INTERETHNIC AND RELIGIOUS TOLERANCE OF THE YOUTH IN THE MULTICULTURAL REGION

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ABSTRACT
The Russian Federation is characterized by a multicultural population structure, including over 180 nations and ethnic groups. One of the important conditions for the prospective development of polycultural society is the peaceful coexistence of various nations and people projected on political, economic, cultural, and other social life spheres. By that, the need and significance of ethnic tolerance among all Russian nations are predetermined. This paper is devoted to the description and analysis of ethnonational relations and governmental policy in that sphere. The authors stress that currently the Russian federal law on regulation of national relations is characterized by great novelties. Also, it is reasoned that a prerequisite for the improvement of governmental instruments for harmonization of interethnic cooperation is the assessment of opportunities in connection with the implementation of the RF regulations in ethno-national matters. Sociologic data describing the problems and specifics are given which determine the implementation of ethnic tolerance in small social groups in mono- or polyethnic societies. Measures are offered to contribute to the expansion of constructive tolerance practices in the social reality.

Keywords: ethnic nihilism, ethnic indifference, positive ethnic identity (norm), “ethnic selfishness, ethnic isolationism, ethnic fanaticism, religious tolerance.

INTRODUCTION
The matter of interethnic cooperation of Russian nations is in many aspects related to the implementation of the tolerance principle implying mutual understanding, acceptance of independence and worthiness of other nations as well as coordination of various paradigms, orientations and life motives of various ethnic groups. The adoption and distribution of that principle is the most important condition for transition to new public relations allowing various nations to reveal new problem areas and gain new forces to solve the tasks of the successful transformation of the Russian society (Abels, 1999; Bauman, 2002).

Currently, the issues of inter-ethnic and inter-confessional relations in Russia are less severe. This is due to the fact that for many centuries the multinational population structure was being formed. All men living in the country have the greatest respect for representatives of other ethnic groups.

The keeping of peace and harmony is facilitated by a number of Decrees, Resolutions and Programs in the sphere of interethnic and interdenominational relations which are adopted by the President and the Government of the country.
The issues of regulation of interethnic relations are the subject of discussions not only of the scientific community but of all branches of state power. One of the most relevant confirmations is the Order of the President of the Russian Federation V. Putin dated March 13, 2015 on the consideration of the issue and the provision of proposals on the establishment of the Federal Agency for Nationalities Affairs to the Prime Minister D. Medvedev, as well as the signing by the President of the Russian Federation of the Decree No. 168 "On the Federal Agency for Nationalities Affairs" (March 31, 2015) in a rather short time.

To expand the practice of constructive interethnic interaction of the Russian people, the following documents are on the national level, "The Strategy of the State National Policy of the Russian Federation for the period up to 2025"; Decree of the Government of the Russian Federation on the Federal Target Program "Strengthening the Unity of the Russian Nation and the Ethnic and Cultural Development of the Peoples of Russia (2014-2020)", Presidential Decrees - "On Ensuring of Interethnic Concord", "On the Council for the President of the Russian Federation on Interethnic Relations".

In accordance with the Strategy, among the priority goals of the national policy of the Russian Federation are:

1) consolidation of the all-Russian civic consciousness of the Russian nation provided that the ethnocultural diversity of the peoples living on the territory of the Russian Federation is maintained and kept;

2) the improvement and harmonization of inter-ethnic relations provided that sociocultural adaptation is successful, the integration of migrants;

3) respect for the equality of rights and freedoms of man and citizen, regardless of race, nationality, language, attitude to religion and other circumstances.

One of the features of the "Strategy of the state national policy of the Russian Federation for the period until 2025" is the lack of expected results, which, of course, can complicate both control and a comprehensive, objective analysis of its implementation.

In addition, the effectiveness of implementing one of the objectives of the Strategy-2025 can be confusing by the lack of information on the initial and predictive value of such an indicator as the level of awareness of children, adolescents and youth, national traditions of the peoples of Russia.

"Strategy of the State National Policy of the Russian Federation for the period until 2025" and the state program of the Russian Federation "Regional Policy and Federal Relations" the program "Strengthening the Unity of the Russian Nation and Ethnic and Cultural Development of the Peoples of Russia (2014 - 2020)" were adopted. It assumes a transit from situational support for individual activities in the subjects of the country to the program-target method for the integrated implementation of national policy in the entire territory. The goal of the program is to strengthen the unity of the multinational people of the Russian Federation, the Russian nation (Hajigasanova, Khairullina, 2015).

In those conditions, it is feasible, first of all, to give historical and theoretical reasoning of the tolerance notion in the sociological theory, second, to learn the level of its methodological usefulness for interethnic cooperation practices analysis, third, to conceive the ethnic tolerance notion, fourth, to submit the results of sociological research reflecting the specifics of ethnic and religious tolerance in views of mono- or polyethnic regions’ population.

Scientific theorizing of the tolerance problem began in XX century but this phenomenon was studied by ancient philosophers such as Confucius, Epicurean, Platon, Aristotle and others (Confucius. Lessons of wisdom, 2002; Thinkers of Greece: From myth to logic, 1998).
Erasmus of Rotterdam was the first who demonstrated the principle of tolerance (Erasmus of Rotterdam, 1995).

Then ideas of tolerance were reflected in the works of Montaigne (2009), Bacon (1998).

Ilin (1993); Guseynov (2008); Lektoskiy (1997); Solovyov (1996); Khomyakov (2003) have made a great contribution to development of scientific knowledge in the field of tolerance. They have determined the essence of this phenomenon, its content level and the limits. It is immediately apparent from the foregoing that nowadays there is a lot of scientific researches concerning various aspects of tolerance.

Questions of social interaction are presented in the works of Bergson (1994); Bourdieu (2005); Habermas (2001); Mead (1994); Kapitonov (1996); Simmel (1996); Sztompka (1996); Sorokin (1992); Weber (1990).

Considerable studies of interethnic relations have been carried by Cooley (2000); Berger and Lukman (1995); Fromm, (2009); Huntington (2004). 

The concepts of ethnicity and interethnic relations made appearance in the works of Drobizheva (2011; 2012); Gorodyanenko (2009); Guboglo (2003); Kalinin (2008); Kara-Murza (2007); Kochetkov (2012); Kozlov (1995); Lebedeva and Tatarko (2005); Toshchenko (2002); Viner (2005).

Thus, it can be argued that to date there are scientific studies concerning various aspects of interethnic relations, interethnic and religious tolerance but only a few of them analyze the transformation of ethnic self-awareness in a multicultural region resulting from changes in social and economic conditions. Thus, the choice of the topic of the research is due to its relevance and insufficient study of some problems of interethnic tolerance of youth on the basis of types of ethnic identity.

**RESULTS AND DISCUSSION**

The urgency of the research of interethnic tolerance of youth is caused by the following reasons.

First, among all subjects of the Russian Federation, the Tyumen Region is distinguished by its national identity. It consists of three subjects of the Russian Federation, representatives of more than 150 ethnic groups residing on its territory totaling more than 3.2 million people. The multicultural structure of the population has been formed for many centuries and is now significantly changing in connection with migration. At the beginning of the new century citizens from neighboring countries, former republics of Central Asia, the Caucasus, Ukraine, the Republic of Moldova, and Belarus continue to come to the Tyumen Region, as this region is considered relatively prosperous in terms of socio-economic development.

Secondly, along with the national identity, the peculiarity of the Tyumen region is its age composition, the third part of the population are young people.

Thirdly, in spite of the fact that the Tyumen region, in the opinion of the majority of Russian scientists and politicians, is a prosperous region from the point of view of interethnic relations, some of the youth demonstrate nationalistic sentiments. For many years there is a group of Russian nationalists known as skinheads. One of their activities is beating people of non-Slavic appearance, citizens from the republics of the Caucasus and Central Asia. From time to time, fascist and xenophobic inscriptions appear on the walls of the houses in the towns of Tyumen, Tobolsk, Ishim.

A case of interethnic conflict was known in the village of Bogandinsky which occurred between the indigenous population and immigrants from Armenia.
Some representatives of the Tatar youth expressed their protest to defend the ethnosocial and ethnopolitical interests of the Tatar population. Notably, young people from the North Caucasian republics of Russia formed nationalist groups, allowed them to feel themselves in a more comfortable environment. Thus, cultural disenfranchisement conditions were created contributing to the consolidation of ethnic prejudices and the spread of xenophobia.

Fourthly, ethnic identity is one of the factors of the manifestation of interethnic tolerance. Therefore, the study of types of ethnic identity will allow determining the level of tolerance of youth in the Tyumen region, to make a forecast for the further development of interethnic relations in a multicultural region and to formulate the main areas of activity for the formation of a tolerant consciousness of youth.

Historical, social, and economic, ethnosectarian, demographics, and urbanized factors have influenced the forming of the youth of the Tyumen region’s south (1994).

The south of Tyumen region is located within the West Siberian plain and makes 11 % of all territory. The key feature of our region is its polyethnicity. Numerous ethnic groups are the Russians – 71.1 % of the total number, the Tatars – 7.4 %, the Ukrainians – 6.5 %.

Nowadays the Tyumen Region belongs to the regions with a positive outlook of the population. In the latest 15 years, the rate of demographics has decreased by 30 %. From 1993 to 1996 period the lifespan has declined in three years (64 years throughout the region) and then it has increased in 68.6 years. The life expectancy at birth has grown by 15 years, by 2.5 years for men and by 1.5 for women. In 2009 male life expectancy was 64 years and female life expectancy made about 75.1 years (Annual abstract of statistics, 2011).

In early 2011 the number of inhabitants has grown up to 1. 341.1 thousand people increasing in comparison with the last year in 12.2 thousand or 0.9 %. An average age of the population was 36.7 years. However, the age of men was 34.5 years (at the beginning of 2009 - 34.4), women’s age was 38.7 (38.6) [40]. The group of the population at age of 20-34 years is increasing (Annual abstract of statistics, 2011).

It should be noted that there were the positive trends of young families in our region. It stemmed from the fact that the generation, born at the beginning of the 1980s, entered into marriage age. At the same time, the divorce rate was very high. In 2010 100 of registered marriages were accounted for by 47 divorces in the south of Tyumen region.

Another negative trend was the rise of divorced families in the marital structure of population. Moreover encore wedding had the least number of population. A lot of young people preferred to live in civil marriage. It was associated with material expenses and economic problems of region development as well as with moral values of inhabitants (Davydenko, Andrianova, 2011).

According to the research of A. Davydenko, E. Andrianova the Human Development Index has held the first place recent years; it ranked first and second between other Russian regions. The level of Human Development Index of northern oil and gas production districts was essentially higher than in the south of the region. Steady high level of Human Development index was provided by high per capita income.

High level of economic development, benefit ratio of region inhabitants, according to sociological research, hasn’t provided large index of quality of life (Davydenko, Andrianova, 2011).

Since 2000 natural population growth has been maintained. In 2010 birth crude-rate has increased in 1.1 % in comparison with 2008 and equaled 16.1, but death rates were still very high. In 2010 death rates has been down by 0.1 % throughout Tyumen region.
In 2006 23.1% of population had higher education, 1.9% – undergraduate education, 27.7% vocational secondary education, 24.3% initial vocational education, 17.6% – secondary education, 5.0% compulsory education, and 0.4% – had no compulsory education. At the beginning of 2009-2010 the number of students in higher education institutions was higher than the number of students of secondary professional institutions (Federal State Statistics Service, 2007).

That implied that the youth had the high level of education in Tyumen region. In 2010 the number of students made 719 people per 10,000 thousand of population. It exceeded the average level in the Russian Federation – 525 people per 10,000 thousand of population and 495 people in the Urals Federal District.

Simultaneously the number of students continued to decrease in institutions of elementary level of education and secondary professional vocational education. It stemmed from the fact that blue-collar occupations were not popular. In 1990s there were 69 institutions of elementary level of education but in 2010 only 35 institutions have remained (Annual abstract of statistics, 2011).

Survey procedure
To analyze interethnic tolerance of the youth in multicultural region, the sociological survey was conducted. The Research object was the youth in multicultural region. The Research subject was interethnic youth’s tolerance as sociocultural phenomenon. The Goal of research was to reveal the types of ethnic identity of young people and develop the main lines of interethnic tolerance forming (Omelaenko, 2013).

According to the goal of research the following challenges were met.

1) To bring to light the level of youth’s ethnic tolerance in a multicultural region based on the types of ethnic identity.

2) To prove the correlation between ethnic identity and interethnic tolerance.

3) To consider agents which have contributed to expression of ethnic identity type.

4) To study the level of the religious tolerance of the youth.

The Empirical basis made the results of a questionnaire survey of the young people. They were of various nationalities and lived in the south of Tyumen region.

The main Phases of Development
Firstly, the questionnaire survey was conducted in 2010-2011 of the youth lived in the south of Tyumen region, 725 respondents took survey. They were inhabitants of Tyumen towns and rural settlements of our region.

The respondents were from the towns Ishim, Tobolsk, Yalutorovsk at the age of 16-34. Urban population made 60.4% (438 people), rural population made 39.6% (287 people). Sampling gender and age differences were correlated according to statistics. It is necessary to note that 368 male respondents and 357 female respondents took the survey.

The second phase of development included the determination of the sample size for each level (sex, age, nationality).

According to that, the Russians, the Ukrainians and the Tatars were represented in required proportions, namely, 519 Russians (71.6%), 47 Ukrainians (6.5%), the representatives of Tatars (7.3%...
have taken the sociological survey. Other ethnic groups were represented in sampled population which was directly rateable inhabitants’ number.

The Determination of ethnic identity and the level of the religious tolerance were carried out by sociological survey, contained six scales which corresponded to the identity types. They were ethnic nihilism, ethnic indifference, positive ethnic identity (the norm), ethnic egoism, ethnic isolationism, and ethnical fanaticism.

The study of ethnic identity types and the level of religious tolerance was conducted depending on age and sex, the level of education, marital status, ethnic identity, and income level. Parent population made 472.1 thousand people, sampled population made 725 thousand people.

To study ethnic self-awareness, survey techniques “Types of ethnic identity” were used, established by G. Soldatova and S. Ryzhova (1998).

The diagnostics of interethnic tolerance in the process of interethnic and intercultural interaction was conducted on the basis of “Social distance Scale’ which was offered by American sociologist E. Bogardus. It was needed to determine the degree of tolerance or prejudice existing in relationships between different ethnic groups. According to “Social distance Scale”, there was a list of seven statements reflected diverse degree of social distance.

The respondents have chosen the statements which corresponded to kindred between other group members. Taking into account the fact that the multicultural population structure has changed because of external migration from Ukraine, Byelorussia, Central Asia, and Caucasus the sociological survey included the questions showing acceptable confidence level. For example, “What interactions with the Slavs and other European folks are acceptable for you?” “What interactions with the representatives of Caucasus and Central Asia folks are acceptable for you?” Since, the representatives of diverse ethnic groups have taken the survey, the questionnaire included the question: “What interactions are acceptable with Russians?” Such forms of relationships were offered.

1. I don’t mind marriage and blood ties with the representatives of this group.
2. I can accept them as intimate friends.
3. I can accept them as neighbours living in my street.
4. I can accept them as work colleagues having the same professional occupation.
5. I can accept them as citizens of my country.
6. I can accept them as tourists in my country.
7. I would prefer not to see them in my country.

Survey results
The Empirical findings of ethnic identity types have shown that the prevailing type of ethnic identity in the south of Tyumen region was the positive (the norm) identity. It was typical for the youth’s majority and reflected the tolerant attitude to own and other ethnic groups. Young people were ready to have interethnic relations with the representatives of other nationalities (Erickson, 1996; Khairullina, 2014). Despite of national differences, most respondents were ready to communicate with the representatives of any people. They were female respondents - 77.2 % and 75.6 % were male respondents.
The marital status and sex have had an influence on demonstration of interethnic tolerance. In spite of marital status, men were always ready to deal with the representatives of any nation.

Due to the fact that nowadays interracial marriages are common, the number of female respondents which were married and were ready to communicate with other nations was more (82.2 %) than the number of sole women (75.1 %).

Respondents with the traits of ethnic egoism, ethnic isolationism and ethnical fanaticism were malevolent to other ethnic groups.

Survey results have brought to light that the traits of ethnic egoism were often typical for male respondents. One third of respondents preferred the lifestyle of own people.

It was extremely worrying that male respondents 35.0 % and 27.2 of female respondents felt their superiority to other nation. In spite of educational level, more than 30 % were inclined to demonstration of ethnic egoism (Table 1).

Table 1. Respondents’ opinions choosing the lifestyle of their own people, its superiority, about interaction with other nations depending on sex, age (in percentage terms)

<table>
<thead>
<tr>
<th>Statement</th>
<th>Sex</th>
</tr>
</thead>
<tbody>
<tr>
<td>They prefer the lifestyle of their own people</td>
<td>Men</td>
</tr>
<tr>
<td></td>
<td>36.6</td>
</tr>
<tr>
<td>They often feel superiority to other nations</td>
<td>35.0</td>
</tr>
</tbody>
</table>

Young people had the traits of ethnic isolationism. The small part of respondents had a negative attitude to the closest interaction, namely to marriage. 21.4 % of men and 16.0 % of women believed that intermarriages could destroy their folk.

The sociological survey has shown that not everybody was ready for inter-cultural exchange. 24.6 % of respondents offered “to clear” their culture from the influence of other cultures (Table 2).

Table 2. Respondents’ attitude to other culture depending on sex and age of respondents’ total number

<table>
<thead>
<tr>
<th>Variants of answers</th>
<th>Russians</th>
<th>Ukrainians</th>
<th>Tatars</th>
<th>Other nationalities</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>19.0</td>
<td>1.4</td>
<td>1.1</td>
<td>3.0</td>
<td>24.6</td>
</tr>
<tr>
<td>No</td>
<td>40.0</td>
<td>4.0</td>
<td>5.7</td>
<td>9.0</td>
<td>58.6</td>
</tr>
<tr>
<td>Neither agree nor disagree</td>
<td>12.6</td>
<td>1.1</td>
<td>0.6</td>
<td>2.6</td>
<td>16.8</td>
</tr>
</tbody>
</table>

The youth was inclined to a demonstration of ethnic fanaticism: one-third of respondents had the traits of ethnic fanaticism.

Answering the question, “I am a human being who has never had serious attitude to interethnic problems”, as it turned out that interethnic problem deeply cared the representatives of all nationalities and didn’t leave them indifferent.

The Data have pointed that 50.2 % of the youth has had a serious attitude towards interethnic problems. For this reason, obtained results have confirmed the necessity for youth policy that followed to basic principles of social harmony.

The marriage status has influenced the demonstration of ethnic nationalism. The results of the research have shown that the marriage status changed the attitude of men and women to intermarriage with the representatives of other nations. So, the youth was opposed to intermarriages. That opinion expressed 47.4 % of men and 33.7 % of women. It should be noted that these respondents were not married (Lebedeva, Khotinets, Vyskochil, Gayurova, 2003).
The data of the study has allowed establishing that the celibate respondents demonstrated the traits of ethnic fanaticism.

The demonstration of ethnic fanaticism didn’t depend on national identity because it was expressed by all representatives of ethnic groups.

The diagnostics of interethnic tolerance in the process of interethnic and intercultural interaction was conducted on the basis of “Social distance Scale” which was offered by American sociologist E. Bogardus. It was needed to determine degree of tolerance or prejudice existing in relationships between different ethnic groups. According to “Social distance Scale”, there was a list of seven statements showing diverse degree of social distance.

The respondents have chosen the statements which corresponded to allowed social distance with the members of different ethnic groups.

The answers of respondents have pointed that the social distance was close with the Slavs, the Russians, and other European people. Almost half of all respondents – 45.9 % could accept the Slavs and other European people as citizens of their country. They were Russians – 31.9 %, Ukrainians – 2.8 %, Tatars – 4.1 % and other nationalities – 7.2 %. 14.2 % of all respondents could admit them as work colleagues, 1.4 % could admit them as tourists in their country (Table 3).

Table 3. Answers to the question, “What interactions with the Slavs and other European people are acceptable for you?” in % of respondents’ total number

<table>
<thead>
<tr>
<th>Forms of relationships</th>
<th>Your national identity</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Russians</td>
</tr>
<tr>
<td>I can accept them as work colleagues having the same professional occupation</td>
<td>10.5</td>
</tr>
<tr>
<td>I can accept them as citizens of my country</td>
<td>31.9</td>
</tr>
<tr>
<td>I can accept them as tourists in my country</td>
<td>10.8</td>
</tr>
<tr>
<td>Totals</td>
<td>71.6</td>
</tr>
</tbody>
</table>

According to sociological survey, the respondents were often ready to interact with Russians. Respondents of all nationalities – 57.4 % could accept them as citizens of their country. They were the Russians (43.0 %), 4.0 % – the Ukrainians, 4.0 – the Tatars, 6.3 – other nationalities. The number of young people which were not opposed to marriage and bond ties with the Russians made – 18.8 %. They included 14.8 % of Russians, 0.6 % of Ukrainians, 1.4 % of Tatars, 2.1 % were representatives of other nationalities.

The third part of respondents 33.1 % was ready to accept people from Caucasus and Central Asia as citizens of their country. 22.6 percent made Russians, 2.1 % were Ukrainians, 2.3 % were Tatars, and 6.1 % were representatives of other nationalities.

The most part of respondents – 19.9 % preferred not to meet them in their country. They were Russians 15.3 %, 1.8 percent of Ukrainians, 1.5 % of Tatars, 1.2 % of other nationalities. Only 3.3 % of all respondents were against marriage and blood ties with the representatives of these groups. It pointed to the fact that the social distance between them was rather large (Federal State Statistics Service, 2010).
The alteration of the traditional belief can degrade the ethnical identity. It could lead to its sweeping changes. Religion has an influence on the ethnicity, on the forming of the ethnic community’s solidarity because religion has a close interaction between the mentality of the nation and its spiritual basis. The change of belief destroys the ethnic relations, the attitude towards the nations, gives birth to the marginal ethnic awareness.

To determine the worldview attitudes towards religion the respondents had to answer the following statements.

Table 4. Worldview attitudes towards religion depending on nationality (of respondents’ total number)

<table>
<thead>
<tr>
<th>Variants of answers</th>
<th>Respondents</th>
<th>Russians</th>
<th>Ukrainians</th>
<th>Other nationalities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, I am a true believer</td>
<td>61.0</td>
<td>62.0</td>
<td>60.0</td>
<td>57.1</td>
</tr>
<tr>
<td>No, I am not a believer</td>
<td>5.8</td>
<td>7.0</td>
<td>4.8</td>
<td>8.9</td>
</tr>
<tr>
<td>I am seeking my way to God</td>
<td>12.8</td>
<td>9.0</td>
<td>14.3</td>
<td>17.9</td>
</tr>
<tr>
<td>Neither agree or disagree</td>
<td>20.4</td>
<td>21.5</td>
<td>19.8</td>
<td>10.7</td>
</tr>
</tbody>
</table>

The level of the religiosity is higher in Tyumen region (61.0 %) than in Russia (53.0 %). The quantitative indicators of the population were not stable between belief and impiety (12.8 %). Irreligious people - die-hard atheists made up about 5.8 %. Some respondents couldn’t decide the question concerning their belief.

The language and culture bring nations together and help to maintain the ethnic culture. The language and culture are indicators of the ethnical self-identification. According to the sociological survey the respondents had to choose the factors that bring people with their own nation.

Table 5. Dynamics of respondents’ answers about the factors bringing together people in % of respondents’ total number

<table>
<thead>
<tr>
<th>Factors</th>
<th>Years</th>
<th>2001</th>
<th>2013</th>
</tr>
</thead>
<tbody>
<tr>
<td>The state where we live</td>
<td></td>
<td>4.7</td>
<td>20.7</td>
</tr>
<tr>
<td>Our native language</td>
<td></td>
<td>36.2</td>
<td>80.6</td>
</tr>
<tr>
<td>History</td>
<td></td>
<td>19.5</td>
<td>40.5</td>
</tr>
<tr>
<td>Traditions and social customs</td>
<td></td>
<td>34.5</td>
<td>82.1</td>
</tr>
<tr>
<td>Behaviour patterns</td>
<td></td>
<td>2.6</td>
<td>8.1</td>
</tr>
<tr>
<td>National character</td>
<td></td>
<td>2.3</td>
<td>16.5</td>
</tr>
<tr>
<td>Religion</td>
<td></td>
<td>18.3</td>
<td>61.5</td>
</tr>
<tr>
<td>Appearance</td>
<td></td>
<td>5.9</td>
<td>10.4</td>
</tr>
<tr>
<td>Confessional Unity</td>
<td></td>
<td>0.8</td>
<td>5.1</td>
</tr>
</tbody>
</table>

The data in the Table 5 showed in dynamics that respondents chose the factors such as language, traditions, social customs, and religion. They unite people in their opinion.

CONCLUSION
Summarizing the above, one can conclude as follows.

1. The prevailing type of ethnic identity of the youth, living in the south of the Tyumen region, was a positive (norm) identity.
2. There was a correlation between the positive ethnic identity and tolerance. Young people having the positive ethnic identity had a tolerant attitude to other ethnic groups.
3. The types of identities depended on various reasons: on sex and age, marriage status, on the
specific situation. In contrast to men, women were more tolerant of other people than men. Both men and women demonstrated the readiness to deal with other representatives of ethnic groups which were married and unmarried respondents.

4. The level of education, income level, and national identity had no influence on the type of ethnic identity.

5. Ethnic indifference and ethnic selfishness were not predominant, but their existence could be conditioned by external circumstances.

6. Most respondents have chosen the national identity of their parents. Culture has a great influence on the choice of national identity. As a rule, individuals chose the national identity of the culture where they were brought up. Some respondents have chosen a civil identity, thereby emphasizing that ethnic identity was less important for them.

7. Some negative forms of ethnic identity were typical for the young generation, namely ethnic selfishness, ethnic isolationism, ethnic fanaticism.

8. People from the Caucasus and Central Asia were taken by participants of interethnic interaction with hostility. Some respondents were not ready to accept them as citizens of their country.

9. According to the survey, the level of religiosity was higher in Tyumen region than in Russia.

10. The correlation between the religious population and irreligious one depended on social, economic, territorial, historical, confessional, and ethnic factors.

11. It should be emphasized that it was very difficult to determine the dependence of the religious tolerance on the age, on the standard of living, on the domicile, on the education, on the marital status, on the level of respondents’ income.

12. Research results have shown the problems in the field of interethnic relations and confirmed the necessity for design and implementation of programs, aimed at forming tolerant consciousness, and prevention of extremism between young people in the multicultural region.

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