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Analysis of the relationship of migration and religion in sociological research on the materials of the republic of Serbia

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Abstract. Considering the two oldest phenomena - migration and religion, the author attempts to determine the nature of their relationship, which in general can play a significant role in modern social processes. The focus of this work is on the current population movements caused by the European migration crisis in 2015. The introduction shows that besides the two considered phenomena, their relationship is deeply rooted in the past. Attention is drawn to some international and non-governmental organizations that are involved in the crisis that is the subject of our research. The research based on the materials of the Republic of Serbia includes an analysis of the results of the author's survey in the centers of permanent residence of migrants and refugees, content analysis of relevant media messages, as well as a secondary analysis of sociological data of the Center for Free Elections and Democracy, the Center for Applied Public Research and analysis of survey data from citizens living in the central part of the country. The assumption that there is a relationship between the studied migration variables and the religious affiliation of the respondents is tested using statistical methods. Despite the fact that the analysis of the relationship between religion and migration in the article is carried out on a local example, the study of the opinions of both representatives of the receiving community and the migrants themselves allows to get a new, more accurate idea of the global picture of social changes that are taking place today. The findings can be useful for establishing the balance of the social system in the unfavorable conditions of the migration crisis.

Keywords: religion; migration; refugees; interconnections; research results

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(Introduction).

» (Cesari, 2017: 9),

(Cesari, 2017: 10).

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299). «

(, 2007).

« atithi-devo bhava, »

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35 25

» (Cesari, 2017: 11).

» (Saunders, Fiddian-Qasmiyeh, Snyder, 2016: 30).

(Saunders, Fiddian-Qasmiyeh, Snyder, 2016: 45).

622

(8:74): « ,)

Love Makes a Way Australia, JRS France Welcome Project

60:8 « !»

» (Ager, Ager, 2016: 298-

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 - » (2019 ., 173 -
 2013 .¹ 2014 . , -
 0,87) -
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 1325 , -),
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 » (2014 ., 600 -
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 , - (7.10.2017 . 10.10.2018 ., 119 - -
 , , -
 : 021, B92, N1, Danas, RTV
 Vojvodina, Informer, Blic, Kurir, Vesti online,
 Naslovi, Telegraf). -
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¹ <http://www.patriarchia.ru/db/text/2651165.html>.

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(Research Results and Discussion).
 (World Migration Report, 2020).
 (UNHCR, 2014).
 (92,17%),
 (7,83 %) (2019b).

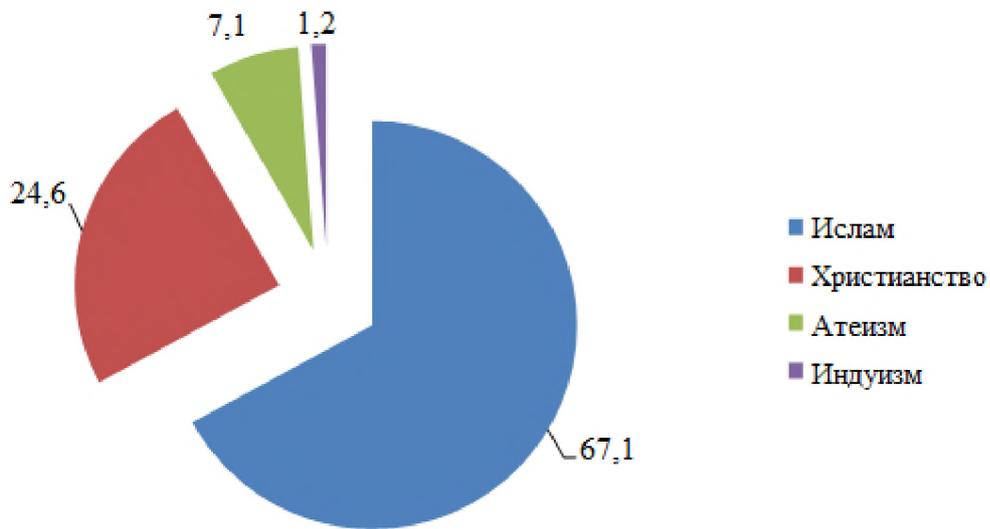
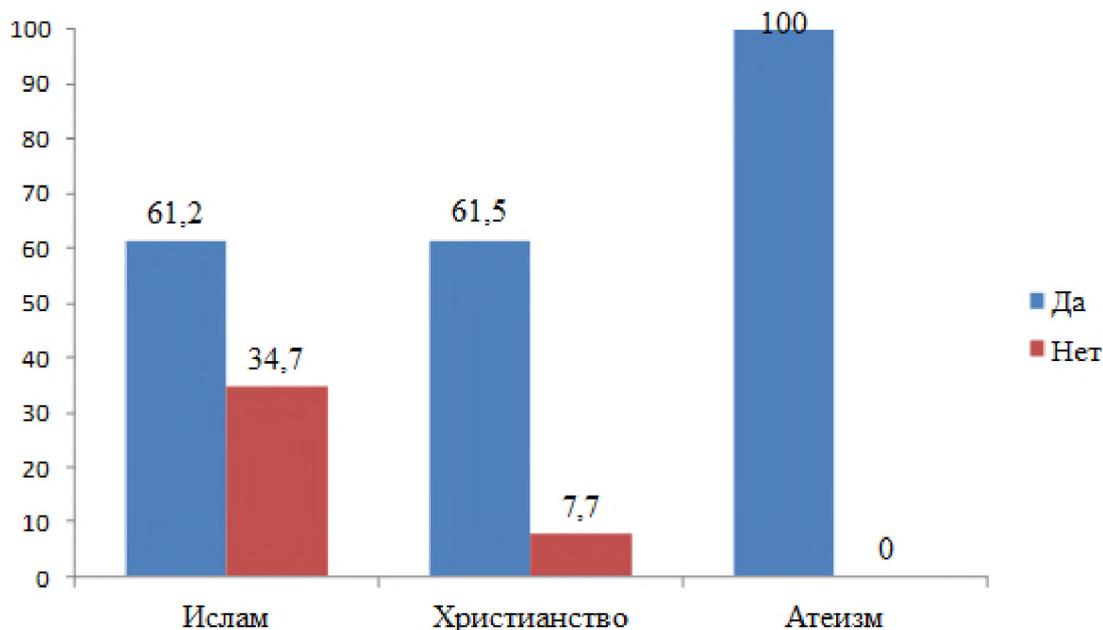


Fig. 1. Sample distribution by religion, %

(2019a).
 (> 0,05),

$(X^2(6) = 14,713, P = 0,023, V = 0,329)$.

(. . 2).



. 2.

, %

Fig. 2. Distribution of respondents' answers to the question about the involvement of minors in the educational process in the Republic of Serbia, %

$(X^2(5) = 7,074$ $= 15,935, P = 0,386,$
 $0,215)$ $= P=0,484),$ $(X^2(20) = 19,594,$
 $(, 2019a).$ $(X^2(10) = 9,206, P =$
 $(X^2(5) = 8,503, P=0.131),$ $(X^2(20) = 17,953, P =$
 $13,012, P = 0,223),$ $0,591)$ $(X^2(10) =$
 $(X^2(15) 4,613, P = 0,916) (, 2019a).$

Table 1

Distribution of respondents' answers to the question about the possibility to freely practice

Religious affiliation		Do you think that in the Republic of Serbia you can freely exercise your religious practices?			Total
		Yes, completely	I can practice certain religious practices, and some - no	No I can not	
Muslims	F	102	4	3	109
	%	93,6	3,7	2,8	100,0
Christians	F	34	2	3	39
	%	87,2	5,1	7,7	100,0
/ Hindus	F	2	0	0	2
	%	100,0	0,0	0,0	100,0
Protestants	F	1	0	2	3
	%	33,3	0,0	66,7	100,0
/ Shiites	F	2	0	0	2
	%	100,0	0,0	0,0	100,0
/ Atheists	F	11	1	0	12
	%	91,7	8,3	0,0	100,0
/Total	F	152	7	8	167
	%	91,0	4,2	4,8	100,0

(73,4%):

1.

($X^2(20) = 15,722, P = 0,734$),

2019a).

37%

, $(X^2(5) = 5,754, P = 0,331)$ (2019a).
 (25 % , 31% , . . , .) (UNHCR, 2014).
 ,
 - (62,61 %),
 26,09 % , 11,30%
 . ,
 , ,
 ,
 (, 2019b).
 ,
 (X²(20) = 6,182, P = 0,999).
 ,
 ,
 ,
 (, 2019a).
 (20 , , 173),
 ,
 (CPDI, 2016: 46).
 ,
 (X²(5) = 1,507, P = 0,912).
 (12 173),

Distribution of respondents' answers to the question about tolerance in the host society

/ Religious affiliation	?/ To what extent, in your opinion, and in accordance with your experience, is tolerance towards cultural, ethnic and religious differences manifested in the Republic of Serbia?						/ Total
	F	CP	3	CP-S	S	W	
/ Muslims	F	62	31	13	4	0	110
	%	56,4	28,2	11,8	3,6	0,0	100,0
/ Christians	F	25	7	4	1	2	39
	%	64,1	17,9	10,3	2,6	5,1	100,0
/ Hindus	F	2	0	0	0	0	2
	%	100,0	0,0	0,0	0,0	0,0	100,0
/ Protestants	F	1	0	0	2	0	3
	%	33,3	0,0	0,0	66,7	0,0	100,0
/ Shiites	F	1	1	0	0	0	2
	%	50,0	50,0	0,0	0,0	0,0	100,0
/ Atheists	F	6	2	4	0	0	12
	%	50,0	16,7	33,3	0,0	0,0	100,0
/Total	F	97	41	21	7	2	168
	%	57,7	24,4	12,5	4,2	1,2	100,0

(X²(20) = 14,659, P = 0,796),

, 2019a).

20 %

40 %

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(47,1 %),
(16,7%) (25%).
(CPDI, 2016: 16).
(Bobic & Veskovica Anđelković, 2015).
» (Beckfor, 2019: 16).
(52,1 %)
(26,1 %), 14,6 % -
(CPDI, 2016: 41-42). (12 %)
(Parsons, 1951).
(

(23 %)

18,8%

28,4 %,

(38,3 %)

(18,9%),

(39,2 %),

(12,2 %),

(41,7 %),

(33,4 %),

(13,9 %) (CPDI, 2016:

41-42).

(Conclusion).

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¹ UNHCR (2014), *Public opinion poll report: Attitudes of Serbian citizens towards asylum seekers*, UNHCR/CESID, Belgrade, Serbia, [Online], available

at: <http://www.unhcr.rs/media/CeSIDUNHCR201014FINAL.pdf> (Accessed 20.09.2020).

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, (, 2019b).
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 (, 2019a),
 (CPDI,
 2016), (CPDI, 2016: 16).
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