

Socio-cultural Deprivation of Teenage Muslim Migrants as the Factor of Interfaith Intolerance Emergence

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ABSTRACT

The topicality of the problem stated in the paper is substantiated by the fact that migration is one type of extreme impacts on the personality; it triggers stressor and quite often the child is not able to adapt to a different confession environment; in addition, it provokes the emergence of ethnic hatred and hostility, and religious extremism among teenagers. The conducted research enables to draw a conclusion that sociocultural deprivation of Muslim migrants teenagers is connected with the experience of dissatisfaction, powerlessness, hopelessness, compulsiveness, perception of environment as hostile, tendency to exaggerate dangers, sharp depressive experiences, absence of future positive vision, feeling of impossibility to change or improve conditions of life; sociocultural deprivation of Muslim migrants teenagers correlates with the level of interfaith intolerance; the predetermining role of deprivation expressiveness as a predictively significant factor influencing the efficiency of Muslim migrants' adaptation and emergence of intolerance was established. Materials from the paper are of practical value for teachers, psychologists and social workers; research results ascertain that revealed features of Muslim migrants can be considered as significant criteria to create an adequate model of migrants' adaptation. From practical point of view, it is an opportunity to predict migrants' adaptation process and to effectively conduct psychoprophylactic work.

KEYWORDS

Muslim migrants; adaptation; deprivation; interfaith intolerance; anticipation

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Introduction

In modern scientific space the phenomenon of deprivation in the context of migrants' sociocultural adaptation is a subject of close study. Psychological consequences of deprivation and isolation take a specific place in the range of issues displaced people face with (Soldatova, 2002; Shaygerova, 2002). The major concept to research migration is the concept of acculturation stress entered by J.W. Berry (1997). Acculturation stress can be defined as mental tension accompanied by a

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range of negative experiences arising in case of cross-cultural adaptation. There is a hypothesis that the process of a "cultural shock" has the form of an U-shaped curve and includes three stages: enthusiasm and high spirits, "up" position; frustration, depression and feeling of confusion ("down" position); feeling of confidence and satisfaction, again "up" position (Stefanenko, 1999). According to D.V. Olshansky (2007) "people who have experienced frustrations and possess high claims but deprived of an opportunity to realize them are inclined to radicalism, extremism and, as a result, to terrorism". Thus, migrations are one of types of extreme impact on the personality with a high stressor. The modern concept of Muslim migrants children adaptation does not stay within traditional psychology-pedagogical frameworks as when an adequate and successful model of adaptation is created it is necessary to consider social factors, personality features and adaptation resources, and to analyze difficult situations and actions from positions of individual's own inner world when they present in them. The research subject is of specific importance as Muslim migrants families' social and psychological adaptation in the situation of migration determines accultural stress emergence, experience of deprivation and isolation. Quite often the child's impossibility to adapt in the context of another confession environment provokes the emergence of ethnic hatred and hostility, religionism and extremism in teenagers which supports the child's social and psychological maladjustment and can cause the feeling of emotional vulnerability and aggravated perception of ethnic problems. Modern researches indicate a high prevalence of deviant behaviour in Muslim migrants children and teenagers. The latter demands to increase attention to cross-cultural diagnostics as one of important directions to support Muslim migrants children and their parents' adaptation.

Thereof the topicality of the research aimed to study features of deprivation and interfaith intolerance in Muslim migrants teenagers is determined both by implied significance of the research subject and a number of fundamental problems the solution of which is essential to the theory and practice of pedagogy and psychology.

Materials and Methods

Empirical research was arranged in such a way as to study those parameters which enable to reveal the level of deprivation, tolerances-intolerance and impact on personality adaptation potential.

Bogardus (E. Bogardus) scale of social distance results, symptom checklist SCL-90, Rosenzweig picture frustration test, P.G. Zimbardo & J.N. Boyd (1999) Time Perspective Inventory were applied as diagnostic tools.

Experimental research base

The research was conducted in the House of Peoples' Friendship in the city of Kazan. Diagnostic results of 170 Muslim migrants, Uzbeks, teenagers aged between 16-17 years with identical experience of migration (from 1 to 1,5 years) made the empirical research base.

The research was conducted in two stages. During the first stage the group was divided into two groups due to Symptom Checklist SCL-90, Rosenzweig picture frustration test, and Bogardus scale of social distance results. The first group included 70 testees without symptoms of a significant stress; the second group was made by 100 respondents with intensive experience of distress. During the second

research phase, the comparative analysis of obtained results was implemented on the basis of the category of general, special and single. The comparative analysis at the level of general assumed correlation of techniques results on the whole sample. It gave an idea of tendencies, preferences and inclinations in all testees' groups. The comparative analysis at the level of special and single was applied upon correlation of results obtained in separate testees' groups. Statistical methods to process results (Pearson correlation coefficient, Student's *t*-criterion, ϕ criterion – the Fisher's angular transformation) and the correlation analysis were used in the research.

Results

Symptom checklist SCL-90 revealed that testees of the entire sample had symptoms of a significant stress; the second group of testees was characterized by a symptom complex caused by a psycho-injuring situation expressed quantitatively in high GSI and PSDI values: data interval on the general index of frustration depth corresponded to $0.52 \leq \text{GSI} \leq 2.92$, and PSDI values were from 1.19 to 3.2. Somatic (SOM=1.92 in norm up to 0.44), obsessive-compulsive (OC=1.89, in norm up to 0.75), depressive (DEP=1.95, in norm up to 0.62), anxious (ANX=1.06, in norm up to 0.47), phobic (PHOB=1.33, in norm up to 0.18) groups were singled out among most expressed symptomatic ones. Data obtained indicated the availability of such characteristics as obsessive ideas, self-condemnation, discomfort of interpersonal interaction, lack of interest in life, feeling of hopelessness experience, panic attacks, aggression, irritability, anger, fear and suspiciousness.

Exceeding the standard value on GSI ($\text{GSI} \geq 0.53$) and PSDI ($\text{PSDI} \geq 1.18$) indicators was found in the second group; it marked the index of distress and, correspondingly, deprivation depth.

It was revealed that the indicator of intensity from negative stressor's influence was also above the norm ($\text{GSI}_{ave} = 0.9$; $\text{PSDI}_{ave} = 1.6$); in comparison with respondents of the second group, the degree of distress expressiveness was less.

Statistical analysis of mean values showed the availability of reliable differences on all SCL-90-R indicators in the first and second respondents' groups. When data were compared the reliability of differences was confirmed on GSI, PSDI, SOM, INT and ANX indicators.

Table 1. The analysis of differences on SCL-90-R indicators

<i>Indicators</i>	<i>1 testees' group</i>	<i>2 testees' group</i>
GSI	0,9	1,6
PSDI	1,5	2,14
SOM	0,9	1,92
O-C	0,5	1,89
INT	1,1	1,54
DEP	0,89	1,95
ANX	1	1,06
HOS	0,8	1,35
PHOB	0,2	1,33
PAR	0,5	1,33
PSY	0,01	0,9

Combination of expressed indicators in respondents on GSI (an index of personal distress), ANX (anxiety) and PSY (psychoticism) scales with expressed intra-punitive type of reaction testified to the feeling of dissociation with the surrounding world, distancing, estrangement, insufficient ability to understand reasons of people's behavior and asthenization.

Considering the research interest in parameters of deprivation expressiveness according to Rosenzweig's test, possible combinations of directions and types of frustration reactions were regarded in testees' groups.

Respondents of the second group have a lower level of an intro-punitive direction of reaction and necessary-persisting types of reactions than testees in the first group. Statistical reliability of differences significance is at $p \leq 0.05$. It is possible to assume that respondents of the second group take responsibility to correct the arisen situation less often and demand help from other persons, or are sure that time and the course of events will lead to its solution; they do not feel guilty so sharply and do not experience the need to find constructive solution for a conflict situation. As for an impunitive reaction indicator, respondents of the first group have a higher level (the significance of differences is at $p \leq 0.05$); it means that testees of this group consider a frustrating situation as something insignificant or inevitable, surmountable over time. It was established that respondents of the second group have a higher level of impunitive reaction direction and obstacle-dominant type of reaction than testees of the first group. It indicates that respondents of the first group focus on obstacles that cause frustration no matter if they are regarded as favorable, adverse or insignificant, and consider a frustrating situation as something inevitable, surmountable over time. Most likely, such situation arises because the reason which caused a conflict situation is more important for the respondents of the first group than its consequences of which they do not accuse either themselves or people around.

The analysis of obtained data enable to single out the most widespread combinations in respondents' groups with a high level of deprivation: — M(OD) aspiration to ignore a frustrating situation; E(ED) hostility, charge of people around; E(NP) expectation that other participants will solve the situation; E(OD) an emotional negative assessment of a frustrating situation; I(ED) — self-accusation, justification, sense of guilt; I(NP) — independent solution of the problem. The first group of testees had the following peculiarity: high percent of answers indicating aspiration to ignore a frustrating situation (every second answer). Such type of reaction testifies that person's behavior is directed to replace experience of frustration, to relate to the conflict passively, to avoid solution of problems, to declare hyper social attitudes and emotional intensity. Dissatisfaction, pessimistic assessment of prospects, external accusatory reactions ("people around are guilty", "there are thieves all around", "there is no fairness", "nobody can be trusted, and here, in Russia – especially", etc.); these features were found in respondents (48%) of the second group with an extra-punitive type of reaction, fixing on self-defense which is positively connected with anxiety (ANX), hostility (HOS), phobic anxiety (PHOB), paranoid tendencies (PAR). All events were interpreted by them through the prism of predetermined course of events and inevitability. Anticipation of the future was one-dimensional, probabilistic forecasting was not conducted (Time Perspective Inventory).

Due to found regularities, functioning of psychological mechanisms of anticipation (anticipation of events on the basis of last experience assessment) and expectation (expectancy or not expectancy) of psycho-injuring events in respondents' groups, the analysis of social acceptance of persons belonging to other nationalities and confessions was of certain interest.

Bogardus scale data showed that despite positive value judgments the level of tolerance in the group with expressed deprivation is very low.

Respondents (48%) with anxiety (ANX), hostility (HOS), phobic anxiety (PHOB), paranoid tendencies (PAR) showed unwillingness to let in their "I", the feeling of discrepancy, indecision in social situations, division of the world on "ours" and "others" and a high level of social estrangement; respondents noted that they wanted neither privately nor socially interact with persons of another faith and nationality.

Significant differences were fixed in respondents of both groups in regard to their past, present and future. Representatives of both groups (25% of respondents of the first group and 27% of the second group) characterized their past giving it positive coloring.

Respondents expressed warm sentimental attitude to the past showing nostalgia signs; they dreamed to return to the past. Significant differences between respondents of the 1 and 2 groups are revealed within perception of their positive past ($t = 4.95$ at $p = 0.0003$) and future ($t = 4.38$ at $p = 0.0003$). These respondents are ready to be on friendly terms, accept as guests, to marry and to work with persons of another nationality and faith.

Respondents of the second group (32%) with expressed intra-punitive reactions were characterized by negative experiences concerning changes occurring in their life, feeling unfortunate (negative present, past and future), "focusing" on previous failures and depreciation of achievements of their last experience ("there was nothing good there", "escaped from poor life", "destiny is so heavy to suffer the whole life"). Persons with a negative assessment of the present period of life found inability to see a life prospect of the future: "we live for the moment ... only Allah knows what will be next ...", "I assume nothing ... and how is it possible to plan ...", "I am afraid, of course ... I do not know what will happen to me"; they showed high rates on anxiety (ANX), hostility (HOS), phobic anxiety (PHOB) indicators and took a retrospective fatalistic position. It enables to draw a conclusion that respondents of the second group unlike testees of the first group have more expressed obsessive-compulsive actions, i.e. repeating unpleasant thoughts, requirement to check and recheck what has been done, difficulties in decision-making, need to repeat actions.

It was found that negative thoughts about past of respondents in the second group (38%) are more connected with depression, anxiety, pessimism, loss of interest in life (expressed indicators on depression, anxiety and compulsion scales). The peculiarity of these testees with negative assessment of their present period of life is their inability to see a life perspective of the future. At the same time, emotional reactions of these respondents were reserved, impunitive and low-differentiated. On the scale of social distance these respondents showed a low responsiveness to problems of social microclimate, isolation, social estrangement, rejection: none of respondents wished to interact with persons of another ethnic group; they denied any form of contact with persons of another nationality and faith. Similar combination of individual-personal characteristics demonstrates that both the emotional and behavioral type of response to an adverse situation is blocked in

this group; in this connection aggressive protective mechanisms can be reacted neither according to extra-punitive nor intra-punitive option. It creates an increased level of emotional intensity and determines deprivation.

The importance of the indicator "positive past" ($t = - 3.38$ at $p = 0.001$) was revealed due to the analysis of mean values in perception of temporary parameters by respondents in the 1 and 2 groups. These respondents pointed that they were not ready to accept persons of another nationality in private but agree to have institutionally determined relationships. Let's note that respondents of the first group were not inclined to grotesque merging of negatively painted past and present sides of their life; they realistically estimated and separated periods of burdensome psychological experiences and periods of emotional stability; and they adequately anticipated (predicted) their possible future. Respondents with expressed extra-punitive reactions and high points on scales of interpersonal sensitivity (INT) which is characterized by experience and feeling of low-value, sensitivity to assessment of oneself and people around, self-condemnation and depressions (DEP) manifested, in particular, in lack of interest in life, shortcoming and loss of vital energy and hopelessness attracted attention by imbalance of temporary attitudes: the past is represented as extremely positive, present and future - negative (from all options of present and future the most negative is preferable). These respondents showed a high level of social distance: impossibility to build up business relationships with Others (Tatars, Russians, Jews, Christians); however they admitted an opportunity to marry, neighbour, be on friendly terms, and explained it with the fact that "to be on friendly terms, marry, live near the local is prestigious", it's about a good status.

Events of the past were accompanied with experiences of pain, melancholy, tension, fatalistic view of the future ("if now it is so, then it will always be so") in testees with expressed paranoia (PAR=1.33, in norm 0.54 up to 0.3), interpersonal sensitivity (INT=1.54, in norm up to 0.66) and extra-punitive reactions. Expressed ethnic estrangement became peculiar to these testees, none of respondents wished to contact in private with persons of another nationality (to get married, be on friendly terms, work together, and have them a citizen of the country).

Moderate indicators on the scale HOS (hostility) in combination with expressed indicators INT (sensitivity), PAR (paranoia), PHOB (phobic anxiety), intropunitive type of reaction and stuck in the negative past, impossibility to adequately estimate the present and to see real prospect of the future, belief in improvements reflected the asthenic type of testees' reaction with the expressed level of distress, experience of own imperfection against the people around, uncertainty, suspiciousness, features of fatalism, absorption in own negative experiences; suicide thoughts were connected with unwillingness of private contacts with other ethnic groups, estrangement and isolation. Such combination proves: the higher the level of hostility, irritation, sensitivity, suspiciousness, pessimism the lower the level of tolerance, the bigger social distance is. To the contrary, the higher the level of activity, dominance, sociability, search of impressions, trustfulness, affection, persistence, sensitivity the higher the level of social tolerance and desire to interact with persons of another nationality and faith is.

Discussions

The obtained results correlate with data in other works; they specify a high level of stress load in migrants and interrelation between the level of stress load, depression

and alexithymia (Kotelnikova, 2006, Klygina, 2004). A number of works show that migrants' adaptation potential is connected with the level of post-traumatic stress expressiveness and structure of tolerance; thus, expressed distress and negative expectations concerning any communications with other people, irrational and inadequate reactions of fear to incentives lead to avoiding behavior and isolated lifestyle. It is shown that maladjustment positively correlates with frustration and deprivation (Palagina, 2007; Masoud, 2005). Experimental data obtained are agreed with conclusions that when the migrant is not able to adapt and adjust to a new ethnic environment they experience transformation of a negative character.

Their psychological state changes, physical health worsens, many social attitudes decay, their view of the world and people transforms. Such transformation leads to various consequences: from separatism and ethnic nihilism to extreme fanaticism and nationalism where the expressed negative image of ethnos is formed, and the individual behavior follows this image (Palagina, 2007).

Analysis of works (Khoshaba & Maddi, 1999) on the issue of personality's adaptation during crisis periods of life determined that actions of maladjustment mechanisms can be displayed especially distinctly, and they can single out a problem of breaking down stereotypes that is general for solution crisis and change of values system.

Researches of a strange person image representation and an enemy image formation hold a prominent place in modern science. The research of children and teenagers aged between 7-13 years conducted by L. Oppenheimer (2010) shows that bigger cognitive complexity differs the image of enemy in senior children from that in younger children. These data testify to age dynamics of cognitive complexity development of interpersonal understanding and identification, an ability to look at the world through the eyes of another.

In our research we follow E. Erikson's (2006) point of view that socialization and acculturation have the same criteria of success. Many researches devoted to migrants' adaptation abilities in connection with the research of the personality constructive beginning are conducted within the frames of humanistic direction in psychology and pedagogics.

The most important direction of research in this sense is to study the ways migrants cope with difficult life events, and what qualities and traits help them overcome stress (Konstantinov, 2004; Neykhts, 2006). In this regard an integral research of the personality has a specific role. At present, scientists begin to move to another paradigm connected with the analysis of difficult situations and human's actions in them from positions of their own inner world. Such subjective reality is focused on which each person forms in their life space relying on their own system of significant values that act as a peculiar system of coordinates, in relation to which external events are interpreted (Antsiferova, 1994). It was ascertained that the ability to anticipate as an ability to reflect regularities of the environment in the structure of previous experience, to form strategy of behavior predicting the course of events is a condition for successful adaptation (Mendelevich, 2003; Sergienko, 1997). V.D. Mendelevich (2003) developed the concept which considers neurogenesis as a result of personality's inability to anticipate the course of events

and own behavior in frustrating situations caused by anticipatory insolvency of "the potential neurotic". It is known that any individual's interaction with the world suggests interrelation of the past and the future through the present; that means that the purpose of activity includes implicitly the assumption of a result integrated through the choice of an adequate strategy of interaction process (Mendelevich, 2003). P.G. Zimbardo & J.N. Boyd (1999) singles out "a balanced temporary orientation" – a psychological structure which allows flexible switching between the past, future and present due to situational requirements, estimation of resources or personal and social assessments. Individuals' behavior with such temporary orientation will be determined by a compromise or balancing between contents of previous experience representation, desires of the present and ideas of future consequences. Such temporary orientation is psychologically and physically healthier and appropriate for humans' functioning in the society (Zimbardo & Boyd, 1999).

Despite the variety of approaches to the analysis of migrants' adaptation potential, the correlation between a balanced temporary prospect, deprivation and tolerance have not been the subject of special consideration. An important element of this research is the comparative analysis of own temporary prospect assessment, forecasting of the future, social distance and emotional state of Muslim migrants.

Conclusion

The conducted research allows us to come to the following conclusions.

Specific personal traits distinguishing them among themselves have been revealed in Muslim migrants. One of the signs testifying to the depth of emotional-personal disintegration on the basis of which it is possible to understand the degree of deprivation expressiveness in Muslim migrants respondents is expressed distress, paranoid tendencies, hostility, imbalance of temporary attitudes, impossibility to predict the future and social distance manifested in a low responsiveness to problems of a social microclimate, isolation, social estrangement, rejection: none of respondents wished to interact with persons of another ethnic group, they denied any form of contact with persons of another nationality and faith.

The predetermining role of deprivation expressiveness as a predictively significant factor influencing the efficiency of Muslim migrants' adaptation and emergence of intolerance manifested in the following features has been established: most respondents with expressed distress develop obsessive-compulsive actions, i.e. persistent unpleasant thoughts, a fatalistic position in relation to the present and the future, super-control, pessimism, increased anxiety due to the influence of an adverse situation-migration transformed into hypochondria, depressive manifestations, obsessive fears and reactions of an escape (withdrawal from social activity). Among various psychological disorders, anxiety and depressive frustrations most negatively impact Muslim migrants' adaptation. Psychological markers have been specified to forecast the inefficiency of migrants' adaptation (such as the deficiency of positive emotions, suspiciousness, hostile and aggressive tendencies, tendency to risky behavior, rigidity, difficulties in social adaptation,

anticipatory insolvency); they illustrate a state of heavy depression and reflect an acute psychological crisis, feeling of hopelessness of own efforts, and pessimism.

It is shown that both an emotional and behavioral type of response to an adverse situation in respondents with a high level of deprivation is blocked; in this regard aggressive protective mechanisms cannot be reacted according to either an extra-punitive or intropunitive way. It creates an increased level of emotional intensity and determines intolerance. It has been revealed that anticipation mechanism (anticipation of the future on the basis of last experience, an assessment of own temporary prospect) plays an important role in Muslim migrants' adaptation potential formation. These data allow us to expand the area of neurogenesis anticipatory theory and to extend it to the concept of effective Muslim migrants' social-psychological adaptation.

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No potential conflict of interest was reported by the authors.

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