

Developing tolerance among the youth as a factor of sustainable development of a border region

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Abstract. The problem of the development of tolerance, as a special characteristic of the personality of a young person, is considered very relevant by the authors. This problem is of particular importance among the youth living in the border regions. The paper deals with issues related to the development of tolerance among students living in such regions.

Keywords: tolerance, sustainable development, students, intolerance

1. Introduction

The current situation of social development aggravates a number of deep contradictions of the geopolitical, military-political, interethnic, value, religious, moral, and social nature [1].

Currently, the problem of developing tolerance in modern civilization is a problem of a global scope. A number of adopted large Russian and international documents testify to this. The World Declaration of Human Rights establishes the most important principle of equality of all people. Also, singling out and belittling one person due to such differences as race, color, gender, religion, language, political, or other beliefs is unacceptable. In addition, assistance must be provided to mutual understanding, tolerance, and friendship among the nations [2]. In 1995, the specialized agency of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) adopted the Declaration of Principles on Tolerance. In this document, the tolerance is understood as “respect, acceptance, and correct understanding of the diversity of cultures of our world, our forms of self-expression and ways of manifestation of human individuality” [3]. The Constitution of the Russian Federation prohibits the creation and activities of public organizations that incite social, national, racial, and religious strife [4]. The Law on Education in the Russian Federation defines that “the content of education should promote mutual understanding and cooperation between people, regardless of racial, national, ethnic, religious or social affiliation, take into account the diversity of ideological approaches, promote the realization of the right of students to the free choice of opinions and beliefs, ensure the development of abilities of each person, the formation and development of his/her personality in accordance with the spiritual, moral, and sociocultural values adopted in the family and society [5]. The Foundations of the State Youth Policy in the Russian Federation until 2025 determine among the young people “the formation of a value system taking into account the multinational basis of our state, providing for the creation of conditions for the upbringing and development of young people, who have a humanistic worldview, a stable system of moral and civic values, showing knowledge of their cultural, historical and national heritage and respect for its diversity, as well as the development of a culture of creative inter-ethnic relations among young people” [6].

In connection with the foregoing, a special role in the development of civil society belongs to the development of tolerance of each individual person. This problem is of particular importance in the youth environment, since the development of ways to form a positive attitude towards representatives of various socio-cultural groups depends on the young person.

Many authors recognize the education system as one of the most sought-after and effective mechanisms for the sustainable development of society. The global priorities of modern education include personal development, human rights, freedom of conscience, tolerance, and resistance to intolerance, environmental imperative, worldview neutrality. It is the educational system that is one of the most important conditions for achieving sustainable development in the context of globalization [7].

Historically, on the territory of Russia, there are many established multicultural regions, where representatives of different ethnic and cultural groups have lived for centuries. Such regions, in particular, are the Volga region, Bashkortostan, the republics of the North Caucasus, the Krasnodar and Stavropol regions, Siberia, and many others. We can consider ethnic groups living in these regions as a single system of ethnic groups, as some kind of a supra-ethnic social phenomenon. Powerful foundations for peaceful, tolerant coexistence laid in the similarity of historical destinies, lifestyles, mentality of the peoples of a multicultural region [8].

The Kurgan region is located in the South Urals, it is one of the regions of the Ural Federal District that has a fairly long border with the Republic of Kazakhstan. According to Rosstat, 834,718 people live in the Kurgan region, the national composition is represented by more than 25 nationalities, as of January 1, 2019. And if the Russians, Tatars, and Bashkirs are traditional peoples inhabiting the territory of the Kurgan region, then, at present, a serious change in the national composition is taking place, and the national composition is represented by non-typical Azerbaijanis, Armenians, Moldovans, Chechens, Georgians, Tajiks, Uzbeks, and Kurds. At the same time, the change in the confessional composition of the population takes place. In addition to the Orthodox and Muslims, Catholics, Protestants, new varieties of Islam appear, as well as non-traditional sects and religions (Jehovah's Witnesses, Baptists, and others). In the near future, experts suggest a further change in the national and religious composition of the Kurgan region, as the Russian-speaking population is actively migrating from the territory of the region, especially the youth. And natives of Kazakhstan and Central Asia actively come to their place. The policy of resource replacement is underway, which is typical for the whole country. Currently, according to statistics, the 10 million young people aged 22-30 have left Russia. In March 2019, President of Russia V.V. Putin set the tasks for the migration services to give citizenship to the 10 million foreign citizens (mostly natives of Kazakhstan and Central Asia) in the next five years. This process is very clearly reflected in the Kurgan region, since it is the border with these regions. For residents of Kazakhstan and Central Asia, Russia is attractive because it has a higher standard of living, quality of medical care, and level of education.

But a sharp increase in the young migrants to the region can serve as risks in the sustainable development of the region. This will cause a number of problems in the youth society. Besides the non-similarity of cultural, religious, and national traditions, the gender issue will play a big role in exacerbating the situation. At the same time, the main threat will come from visiting foreign nationals.

For the youth of the Kurgan region, the formed features, values, principles of tolerant behavior are characteristic. This statement is confirmed by the public opinion polls. Surveys were conducted on the territory of the region within the framework of the implementation of an interdepartmental comprehensive program for the harmonization of interethnic and interfaith relations and the prevention of extremism in the Kurgan region. Tolerance is the dominant characteristic of interfaith relations in the Trans-Urals. For a number of years, public opinion polls have recorded the complete absence of respondents who have noted their intolerable, irritable attitude to the religion of the people around them. Most of the survey participants say that they have never experienced a rude or offensive attitude towards themselves because of their religious beliefs. The number of respondents celebrating the presence of such cases in their lives is decreasing. The results of the study testify to the stable and good character of inter-ethnic relations in the region, the absence of inter-ethnic tensions. The absolute

majority of respondents assess interethnic relations at their place of residence as good or neutral and have a positive experience of interaction with representatives of other nationalities. The survey data indicate the absence of serious sociocultural disintegration and alertness towards each other of representatives of various ethnic and religious groups living in the Kurgan region. Public sentiment shared by the overwhelming majority of the Urals is characterized by loyalty to people of other nationalities, beliefs, readiness for tolerance, benevolence and cooperation. Despite the pronounced positive dynamics, the strengthening of interfaith tolerance in the Kurgan region requires the constant attention of the authorities and the continuation of purposeful work.

In this regard, the study of the development of tolerance among young people is of particular relevance.

2. Materials and Methods

To diagnose the general level of tolerance, we used the Express Questionnaire “Index of Tolerance” (G. U. Soldatova, O. A. Kravtsova, O. E. Khukhlayev, and L. A. Shaygerova). For quantitative analysis, the overall result is calculated, without dividing into subscales. Individual or group assessment of the revealed level of tolerance is carried out in three steps: low, medium, high level of tolerance. Three subscales of the questionnaire are aimed at diagnosing such aspects of tolerance as ethnic tolerance, social tolerance, tolerance as a personality trait [9].

3. Results

272 students from the Kurgan State University at the age of 18-23 years took part in the study. This is 10% of the total number of university students. In particular, 86 students (31.6%) were from the Humanities Institute; 90 students (33.1%) studied at the Institute of Management, Economics, and Law; 96 students (35.3%) were from the Polytechnic Institute. The gender composition of the respondents was as follows: young boys (41.2%) and young girls (58.8%). All respondents by nationality identified themselves as the Russian.

The research results of the level of tolerance of the student youth were subjected to mathematical processing and analysis.

As a result of the study, the following indicators of the revealed level of tolerance among the student youth were revealed.

Table 1. Tolerance levels of student youth.

Tolerance level	The percentage of the total number of respondents surveyed
Low level of tolerance	4.4% of the total number of respondents: girls (1.5%) and boys (2.9%).
Medium level of tolerance	92.6% of the total number of respondents: girls (55.9%) and boys (44.1%).
High level of tolerance	2.9% of the total number of respondents: girls (50%) and boys (50%).

The results of the study allowed us to identify the main aspects of tolerance: ethnic tolerance, social tolerance, tolerance as personality traits. The results of the study in the context of quantitative analysis of the level of tolerance and qualitative analysis of the aspects of tolerance of students studying in different areas of training (economic, legal, social, humanitarian, and technical) are presented in the figure.

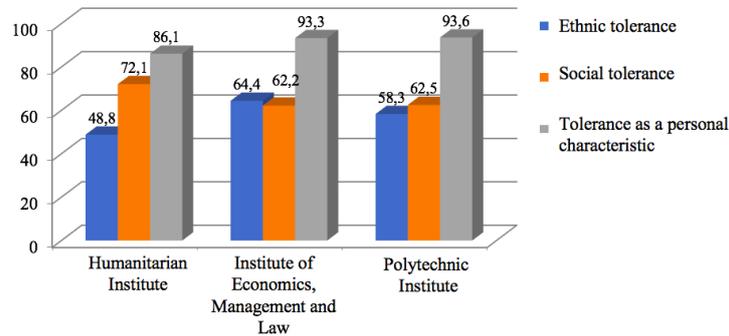


Figure 1. Qualitative analysis of the development of tolerance aspects in the student youth.

4. Discussion

In the course of the study, we found that the young people studying at the Kurgan State University have an average level of development of tolerance (92.6%). Such results are characteristic of the young people with a combination of both tolerant and intolerant traits. This means that the actions of young people are directly dependent on the social situation. Only a small number of respondents (4.4%) have a high level of tolerance, which is characterized by clearly expressed features of a tolerant personality. And even fewer respondents (2.9%) have a low level of tolerant attitudes, which is confirmed by the data from previous studies on this topic [10].

To determine the qualitative analysis of aspects of tolerance, we analyzed three subscales: ethnic tolerance, social tolerance, and tolerance as a personality trait. Ethnic tolerance is aimed at identifying a person's attitude to other ethnic groups and attitudes in the field of intercultural interaction. Among respondents, the highest number shows the average level of ethnic tolerance (57.4%), while almost a third of students showed a low level of ethnic tolerance. Similar values are observed in terms of social tolerance, which are expressed in the manifestation of attitudes towards different social groups and social processes. For the vast majority of respondents (over 90%), tolerance is a personality trait. The level of tolerance as a personality trait characterizes the personality characteristics of a person, his/her attitudes and beliefs, which largely determine the attitude of an individual to the world around. We did not reveal significant differences in gender based on all three subscales.

5. Conclusion

The results of the study indicate that the student youth of the Kurgan region has strong tolerant attitudes, feelings, and behaviors. However, the average values of the development of these indicators indicate that a change in the social situation may lead to a change in tolerant attitudes towards intolerant. In an unstable social and political situation, the potential for intolerance can increase dramatically, which can lead to open social intolerance among young people. Consequently, purposeful work on the development of tolerance among the young people, especially border regions, should be carried out. Development and implementation of various forms of tolerance among the student youth can be a factor in the sustainable development of a border region.

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