 million people). Cultural characteristics of the quality of the country's human capital play an important role among other indicators. The article is aimed at studying the integrative values of the migrants from Central Asia and the host community, represented by the citizens of Ekaterinburg (Russia).

1 Literature review

The present-day science treats the issue of the assessment of the migration potential and the possibilities of migrants' integration with the host community predominantly in the context of the human capital problematics. Among the reasons for migration to other countries, researchers point out the search of a prestigious job, gaining social experience, development of professional skills and competencies (Clark & Lisowski, 2019; Kooiman, Latten & Bontje, 2018). Other problems that motivate people to migrate are: the contradiction between the high level of education (qualification) of a person and the inadequate level of labor opportunities in the country of origin (Grabowska & Jastrzebowska, 2019; Guriev & Andrienko, 2004); unfavorable political situation (Fiva, 2009; O'Keefe, 2004). An important direction of this area are the studies devoted to the issue of comparison of the values of migrants and the host community and assessing possible consequences of their incongruity. Thus, the difference in the cultural and religious practices may form a problem, leading to the rejection of migrants by the citizens of the host country (Böhmelt, 2020; Ibrahim et al., 2019). In a similar way researchers consider the social fears of the members of the host community, related to the unwillingness to change the existing local system of values under the influence of new behavioral norms, habits and traditions of migrants (Raijman & Pinsky, 2013). On the contrary, other authors state that bringing new social practices and different values to the host community may be viewed as culturally enriching for the host community. The opportunity to help migrants from other countries is considered, in this case, as the humanitarian benefits for the local population (Walsh, Tartakovsky & Shifter-David, 2018). The members of the local community may form the contradicting values, depending on the situation (Sagiv & Schwartz, 1995; Schwartz, 2006). Thus, for instance, the self-enhancement values of the local community might be related to the formation of the negative perception of migrants, and the openness to changes (especially self-direction) and self-transcendence values (universalism) might be related to the positive attitude (for instance, empathy) to the groups of migrants (Zibenberg & Kupermintz, 2016). Humanitarian/egalitarian values (self-transcendence values in Schwarz's theory) have been found to be related to lower levels of prejudice (Biernat & Vescio, 2004). Thus, the problematics of the value analysis when comparing the positions of the local population and the migrants directly correlate to the issue of the quality of the human capital in the host country under the conditions of migration inflow from other countries.

2 Methodology

From 2016 until 2019 the authors of the article studied the opinions of migrants of different ethnicities from Central Asia (Kazakhstan, Uzbekistan, Kyrgyzstan, Tajikistan and Turkmenistan) and the citizens of the Ural megalopolis (Ekaterinburg). The authors used the quality and the quantity methods of collecting the empirical information: a questionnaire survey, a structured interview, an in-depth interview. They have analyzed the most common types of interaction between the migrants and the local population in the professional, neighbor and friendly relations. The authors carried out the comparative analysis of the values of migrants from Central Asia and the citizens of Ekaterinburg on the basis of the approach by M. Rokeach, who divided values into terminal and instrumental. To define the “benevolence values” the authors used the approach by Shalom H. Schwartz. Besides, the following methods for information analysis were employed in the study: descriptive; comparing two groups; correlation analysis; analytical comparison of the texts of in-depth interviews.

3 Results

The survey data showed that the communication between the migrants and the local population is most common in the spheres of professional, neighbor and friendly relations. Representatives of the host community note that most frequently they communicate with migrants from Central Asia in the service sector (migrants who are involved in cleaning and construction works). They suppose that uniting cultural components display themselves most significantly in the areas of leisure and services. According to migrants, the sphere of friendly relations is the most favorable for communicating with local residents.

The attractive characteristics of migrants, most frequently mentioned by Ekaterinburg citizens, are the respectful attitude to elders, the care for their family and relatives and the aspiration to support their compatriots. The positive quality of local residents, most often mentioned by migrants, is being easy to communicate with.

Citizens of Ekaterinburg, who have wide contacts with migrants, more often experience common feelings with them and try to solve common problems. Thus, the citizens involved in the neighborly relations with migrants are 1.5–2 times more likely to point out such qualities of migrants as the respect for elders, the love for children and the tendency to take care of their families. Among the repulsive features, the respondents note only the attitude towards women. Those Ekaterinburg citizens who have relatives among migrants are 4 times more likely to say that migrants are kind and responsive, and 5 times less likely to

point at their low level of education. When dealing with migrants, being relatives, common problems are more often resolved, and similar emotions are experienced. Local residents with the experience of interaction with migrants in medical institutions more often indicate their respectful attitude to elders, the love for children, the desire to support their compatriots in a foreign country. Also, residents with the experience of cooperating with migrants in the professional sphere more often indicate their industriousness.

The survey also revealed the differences in the attitudes of migrants towards to local residents depending on the sphere of interaction. Thus, in the educational sphere migrants more often indicate that local residents are well-educated and easygoing. The easiness of communication is also often mentioned by those migrants who have the experience of interaction with local residents in the field of family relations, in the fields of services and medicine.

In some spheres of communication we have fixed the common social and demographic characteristics of the migrants and the local population: in the sphere of medicine there are more women interacting, in the sphere of education and friendly relations there are more young people.

The authors demonstrate the coincidence of the terminal values in the interaction of these communities (M. Rokeach). Family and health come first in the system of values of the migrants and the local population. Such values as friendly communication and material welfare play an essential role. Lower positions are occupied by recognition, respect of other people, social eminence.

Tab. 1: Coincidence of the terminal values of the migrants from Central Asia and the members of the host community (in %)

	Migrants	Ekaterinburg citizens
Family and children	89,3	81,2
Friendly relations	31,1	29,7
Material welfare	29,9	36,5
Health maintenance	46,3	52,6
Interesting job	23,2	22,9
Recognition and respect of other people	11,3	9,4
Achieving social eminence	6,8	7,3
Possibility to travel and get new impressions	4,5	16,9
Possibility to increase the level of education	13,0	13,0
Safety and stability of life	18,1	26,1
Confidence in the future	14,1	22,4

* A respondent could choose several values important for him or her.

The analysis shows that goals-values (terminal values), in general, coincide for two groups, but, still, there are differences. Thus, the representatives of the host community value the possibility to travel more than migrants (by 4 times), as well as the safety and stability of life (by 1.4 times) and the confidence in the future (by 1.6 times).

Instrumental values may both unite and alienate the host community and the migrants. The unitive values appear in the approval of some particular types of behavior by both parties, for instance, offering a seat to a woman in public transport: it is relevant, in the majority of cases, both for migrants and the local population (more than 87%). Preventing a daughter from marrying a person of another nationality is criticized by approximately one quarter of the respondents both in the group of the migrants and in the group of the locals. The fact of receiving additional income by means of deceiving competitors is criticized by the majority of the representatives of both groups (more than 67%). Still, we would like to underline that such cultural value as the “status of a guest” alienated the analyzed groups. Thus, the fact of a dispute between the host and the guest was negatively assessed by 73.9% of the migrants and by only 43.7% of the local residents. The influence of the fact of the informal relations between the parties on the business relations is evaluated in a different way by the groups under analysis. The number of migrants who thought it was a negative act to lend out money at interest to a friend or an acquaintance exceeded the number of the local residents, sharing the same opinion, by two times (60.9% and 36.4% respectively). The value-based attitude to religious practices is also more likely to alienate the communities. The fact that a woman prays at home and does not go to a church/mosque was positively assessed by 38.5% of migrants and only by 5.9% of Ekaterinburg citizens.

Alienating components appear in the disapproval of the other party. Ekaterinburg citizens can't accept that migrants do not know the Russian language (44.7%).

“So, it would be great if they knew the language, in the first instance, and, well, were respectful” (a man, 35 years, Ekaterinburg, Russia).

According to them, migrants from this region massively differ from the local population in their cultural habits, especially in the spheres of gender interrelation (34.2%) and everyday habits (30.5%).

“Some of them don't have a very good attitude to women, I don't like it. They respect elders, and their parents, but don't respect their wives” (a woman, 64 years, Ekaterinburg, Russia).

“They have dirty floors and dirty clothes... well, the way they look seems dirty. I don't want my child to communicate with them in the future, and currently I try to impede such communication” (a woman, 37 years, Ekaterinburg, Russia).

Migrants judge Russian women for their open manners and clothes; they also suppose that there is not enough respect for elderly people in Russia.

“I wish they showed more respect to elderly people. For example, in buses or trolley-buses. Sometimes you see that someone is sitting, wearing headphones or scrolling the Internet. And an old man stands in front of this person. And he or she just closes his or her eyes. I don't mean everyone – there are some people who would give up a seat to an old lady. But in our country the things are 99% vice versa. I don't think it's a good thing” (a man, 46 years, Uzbekistan).

“Every nation has its negative traits... But there are some things, which have nothing to do with our mentality, for instance, to smoke or to drink alcohol in public places, in the streets... The citizens of the Russian Federation are way too unreserved” (a woman, 25 years, Kyrgyzstan).

We would like to particularly note that the degree of the value-based unity of the migrants and the local population was defined by means of the mutual evaluation of the most attractive behavioral characteristics. These characteristics were viewed not only as the objects of attitudes, but, as well, as the value criterion for assessing the groups, manifesting itself in instrumental values. If we use the terminology by Sh. H. Schwartz, the analyzed groups are united by the “values of benevolence”. We have defined the following values: love, respect, care, support, willingness to help, kindness and emotional generosity. We found out that 56.3% of the migrants and 61.6% of the local population consider at least one of the above-mentioned characteristics demonstrated by the other party of the migration interaction to be attractive. Most often, migrants note that they value kindness, emotional generosity and willingness to help, demonstrated by Ekaterinburg citizens. The local population most often underlines the respectful attitude to elderly people, taking care of families and relatives and willingness to support them in a foreign country, demonstrated by the migrants from Central Asia.

Conclusion

The analysis of the obtained data proved that that the sphere of interaction between the migrants and the local population, the frequency and the scope of contacts correlate with the

existence of the common values. Besides, both communities, in the first instance, share the values of mutual support and the consolidation of the group. Terminal values unite migrants from Central Asia and Russian citizens, while instrumental values may both unite and alienate. Still, the attitude to the behavioral practices of the opposite party is mostly negative. Such incongruity of the value positions of instrumental character affects negatively the integration trends and degrade the quality of the human capital of the country. It is obvious that terminal values are concealed in the interaction between two communities, and the measured attitude to behavioral practices is a consequence of the interiorized regulatory prescriptions, including the religious ones. We can conclude that there are no radical differences in the terminal values of the groups under analysis. The differences in the instrumental values are not all-encompassing, and are related, mainly, to the interactions in the spheres of economics, religion and communication culture. In general, the authors of the article come to the conclusion that the human capital quality in Russia is not negatively affected by the migrants' community.

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