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# Local Politics in a Comparative Perspective

The Cases of Petrozavodsk and Tübingen



Nomos

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## Sustainability of Social Relations: Internal and External Factors

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*Abstract:* This article is devoted to the analyses of the sustainability of society in the cross-border region of the Republic of Karelia: from the perspective of ethnic and cultural aspects. The Republic of Karelia is well-known, thanks to the sad events in Kondopoga city in 2006. When the conflict occurred, it proved both national and migration policy of the Russian Federation that was being conducted in the republic to be ineffective. This study is of particular interest since it allows us to estimate how much Karelian society has changed over ten years. Two kinds of surveys are basis of this study – surveys among migrants and the recipient society (conducted in spring 2016). The results of these surveys show a cross-section of Karelian Society with a view of its sustainable development. That kind of complementary survey gives an opportunity to reveal specific features of the core and the waves of migration that later allow the prediction of structural changes in society.

*Keywords:* sustainability of society, wave of migration, the Republic of Karelia; Russia; surveys; recipient society (core).

The social structure of a society is incredibly complex. On the one hand, this truism in virtue of its obviousness does not seem to require proving and can be used absolutely rhetorically, and on the other hand it turned out to be controversial. The world order strives to set the framework of *universum* (remember the “The End of History”)<sup>1</sup> which suppresses the uniqueness of ethnic groups. At the same time, the factors of geography and history actually have never been removed from the agenda. Today, they have caused a number of well-known events and brought ethnic and cultural identification up-to-date as an unexpectedly arisen, dominant idea and serious, ideological imperative.

The aim of our research is to understand how sub-ethnic groups affected by various factors are able to keep their recognizable ethnic and cultural profile.

Geographical location specifics, and the historical development of Russia and its regions resulted in the cultural construction of the social space: the configuration of different ways of life, cultural platforms, and special mechanisms of national and cultural self-regulation and the general, cultural integration of society, allowing a homeostasis of the social structure to be maintained.

During the era of the Soviet Union, within a certain ideological platform, a social order (“Soviet Man”) was formed as a result of the suppression of self-regulation mechanisms.<sup>2</sup> And it was also due to integration on the ground of culture and the simultaneous combina-

1 *Fukuyama, Francis* 1992: *The End of History and the Last Man*. New York: Macmillan, Inc., 418 p.

2 *Kheveshi Martia* 2002: *An Explanatory Dictionary of the Ideological and Political Terms of the Soviet Period*. Moscow: Mezhdunarodnye otnosheniya, 160 p. (in Russian); *Alt Herschel/Alt Ethik*, 1964: *The New Soviet Man. His Uprising and Character Development*, New York: Bookman Associates, Inc., 304 p.

tion of reliance on the inner imperatives of national and cultural self-regulation. Eventually, it ensured the industrial modernization of the country and victory in World War II.

Today, due to the new geopolitical conditions, a discussion on the choice of ways of development of ethnic groups and sub-ethnic groups (considering the changes in the structure of social relations) has appeared. At the same time, this research is not intended to be exhaustive in the comprehension of social relations. We are trying to show the patterns based on the selected example and to make a generalization of the internal and external factors affecting sub-ethnic groups based on the induction and resemblance methods.

The pressure of the political regime is considered an internal cause, the effect of which is estimated by measuring the relationship to other ethnic and cultural groups and religions. We believe it is important, since in connection with the rejection of the concept of "Soviet Man", internationalism was transformed into something else through the painful processes of national self-identification and atheism, which was dominant for a long time and squeezed out traditional ethnic and cultural values with the help of political instruments.

The waves of migration are considered an external cause, bringing disturbances in the social ecology, seeking to disrupt the homeostasis of the structure of social relations. Movement of persons as a factor shows the feature of the instrument of geopolitics and therefore becomes an important factor influencing economic and social sphere, disturbing the homeostasis of the structure of social relations.

### Methodology and Research Methods

Surveys are important tools that allows identifying structural changes in society and assessing the reasons for these changes. Surveys among the recipient society and migrants aiming to reveal different ethnic and cultural mindsets can not only complement and extend the data from open sources of information, but also be used to evaluate the long-term changes in society.

The Republic of Karelia was chosen to be an object for the study as an attempt to measure the sustainability of the structure of social relations empirically. An important element of regional studies is to monitor the state of public opinion on topical issues, which in turn is an attribute of public consciousness. The choice of the region as the authentic and typological object for research was justified. Firstly, the republic is a multi-national sub-ethnos (150 nationalities). Secondly, this is a cross-border region (this is especially important when taking into account the influence of waves of migration).

To achieve these goals the combination of the following quantitative and qualitative methods of sociological research (that give the most effective and complete interpretation of the results) was chosen: *a large-scale questionnaire survey method* as a quantitative method of research and *expert evaluation method* to identify the most complex aspects of the research issues.

Analysis of the social space and the behavior of local communities were conducted on the basis of public opinion monitoring. In 2016, within social relations structure research, 2,050 citizens of the republic and 280 migrants were surveyed. The sampled population considered gender and age of the respondents, urban and rural population. To conduct the survey, a quota sample for each city district and municipal area was drawn (it is a model that reproduces the structure of the population as a proportion of the studied characteristics). The number of sample units with different combinations of the studied characteristics was determined so that it corresponds to their share in the population. For these purposes the data of the territorial body of the Federal State Statistics Service in the Republic of Karelia was used.

With the aim of revealing parameters of sustainability of society, two types of surveys were conducted (the recipient society and migrants). The limited sample of migrants leads to the qualitative nature of the research results and allows to outline the benchmarks for further study, as well as to get quantitative data later on with a representative sample. The sample consisted of nine percent of all foreign migrant workers taking root in the region.

Sociological research, telephone hotlines, information centers and other forms of getting feedback from the population are sources of invaluable information. This gives us the information about how sensible the changes are that take place in peoples' lives, if positive or negative, and in which direction it proceeds. In this context, the measured ethnic and worldview identity includes a set of complex characteristics, presenting both ways of self-identification and perception options (and relationship to them) of other ethnic and cultural groups.

As a hypothesis we assume the following assertion: the worldview, moral and values systems are not only the fundamental characteristics of the ethnic group (sub-ethnos), but they also form the invariants of the social space. In particular, we consider the identification features manifested towards other ethnic groups and religions. In this case, we assume empirically measured identification features as a social space invariant that remains relatively constant in the time and space dimension.

### Results of the Research

Karelia is a multi-national republic. As a result of the evolution, the sub-ethnos was formed with certain characteristics both general (e.g. cultural codes, joining with Russian ethnos) and special, which formed under the influence of traditions and external factors. First, there are the following two characteristics of this sub-ethnos:

- A sustainable tolerance towards other ethnic groups and nationalities was formed (Table 1)
- Key competence of the local population (a "cultural navigator") that allows there to be an intermediary in relations between Russian and Nordic civilizations is clearly developed (Table 2).

Table 1: Opinions of the Respondents on Interethnic (Interfaith) Relations, in percent\*

Opinion	Positive Response	Negative Response	Don't Know/No Answer
Interethnic Relations	67,8	20,2	11,9
Interfaith Relations	68,4	11,5	20,0

\* A positive response results from summing up opinions of the respondents "the relations are good, there is a readiness for cooperation between representatives of different nationalities, ethnic and cultural groups (denominations, faiths)" and "the relations are peaceful, there is no hostility or irritation towards representatives of other nationalities, representatives of ethnic and cultural groups (denominations, faiths)".

The negative response results from summing up opinions of the respondents "the relations are outwardly calm, but there is an inherent tension between the members of different nationalities, ethnic and cultural groups (denominations, faiths)" and "the relations are strained, conflicts are possible between representatives of different nationalities, ethnic and cultural groups (denominations, religions)".

Table 2: Opinions of the respondents, in percent\*

Opinion	Positive Response	Negative Response	Don't Know/No Answer
Cooperation with the representatives of other national (ethnic) groups	68,1	21,1	10,9
Participation in an open conflict for the interests of the representatives of their own nationality	22,9	65,9	11,2

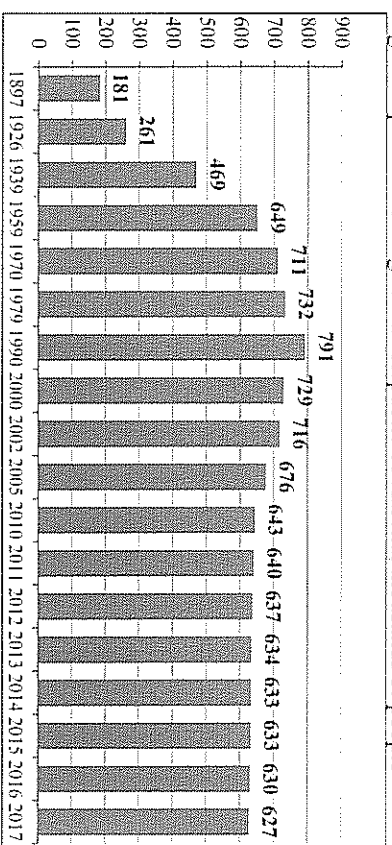
\* A positive response results from summing up opinions of the respondents "yes, I am ready" and "more likely yes than no." The negative response results from summing up opinions of the respondents "more likely no than yes" and "no, I am not ready".

Today, the population of the republic represents two structural elements that melted into a single sub-ethnos during the turbulent twentieth century:

- A kind of "core" originally composed of the indigenous population (Russian, Karels, Finns, Veps);
- The waves of migration (migration flows mainly from other regions of the USSR: Belarus, the Ukraine, and others to Karelia and migration from the region).

The evolving "core" absorbed (if starting from the beginning of the twentieth century) and "remelted" migrants in an amount of twice the initial population. The highest population was in 1990 (Fig. 1 and 2).

Fig. 1: Population Change in the Republic of Karelia, thousands of people



Source: Karelian Statistics Service 2016, [http://krl.gks.ru/wps/wcm/connect/rossstat\\_is/krl/resources/8d3295-0043ae034aa1d1b5d06954fa1772261.pdf](http://krl.gks.ru/wps/wcm/connect/rossstat_is/krl/resources/8d3295-0043ae034aa1d1b5d06954fa1772261.pdf).

The waves of migration were caused by an active policy of industrialization of the North and World War II. Kondopozhsky Hydroelectric Power Chain, Segezhsky and Kondopozhsky Pulp and Paper Mills and others were constructed. The last wave (both internal and external migration) is connected with the construction of mining and processing plants in 1977-1983 and the city of Kostomukska. This city is built on the 64th northern line of latitude and this is not its only feature. For decades, the young city has formed the local community which has its differences from the regional one.

Let us consider the current migration situation in the Republic of Karelia. Table 3 presents the main migratory donor countries for Russia and the Republic of Karelia comparatively. The main immigration flows to the Russian Federation include ones from Ukraine, Uzbekistan and Tajikistan, while migrants came to Karelia from the Ukraine, Belarus, and Finland. Thus, the Human Development Index (HDI) of migrants coming to Karelia is significantly higher (Ukraine = 0.747; Belarus = 0.798; Finland = 0.883; Russia = 0.798), while the HDI of migrants coming to Russia (Ukraine = 0.747, = 0.675 Uzbekistan, Tajikistan = 0.624) is lower and even below the average.<sup>3</sup>

For a long time, the situation in Karelia was characterized by migration outflow to two major economic centers - Finland and St. Petersburg. Migration outflow to Finland today is comprised of 35,000 people.<sup>4</sup> Totally, there is a serious outflow from the Republic of Karelia to other subjects of the Russian Federation such as 21,080 (St. Petersburg), 14,875 (Leningrad region), 10,227 (Murmansk region), 5,867 (Moscow), 4,916 (Moscow region) (State Statistics Committee 2015).

3 United Nations Development Programme 2015: Human Development Report 2015. Work for Human Development, New York: United Nations.  
 4 Karelian Statistics Service 2014, [http://krl.gks.ru/wps/wcm/connect/rossstat\\_is/krl/resources/e1558e0047dd884e92ce6bed3bc4492f73284\\_04.pdf](http://krl.gks.ru/wps/wcm/connect/rossstat_is/krl/resources/e1558e0047dd884e92ce6bed3bc4492f73284_04.pdf) (23.11.2016).

However, over the past 2.5 years, the balance of migration (from CIS) is becoming positive in Karelia. First of all, it is so due to the humanitarian migration from the Ukraine.<sup>5</sup>

Table 3: Migratory Donor Countries for Russia and the Republic of Karelia

Migratory Donor Countries for the Russian Federation	Migratory Donor Countries for the Republic of Karelia
Ukraine (2,417,575)	Ukraine (3,430)
Uzbekistan (2,215,780)	Belarus (3,145)
Tajikistan (999,169)	Finland (1,651)

Source: Federal Migration Service of the Russian Federation 2015; the Office of the Federal Migration Service of the Russian Federation in the Republic of Karelia, 2015.

The amount of migrants from Russia to Finland was the largest migration group until 2010 – 29,500 people. After 2010, migrants from Russia (29,800 people) are the second largest migrant group, after the migrants from Estonia (38,000 people). Thus, the proportion of the total flow of migrants to Finland is represented by two large groups in the following ratio - 49 percent are Estonians and 39 percent are Russians.<sup>6</sup> Most of those who left the subjects of the Russian Federation to Finland are the residents of the Republic of Karelia.

In recent years, the migration processes in the Republic of Karelia have acquired specific characteristics. Despite the outflow of the employable population from the region to the economic poles (Finland and St. Petersburg), migration inflow to the Republic of Karelia is stable due to the inflow of migrants from the Ukraine (1161), Armenia (127), and Tajikistan (1487). Over the last 2.5 years a positive migration balance was recorded for the first time thanks to the inflow of migrants from Ukraine to the Republic of Karelia.<sup>8</sup>

Currently, we are witnessing the formation of a new reality. Movement of persons as a factor shows the features of the instrument of geopolitics and therefore becomes an important factor in respect of cross-border regions influencing economic and social spheres. These cross-border regions include the Republic of Karelia. Because of the dissolution of the worlds of traditional life and the multiplication of life concepts in (post)modern societies, societies become even more fragmented. Altogether, the resulting heterogeneity of life worlds and lifestyles does have a strong impact on society, the evaluation of the quality of public systems, and forms of participation.<sup>9</sup> Depending on what kind of interests and values are salient in the respective life world, people are more or less (or even not) interested in public life. Thus, it makes a difference what perceptions people form of the life world.

- 5 *Piirihina Maria* 2015. Keys to success: Lessons of migration policy in Finland. Sosiologischeskije Issledovanija, no.4, pp. 35-38 (in Russian).
- 6 International Migration Outlook 2015. Paris: OECD Publishing. DOI: <http://dx.doi.org/10.1787/migr-outlook-2015-en>.
- 7 Karelian Statistics Service 2015. URL: [http://kri.gks.ru/wps/wcm/connect/rossstat\\_is/kri/resources/693603004e49367b848be052eb10e372361.pdf](http://kri.gks.ru/wps/wcm/connect/rossstat_is/kri/resources/693603004e49367b848be052eb10e372361.pdf).
- 8 Karelian Statistics Service 2014. URL: Kareliastat. Pokazateli mezdunarodnoi migratsii, 2014, available at: [http://kri.gks.ru/wps/wcm/connect/rossstat\\_is/kri/resources/6f558c0047dd884e92ceb6ed3bec4492f73284\\_04.pdf](http://kri.gks.ru/wps/wcm/connect/rossstat_is/kri/resources/6f558c0047dd884e92ceb6ed3bec4492f73284_04.pdf) (23.11.2016).
- 9 *Beecham, David/Carvalho, Elcio/Landman, Toek/Heir, Sjur* 2008: Assessing the quality of democracy: A practical guide. Stockholm.

The worldview, moral and value systems are not only the fundamental characteristics of the core, but also form the invariants of the social space. At the same time, there is also a variable-based part, arising in particular as a result of the inversion of other value systems.

For example, Table 4 shows the identification characteristics - attitude towards other ethnic groups and religions in the Republic of Karelia. Respondents from Kostomuksha urban district gave more clearly defined responses in relation to the proposed characteristics: there were only one to four percent who found it difficult to answer; 42 percent responded that national identity is significant (when the average regional value is 17.0 percent).

This subject matter, from the perspective of the region's population (in general), does not currently form the agenda of regional policy and local life. It is so, despite the fact that in connection with the rejection of the concept of the "Soviet Man"<sup>10</sup>, internationalism is transformed into something else through the painful processes of national identification.

Regional sub-ethnos is going through this process of "small losses" seamlessly enough, although some episodes may occur (for example, Kondopoga events). We believe tolerance is restored as a regional characteristic of the sub-ethnos. More than a hundred years ago, national identification was not significant (dominant, mandatory) enough in public life (only as private inversions in general in the imperial public consciousness), with the exception of revolutionary situations and dramatic turning points in the life of the ethnic group.

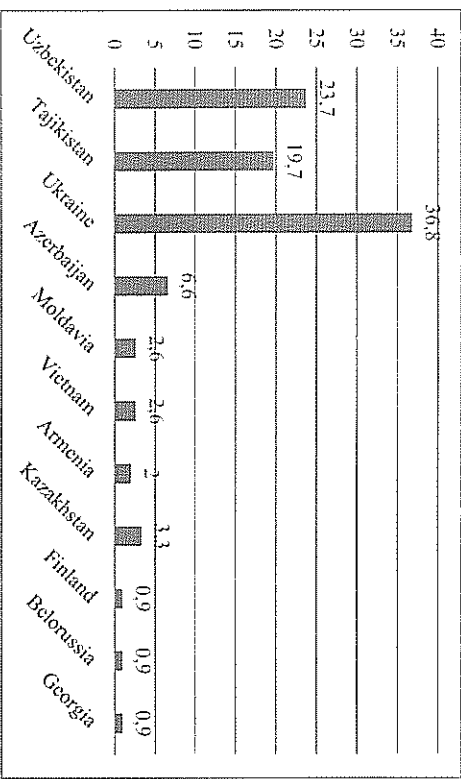
Table 4: Opinions of the Respondents on the Identity, in percent\*

Opinions on the Significance of	Positive Response	Negative Response	Difficult to Answer
National Identity	17.0	62.9	20.1
Religious Identity	12.2	69.1	18.7
National (or Religious) Identity in Social Life and in Shaping Public Moods	14.3	58.7	27.0

\* A positive response results from summing up opinions of the respondents "significant enough, along with economic, political and other factors" and "crucial". The negative response results from summing up opinions of the respondents "does not matter" and "inessential".

A pilot survey of migrants held in the Republic of Karelia in 2016 complements the results of a survey among recipient society, as it allows the singling out of two basic factors in assessing the sustainability of the Karelian society: economics and cultural. Both factors are equally important in understanding a category like the "sustainability of society".

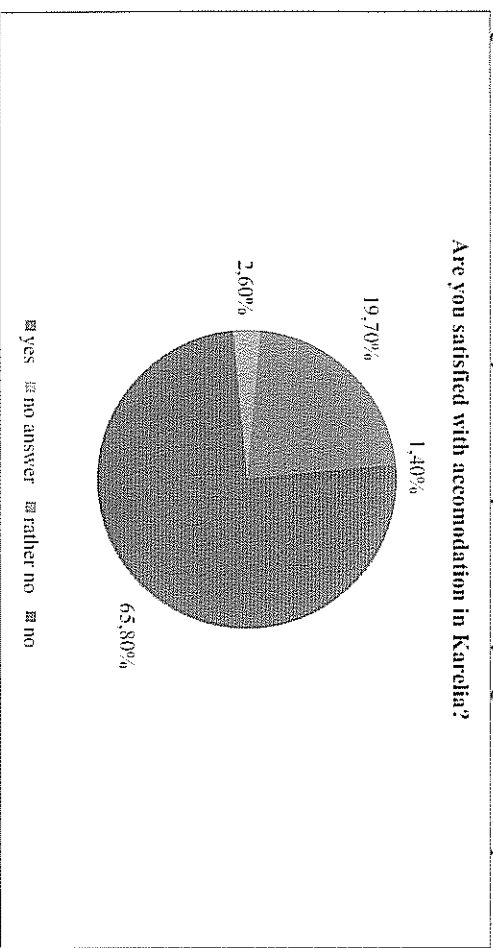
Fig. 2: Allocation of Migrants by Country of Origin, 2016 (in percent)



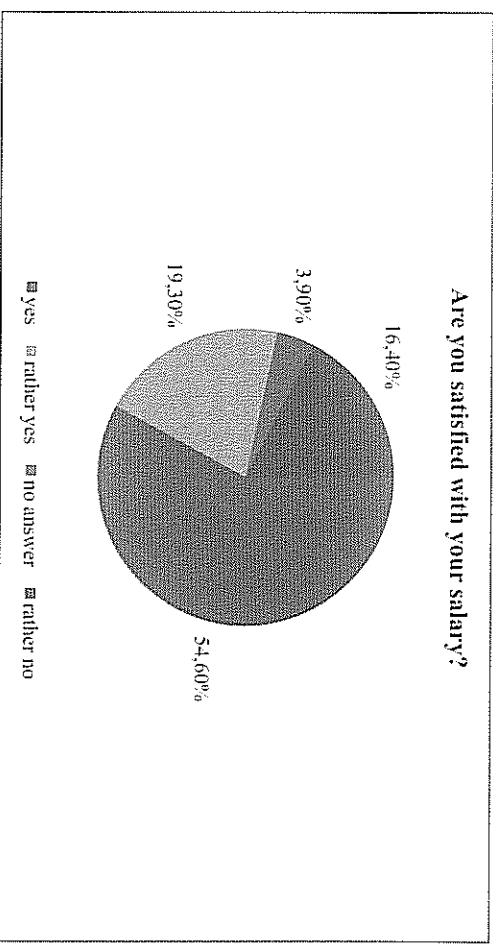
Source: own calculation.

Thus, Karelian migrants demonstrated good results in terms of their economic adaptation (Figures 3a-c): 85.5 percent of migrants are satisfied with accommodation, 79.6 percent of migrants are satisfied with labor conditions, 73.7 percent of migrants are satisfied with salaries in the Republic of Karelia.

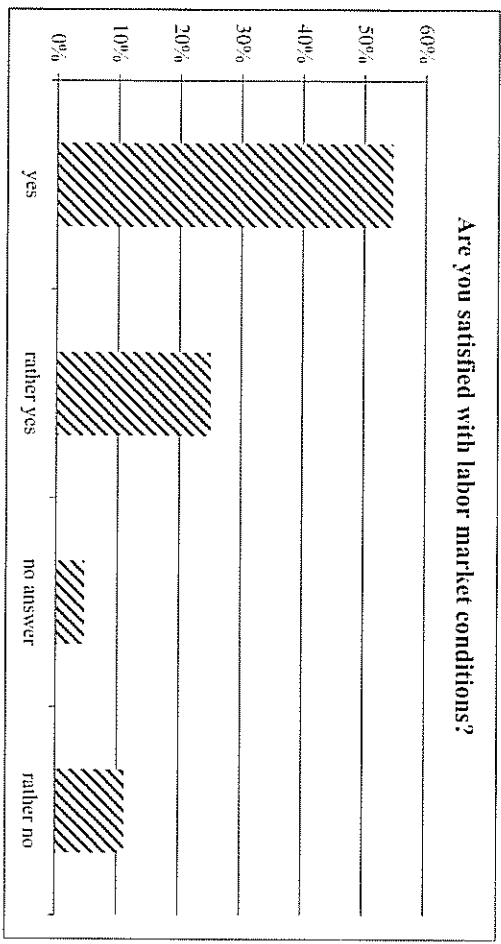
Fig. 3a-c: Economic factor in society sustainability assessment by migrants, 2016 (in percent)



Are you satisfied with your salary?



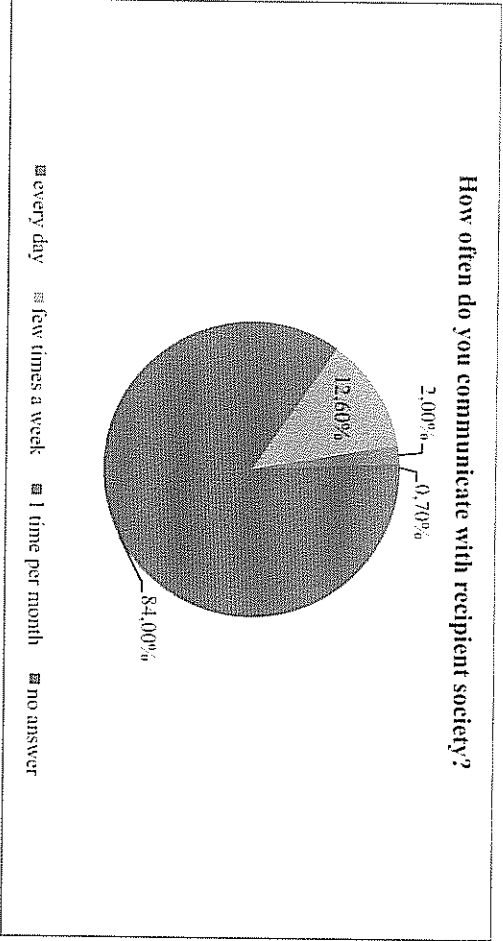
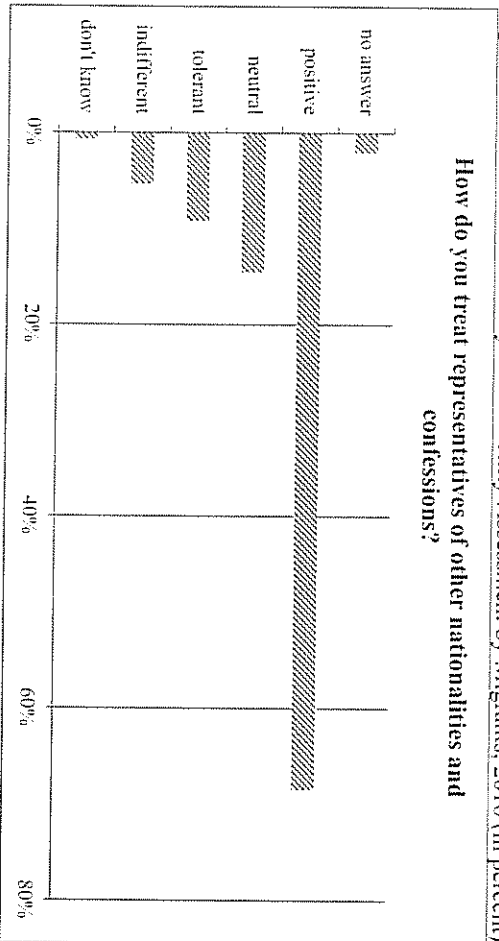
Are you satisfied with labor market conditions?



Source: own calculation.

The second direction for the assessment of the "sustainability of society" is presented by the cultural factor. According to the surveys, 68.5 percent of migrants have a positive attitude towards other nationalities and confessions, 84 percent of migrants communicate with the recipient society of the Republic of Karelia every day.

Fig. 4: Cultural Factor in Society Sustainability Assessment by Migrants, 2016 (in percent)



Source: own calculation.

Thus, by assessing the sustainability of the Karelian society (from the migrants' viewpoint), two basic factors are singled out: economic and cultural. Both factors are equally important in understanding the category of the "sustainability of society".

Political systems and their legitimization strongly depend on the support and legitimizing done by the citizens and their satisfaction with the rules, authorities, output and input structures of the political system.<sup>11</sup> In other words, shared beliefs of the governing and the governed regarding the processes and results of governance are central to the stability and persistence of political systems.<sup>12</sup> The (non-) participation of citizens is one core element that has been researched extensively and there is a long track record in social sciences pursuing the right determinants for analyzing participation and democracy, i.e. looking at the structures of the political systems or the attitudes of the people.<sup>13</sup>

The authorities aspire to simplify and standardize (including applying pressure to) social order, driving it into the categories and institutions that make it easy to monitor and control. On the other hand, society demonstrates the ability to resist categories or pressure imposed from above. There is an antithesis of the tumultuous and disordered real world for each of the theses from the authorities or external factors. Any formal, institutional innovation or applying pressure on people may get an informal shadow and it can turn out to be very significant. It could be quite inconspicuous at first, but it could gradually gain momentum and become immediately salient at some point.

In the late 18<sup>th</sup> Century, "scientific" forestry appeared in Prussia as the embodiment of uniformity and standardization. All of the trees have been formed in a predetermined order (size, the same species, direct clearing, forest understory, and anything irrelevant was removed etc.). The sole goal was production. However, the forest as a living organism began to die and its death was a silent protest against the simplification.

However, the idea of Prussian "scientific" forestry changes into the design of social space: the space is optimized, people are expelled from the provinces to the centers, gray coal-linear architecture dominates in the settlements, mono-functional neighborhoods are built, some kind of norms of human needs are defined, behavioral patterns are imposed. At the same time, human functions were narrowly regarded as labor resource. In accordance with the norms established by the authorities, people should work to produce a product, and be reproduced as a labor force. The result (as well as in the case of forest) is the same. At the same time, people unlike the forest, are not in a hurry to die. They have a choice and the ability to act, that is why they vote by all means or show their opportunism in some different way.

11 Easton, David 1965: A Systems Analysis of Political Life, New York: Easton, David 1957: An Approach to the Analysis of Political Systems, in: World Politics, Vol. 9 (3), pp. 383-400.

12 Sabatier, Paul A. 1991: Toward better theories of the policy process, in: P.S. Political Science & Politics 24 (2), pp. 147-156; Habig, Heike 2013: Ideology after the end of ideology: China and the quest for autocratic legitimation, in: Democratization, 20(1), pp. 61-81.

13 Van Der, Jan W. 2009: Politische Partizipation, in: Katina, Viktorja/Rossmelle, Andrea (eds.): Politische Soziologie, Wiesbaden, pp. 141-161; Van Der, Jan W. 2011: Is Creative Participation Good for Democracy? in: Micheleni, Michele/AlFarland, Andrew S. (eds.): Creative Participation: Responsibility-Taking in the Political World, Boulder: Paradigm Publisher, pp. 148-172; Terha, Stien/Ne, Norman 1972: Participation in America. Political Democracy and Social Equality, New York: Knave, Alex/Akashi, Alan 1979: Political Action. A theoretical Perspective, in: Samuel Barnes/Mar Knave (eds.): Political Action, Beverly Hills, pp. 27-56; Etzioni, Amitai 1968: The Active Society: A theory of Societal and Political Processes, New York/London.



In sociology there is a term, an ecological fallacy (or ecological inference fallacy), which refers to the incorrect use of the consolidated data of a group of objects by applying it to an individual object, or for fitting it to certain rules. The ecological fallacy is a logical fallacy in the interpretation of statistical data where inferences about the nature of individuals are deduced from inference about the group to which those individuals belong. It also includes the imposing of norms, etc. which violates social ecology.

As a result of the crisis of the 1890s, the pressure of Atheist propaganda, as an essential part of the former ideology, was removed from the agenda. According to the population census in 1929, two-thirds of the population identified themselves as persons of faith. Let us consider this as a characteristic of the core, as a fundamental characteristic of the sub-ethnos associated with worldview identity. According to sociological research done in 2016, 75 percent of the respondents in the Republic of Karelia considered themselves to be persons of faith.

Thus, after removing the pressure of propaganda, the core of the sub-ethnos got back to its natural state, to its fundamental characteristics. Thus, if we take the number of respondents who considered themselves believers to be 100 percent, then we have the following picture:

- 91 percent identify themselves as representatives of Orthodox Christianity,
- 1.3 percent - Catholic
- 1.3 percent - Protestant.

Islam is not salient in percentage terms in the whole region.

At the same time, the allocation of these indicators along the territory (a kind of ideological landscape of social space) is not homogeneous. The inverse groups are singled out. The group with a fairly high percentage of people who identified themselves as representatives of Catholic Christianity consisted of respondents from the Kostomuksha urban district (9.8 percent of all the persons of faith) and the neighboring Kalevala municipal region (9.7 percent). The group with a fairly high percentage of people who considered themselves to be representatives of Islam was from Kostomuksha (7.6 percent) and Petrozavodsk (4.7 percent) urban districts.

Protestantism, as an ideological element, is allocated more evenly, although it is not as noticeable as might be expected due to the proximity of Protestant Finland and sufficiently serious expansion of cultural codes from there into the territory of the region. Obviously a long-standing neighborhood has developed immunity, sustainability of the sub-ethnos of the region (stability of its fundamental characteristics) to a constant factor.

Apparently the last wave of migration formed not only the newly formed community (city of Kostomuksha), but Catholic and Muslim inversion in the worldview landscape of social space.

The analysis of the objects allocation on the characteristics derived from a comparison of the responses to the question "What is in your opinion the value of the national (or religious) identity in social life and in shaping public mood?" and "What is the value of national (religious) identity for you?" revealed the difference from the regional invariant. Kostomuksha urban district disturbed the harmony of allocation. The results can be interpreted as follows: in the social life of the community (unlike the region as a whole) the national (or religious) identity is actualized (becomes significant).

*What is the cause of the inversion?* - Evolutionary rhythms of society relations structures can be traced to the characteristics of the individual communities, such as the community of the city of Kostomuksha. Since the period of 30 years is insufficient for the community of the city to coincide with all of the characteristics of the region, it is expected to have some mismatch indicators of the local community region-wide.

Since the community was recently formed, it can and should be different. Indeed, the identification in relation to religion is different. The local community has not yet "entered" into the rhythms of the evolving regional core. Kostomuksha is the only municipality in which the respondents considered "religious affiliation" as an identifying characteristic bringing people of the same nationality together in addition to the "national language" and "traditions".

At the same time, 92 percent of respondents (from Kostomuksha) identified themselves as "persons of faith" (when the average regional percentage is 75 percent). 72 percent considered themselves Orthodox Christians, 9 percent consider themselves representatives of Catholic Christianity, one percent - Protestant Christianity, seven percent - Islam.

Of course, ethnic and ideological identity involves a much larger (than considered in this study) set of characteristics, reflecting both ways of self-identification and other variants of the perception of ethnic and cultural groups. At the same time, we believe that the hypothesis on the invariants existence was confirmed. Thus, empirically identified characteristics were revealed – invariants and specifics of the social space. Having considered the structure of social relations in the Republic of Karelia in detail, we single out two types of key components: the core (the recipient society) and migrants (wave of migration).

According to the logic of the study, in spite of the differences that were found, the city of Kostomuksha should gradually get closer to the core of sub-ethnos. Convergence of characteristics will gradually occur.

## Conclusion

Russian civilization or the Russian ethnic group is a community of many peoples, who do not just live together and have a respect for different faiths and religious views, but they are united into an integral core by a common cultural code. By virtue of its genesis, the core does not only have a solid fundamental (invariant) part, but also a variable (evolving) part. Combining geo-economical and geo-political factors as well as institutional and social embeddedness, constitutes the diversity of sustainable sub-ethne, forming multilingual Russian ethnicity or even super-ethne in diversity (given the many nations included). This can be perceived as a civilization based on global interdependence of ethnic groups while maintaining cultural and ethnic diversity.

This research was focused on the specifics of the Karelian community in the context of its ethnic and cultural characteristics. Identification of the parameters of the sustainability of society was carried out by two types of surveys (among the recipient society and migrants). The results of these surveys show a cross-section of Karelian society with a view to its sustainable development. That kind of complementary surveys provides an opportunity to reveal specific features of the core and the waves of migration that later allows predicting structural changes in the society.

At the same time, in this research, we relied on certain hypothesis which is why the findings are preliminary. In order to understand the true nature of the situation there is a necessity for a more accurate analysis of not only invariant, but also specifics of the sub-ethnos. Therefore it is important to understand emerging trends, their causes and consequences of designing the social order, and to determine the invariants and specifics of the social space of the region in terms of geopolitical instability.

## Petrozavodsk Citizens' Attitude toward the Activities of the Ministry of Internal Affairs for the Republic of Karelia

Alexander Ilvin

**Abstract:** Negative evaluations and attitudes towards the performance and work of internal affairs bodies in Russia were the main drivers for the Russian federal law „On the Police“ that was set into force in 2011. In order to monitor the quality of services of internal affairs bodies and especially police forces as well as their evaluation by the citizens, the Republic of Karelia conducted two surveys in 2014 and 2015. One of the main results is that citizens' trust in the activities of the police declined during this period, partly due to perceived low quality of the internal affairs bodies' work, but partly also caused by the poor overall socio-economic situation and the comparative perspective on the quality of public services in Finland.

**Keywords:** Ministry of Internal Affairs, Performance, Evaluation, Survey

For many years, the population of Russia has adopted a suspicious, or better said a negative, attitude towards work done by internal affairs bodies. In the 1990s, popular and science journals, television, as well as scientific and fiction literature reported on the growth of organized crime in Russia and on the helplessness of the state in the face of criminal threat.<sup>1</sup> Mass media frequently covered the penetration of criminality in the state and in the dealings of internal affairs bodies. They also reported on corruption, cruelty and the arbitrariness of the police and the internal affairs bodies, which are actually supposed to protect human rights and to maintain peace and order. The society and the state authority were confronted with a critical issue regarding the protection and security of citizens.

One of the answers to the recognition of the poor quality of work done by the Ministry of Internal Affairs and the need for reform was the law "On the Police" and the related programs meant to change the crime situation in Russia.<sup>2</sup> According to the new law, the police intended to protect the life, health, rights and freedoms of citizens of the Russian Federation, foreign citizens and stateless persons, to counter crime, to protect the public order and property, and to ensure public security. The police must immediately come to the rescue of everyone who needs protection from criminal and other illegal infringements. Within the scope of its power, it should assist the state bodies, local self-governments and NGOs in protection of their rights.<sup>3</sup> In the aftermath of this law, those staff members of the

1 Kleinmeyer M./Dmitriev O. 1995: Račeketeering in Siberia, in: Sociological research, No. 3, pp. 115-121; Konstantinov, Andrei 2002: Bandit Petersburg. St. Petersburg: Folio-Press; Konstantinov, Andrei/ Diskovins, Malcolm 1997: Bandit Russia. St. Petersburg: Izdani, Volkov 2002: Business of force in modern Russia, St. Petersburg.

2 The law "On the Police" N 3-FZ was adopted on 7 February 2011, entered into force a month later, on 7 March of the same year, and has replaced the RSFSR law of 18 April 1991, No. 1026-1 "On the Militia".

3 The law "On the Police" N 3-FZ Art.1.