

Student Youth Tolerance as a Factor of Socio-Cultural Integration

Natalia A. Orekhovskaya ^{1*}, Alexander G. Tyurikov ¹, Pavel V. Razov ¹, Mikhail V. Kibakin ¹,
Natalya I. Kiseleva ¹

¹ Financial University under the Government of the Russian Federation, RUSSIA

Received 7 June 2017 • Revised 29 August 2017 • Accepted 24 September 2017

ABSTRACT

The paper relevance is due to the tolerance acute problem in various personal and social life spheres. Scientific thought at all times has sought to determine the ways of loyal, non-aggressive, benevolent relations establishing between different people, social strata, ethnos, religions, cultures and states. The paper aim is a philosophical analysis of "tolerance" concept and its impact on the Russian contemporary youth mass consciousness. The authors identified the causes that create conflict in the youth environment. The paper presents data obtained in the sociological research course aimed at revealing the tolerance's sociological aspects in the youth environment. The authors show the need and give recommendations on the tolerant-oriented education implementation in schools and universities. The paper materials are intended for educational organizations heads, teachers, psychologists, employees of additional education institutions.

Keywords: tolerance, mass consciousness, youth, radical ideologies, upbringing, tolerant-oriented education

INTRODUCTION

In modern Russia, the tolerance problem in its citizens' various spheres of personal and social life is especially acute. Progressive thought at all times has sought to identify ways to establish loyal, non-aggressive, benevolent relationships between different people, social strata, ethnos, religions, cultures, states and civilizations. Since 2005, the state systematically implements programs, the main purpose of which is the further development and improvement of the system of citizens' patriotic education [1].

School and university education and upbringing, designed to work out for young people's openness to "other" people, other cultures, the ability to appreciate individual freedom, respect human dignity and individuality, is of exceptional importance in the development of tolerance.

The topic choice relevance is justified by the fact that currently the youth and adolescent environment is characterized by all possible forms of antisocial behavior's catastrophic growth. Juvenile criminal offenses, the numbers of anti-social youth organizations of radical persuasion, involving inexperienced young people into their ranks continue to increase [2, 3].

The problem of youth tolerance is related to the relations commercialization, the loss of former ideals, values, and globalization. It is obvious that globalization significantly changes the image and structure of human life. However, along with its obvious positive properties, globalization also has obvious negative manifestations. The greatest fear among these problems is the aggravation of social, racial, interethnic and other contradictions, leading to an increase in aggression, a general decline in morals, the cynicism and nihilism triumph, vices legalization and crime explosion [4-7]. These manifestations, connected with the culture's and tolerance's lack, take acute conflict forms - from extremist actions to terrorist acts against representatives of other peoples [8]. Everyone accepts that Europe today is an example of a free and tolerant society, but there are too many migrants in Europe now. They

© **Authors.** Terms and conditions of Creative Commons Attribution 4.0 International (CC BY 4.0) apply.

* **Correspondence:** Natalia A. Orekhovskaya, *Department of Sociology, Financial University under the Government of the Russian Federation, Moscow, Russia.*

✉ orehovskaya@yandex.ru

are people with absolutely alien culture, which does not fit into the European society at all, and attempts to assimilate with the indigenous population look pathetic [9]. Coming to a relatively prosperous Europe in search for a better life, migrants from other countries often do not work, living on benefits, becoming easy prey not only for criminals, but also for various radical and extremist organizations recruiting terrorists in this environment, whose acts swept through Europe recently. And the Europeans are forced to tolerate this, fearing to appear insufficiently tolerant. Unfortunately, seriously about this problem in the "old world" they start to think only after such sad events.

Therefore, at the present time, the most difficult and long-term task of upbringing tolerance among the younger generation is put forward on the forefront. This is an extremely complex, multifaceted problem, the solution of any aspect of which is obviously possible only with an objective knowledge of affairs actual state, which involves a serious study among different - social, ethnic, religious - groups of the population and young people in particular [10-13].

In this connection, a number of questions' solution, both methodological and practical, becomes topical. First, it is important to provide a methodologically correct approach to the phenomena under investigation and, accordingly, to key concepts (tolerance and its antipode - radicalism); their comprehension must be free from illusions, unilateral exaggerated expectations; it is necessary to take into account their areas and boundaries use, as well as to focus on the disclosure and elimination of real conditions, the motivating factors causing extremism phenomena, to take preventive measures to prevent them. Otherwise, one can focus on fighting only with these phenomena consequences, ignoring their social conditions and causes. Second, specific studies are needed, designed to disclose, at least, the following questions: what real socio-economic, spiritual, moral and cultural characteristics under the transformation of value orientations have a negative impact on the formation of tolerance? What forces increase the social tension in society and how to counteract them? [14] How do the traditional humanistic potential of Russia - culture, science, art, religion influence on tolerant attitudes formation in the modern period?

METHODOLOGICAL FRAMEWORK

The disclosure of issues raised will be appropriate after the tolerance essences and its content analyzing as a concept, and also as a social phenomenon functioning in society. The term "tolerance" usage (from the Latin *tolerantia* - "patience") reflects to some extent the long-standing Russian tradition. "Tolerance" is characterized as a property, quality to tolerate anything or anyone only by mercy, condescension.

According to the "Declaration of Tolerance Principles" (approved by resolution 5.61 of General conference UNESCO on 16 November 1995), this term means "respect, acceptance and correct understanding of the rich diversity of our world cultures, our expression forms and human individuality manifesting ways. It is promoted by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is harmony in diversity [15]. This is not only a moral duty, but also a political and legal need. Tolerance is a virtue that makes possible the attainment of peace and helps to replace the culture of war with a culture of peace [16].

If we briefly try to understand the tolerance functional essence, we should first emphasize that this is a culture quality (moral, legal, political) of every society, every social stratum, and every citizen, regardless of gender, age, ethnicity, religion or race [17]. Tolerance has different forms: personal, social (reflected in morality, morals, social psychology, and consciousness), state one (reflected in legislation, political practice). The tolerance basic requirement is the following: free exercise by every citizen, social group, and society of freely chosen moral, social, political, ideological preferences assumes their loyal, tolerant, not hostile, respectful attitude towards a similar choice of others.

Adherence to tolerant moral attitudes in everyday life can contribute to creating comfortable conditions for a person, neutralization of aggressive, conflict relationships. Such behavior is also an indicator of the person intellectual level who is ready to enrich and improve his or her mental horizons, temper and manner of conduct by contacting people of other views and practical actions. Tolerance is a persons' moral confidence feature in their positions reliability, the lack of fear that they can be compared and they can compete with other views, to losing their inherent differences. While the objective factor for establishing tolerance is the objective external conditions for an individual or a social group existence, and in each individual case, the personality individual psychological characteristics play a role, and its natural tendency to tolerance and harmony.

Reasoning on this problem, of course, should not lead us away from the main thing - a meaningful analysis of tolerance as a concept and as a phenomenon which are present in mass consciousness formation dynamics. And here one of the main possible misconceptions is the broad interpretation, especially the impermissibly calming illusions when interpreting this concept. Therefore, in order not to fall into utopianism when considering the problem of tolerance, it is important to meet the requirements of concreteness in its formulation, taking into accounts the boundaries and areas of its functional application.

We used the sociological surveys materials of All-Union Center for Public Opinion Study, the Sociology Institute of the Russian Academy of Sciences, the Federal State Statistics Service (Rosstat), as well as data obtained as a result of research conducted by E. L. Lutsenko & D. V. Yefimova [18], whose goal was to reveal the tolerance sociological aspects in the youth environment on Jewish Autonomous Region example. During the research, the following methods were used: survey, content analysis of documents. As a result of the research, the young people reaction to ethnic conflicts was revealed; how young people feel the tension between people and nations.

Let's present the main results of the study. So, young people believe that there are no "bad" and "good" nations and people. 70% of respondents are sure that every nation has its pros and cons, but all people are worthy of respect; 12% of respondents answered that "there are "bad" and "good" nations"; the option "I do not know" was chosen by 18% of respondents. Of course, the general picture tells us that young people can perceive people of a different nationality, do not go to conflicts, and accept them as members of society. But the fact that people doubt and cannot make their choice definitely worries.

There is a large number of immigrants on the territory of the Jewish autonomy from countries of the near abroad and they keep their country rites and traditions, speaking only in their native language. Researchers were interested in what a set of feelings do young people feel when they hear a group of people loudly discussing something in their own language. The study revealed that the percentage of people who were curious was 34%. At the present time, 27% of respondents feel irritation. The proportion of people feeling anxiety increased (21%). The feeling of "calmness" is experienced by only 16% of respondents; anger - 5%; fear - 4%; confidence is 2%. Young people explain their vigilance by the fact that there is a danger of terrorist acts all over the world, and no one knows where and how it can manifest itself. [18]. The youth of the region believes that the social conflicts source for national reasons are "provocations by certain nationalities" (28%); "the growth of nationalistic sentiments" (28%); "the lack of different nationalities' people equality before the law" (25%). At the same time, one in five found it difficult to answer (19%) to this question. Respondents believe that in order to reduce interethnic tensions, more attention should be paid to the human rights protection, raising the student culture level. . The study showed that there are more and more of intolerant people in the world. Those who in 2010 could not take decision in his or her opinion, already in 2012 took a hostile stance [18].

These findings are confirmed by the data of the poll conducted by the Levada Center in July 2017. The respondents were asked a set of questions aimed at revealing the emotional attitude to the population four categories: a) people of a different nationality; b) people of another faith; (c) External migrants; d) people with non-traditional sexual orientation. According to the survey results, every second respondent is dominated by a neutral position "without special emotions" to all groups, with the exception of non-traditional sexual orientation's representatives, to which two points were fixed: "very bad" and "without special emotions": 35% and 32% respectively. In general, only 4% of respondents demonstrate exceptionally positive attitudes toward all groups and the one-tenth of respondents are only extremely negative [17].

The intolerant behavior emergence cause also can be associated with migration processes. The first wave of internal migration occurred in the 80-90s of the last century, when in times of "perestroika" there were "national conflicts". Forced migrants from Armenia, Azerbaijan, Georgia, and Abkhazia began to flock to Russia. The majority of those who arrived, then not only spoke Russian well, but also strived to fit into Russian society, to perceive its traditions.

Migrants of the "second wave", associated primarily with military conflicts in Chechnya, Dagestan, no longer sought to adopt Russian traditions for the most part, but rather were determined to preserve their own ones. In our opinion, here are the origins of the Russian population negative attitude towards migrants: there were children in schools with a pronounced temperament, who did not have enough linguistic means to express their emotions, resulting in conflicts.

One of the indicators of the attitude towards migration in general and migrants is usually the citizens' desire or unwillingness residing in migratory-attractive countries to accept migrants. As a rule, migrants are mainly understood as external migrants - citizens of other states who come to work or with other purposes. According to the survey, only 6% of respondents support the labor migration to Russia of other states citizens. The unwillingness to accept labor migrants exceeds the 50% level (in Moscow this figure is even higher - 74%). There was a separate pair of questions related to the attitude of Russians to migrants already living in their city, district. Negative feelings ("irritation" + "dislike" + "fear") are expressed by the respondents' fifth part: totally 28% towards "natives of Transcaucasia" and 27% to "people from Central Asia." "A positive attitude ("respect" and "sympathy") is found only in every tenth one [9].

Tolerance does not mean a concession or indulgence to any ideological system and political position; and this is by no means indifference, indifference to any views and actions, nor is it humility before a social or domestic evil. There can be no agreement between truth and falsehood, good and evil. Artificial aspiration to achieve full "consent" will inevitably result in even greater evil.

Tolerance requirements adherence excludes conciliation towards legal and moral norms violations, especially which are characteristic of its antipode - extremism. Thus, it is immoral and criminal to tolerate various forms of unlawful violence, social injustice, violations of public security, terrorist activities, violations of human and civil rights and freedoms, incitement of social, racial, ethnic or religious discord and violence and vandalism acts in connection with it, with the humiliation of national dignity, with attempts to change violently the foundations of the constitutional system and undermine the state's integrity. Such antisocial actions represent the essence of radicalism.

It should be emphasized that the main characteristics of radicalism are directly opposed to the principles of tolerance. For example, if radicalism includes propaganda of exclusivity, superiority or inferiority of citizens depending on their social, racial, national, religious or linguistic affiliation, the principle of tolerance is based on the assumption that people, differing in nature, appearance, position, language, behavior and values, have an unbreakable right to preserve their individuality, equally enjoy the universal rights and fundamental freedoms of man.

The contradiction between tolerance and radicalism, humanism and vandalism, the need for a real picture of the possibilities and spheres of tolerance principle's realizing inevitably leads to an important methodological direction: one should not tolerate there and then, where when "the power should be used" [19]. With any social upheaval, it is possible to predict with confidence the aggression and intolerant behavior outbreak. (Intolerance is a manifestation of aggression, hatred.) Intolerant bearers can be both a person and virtually all social groups and communities that are forming in society.

According to statistics of the Federal Security Service for 2009 10000 adolescents entered in the extremist groups, the number of crimes on ethnic grounds increased by 84%, 1500 extremist websites were revealed, and there are 150 extremist organizations in Russia. The main strength of such organizations is the youth [17]. They are more easily amenable to psychological influences, and sometimes they do not even need to be carried out. Members of extremist organizations commit outrageous acts, from petty hooliganism to grave crimes. The danger of these organizations is confirmed by recent events in Ukraine, Kyrgyzstan. The main force of the revolution in these countries was the youth. Our intolerant youth will support anyone who will give them more freedom.

The concepts of tolerance and patriotism are poorly formed in the mass consciousness of today's youth, as evidenced by the events of December 11, 2010 on the Manege Square. The specificity of young people modern generation, who had grown up in conditions of the "transition period" moral turbulence, is almost total de-ideologization, as a result of which it is easily subjected to fluctuations, mood swings, and fashionable hobbies. Young people can be touched both by acute resentment and a small episode that will scratch the heart. It's no coincidence that football fans, formerly on the periphery of politics, have recently become a notable force.

The presence of such a phenomenon as youth subcultures further exacerbates this. According to the materials of the round table "Internet and Tolerance", 20% of adolescents refer themselves to one or another informal group. Among children and adolescents, about 4% say that they are skinheads, about 4-5% - punks, and 20% identify themselves in one way or another. Today the Internet has become a colossal source of information and knowledge. Communication on the Internet is a young phenomenon, but it is already seen as a process, as a condition for the implementation of human life various forms, as a means to achieve different goals and meet different needs and as an independent activity [20].

Between them in this teenage environment space there are very complex tensions. This is a very delicate field and sphere of teenage culture social life. Punks, rappers, skinheads are indifferent to ordinary schoolchildren - they have a special relationship among themselves. If you enter the chat and start participating in the session, you will get aggressive statements.

Strength's cult is ripening in the mass consciousness which is ignorant of mercy, knows neither legal nor moral limitations, corrupting souls with ruthless permissiveness. Very often therefore evil looks more attractive, and so-called negative characters in the literature and film productions prove to be more reliable and brighter than the positive ones.

RESULTS

Judging by the presented data on the tolerance level in the mass consciousness of modern Russian society and youth, in particular, it is possible to fix its low level. Indeed, not a week passes, without the media of different countries with a message about the murder of other nationality's persons or those who professed another religion, crimes committed by migrants. Therefore, indifference is unacceptable not only when immoral and illegal social, economic and political actions are committed, but this also concerns to other spheres of public life. So, it is impossible to reconcile with the views, the falsity of which has been experimentally proved. The sphere of personal culture, and even more so, of worldviews, ethical values, social and cultural, including religious norms, is another

matter. It is impossible to say exactly which culture, religion, ethical system, socio-political doctrine is more true one, better, more optimal than others.

The tolerance main content as a specificity of the Russian character was formed under the influence of many factors such as: the society polyethnicity and polireligiousness from the moment of the Russian statehood to today; the severity of the natural conditions of Russia territory, which requires mercy and compassion; the state geopolitical position, the systematic struggle for independence, as well as the Russia historical role as the collector of land and the defender of the offended and persecuted ones [21]. The historical limitations of cognition, the relativity of knowledge, especially those connected with beliefs, with humanitarian and public views, underscore the importance of being tolerant to other similar views, keeping their convictions and not yielding to other people's views, but avoiding violence, clashes, for the principled in defending one's beliefs at all is not identical with legal intolerance to dissent. Recognition of the right to a difference is the basis of tolerance, especially the recognition of minority rights, which in turn operates within the framework of the law and does not violate the rights of others. The need to observe certain rules of conduct based on compromise, mutual concessions, tolerance, seems to be obvious for different social communities' members, which may have different interests. But practice shows that the mass consciousness tolerance is difficult to achieve because of the same initial premise, that is, because of the existence of different interests, views, traditions, preferences, ambitions [22]. Their bearers sometimes dogmatically absolutize their ideas, violating the legal and moral norms recognized by the world community.

In our opinion, the education system for tolerance upbringing should include the following segments:

- normative segment, includes the legislative base for the tolerance upbringing in children and youth;
- methodological segment, includes the main methodological approaches (systematic, continuous, personal) and principles (humanization, equal opportunities, individuality, informatization) for the tolerant-oriented education's organization;
- personnel segment, ensures the availability of teachers' trained staff in the educational organization of any level; availability of educational, methodological and information support for the implementation of tolerant-oriented education;
- sociometric segment, necessary for monitoring the tolerance level, analyzing changes in the value orientations of young people and, if necessary, correcting the programs being implemented.

DISCUSSIONS

In our opinion, school and university education is of exceptional importance in the creation of tolerant consciousness, designed to form young people's openness to other cultures, the ability to value individual freedom, respect human dignity and individuality, prevent conflicts or resolve them by non-violent means. There are positive and negative traditions in any country, in the sphere under the consideration. In Russia, especially among power structures, the traditions of intolerance manifest themselves to a rather considerable extent. These traditions, enshrined in mass consciousness and psychology, inherited by the growing generations through certain ideas, customs, prejudices, behavior norms, were largely preserved even with the change of social systems, political power, and official ideologies. This refers to the secular sphere, civil history and the sphere of spiritual choice.

In modern pedagogical activity, education that is actively oriented toward the tolerant consciousness formation among the younger generation is called a tolerant-oriented education. It begins to be interpreted in the society's target orientations context, and the country's power strengthening is interpreted as one of the most important target results of the educational system, which is achieved through the tolerance education, tolerance among Russian citizens of the third millennium beginning, capable of resolving the country vital problems in terms of their level of life and professionalism. It is necessary to emphasize especially the spiritual and moral direction of tolerant-oriented education, which consists in the individual's comprehension of the highest values, ideals and landmarks, socially significant processes and real-life phenomena, the ability to be guided by them as defining principles, positions in practice and behavior. It includes the development of high culture and education, an awareness of the idea in the name of which the readiness for decent service to the Fatherland is manifested, the formation of highly moral, professional and ethical norms of behavior, responsibility and collectivism, the education of the most important spiritual, moral and cultural-historical values reflecting the specifics of formation and development our society and state, national self-awareness, way of life, world outlook and the fate of Russians.

It is important to continue to work to prevent conflicts by national reasons: to conduct national cultures festivals, national holidays, and various mass actions aimed at inter-ethnic harmony, to create television films about the history of Russia's multi-nationality formation, to make social advertising ads aimed at fostering a culture of interethnic communication, and so on. But no less important is the search for ways to establish relationships among adolescents, to remove aggression, which is associated, first of all, with a certain age stage [23]. The transition from adolescence to young phase - is characterized by a special type of semantic relationship of the adolescent to the surrounding social reality. At one time, L.S. Vygotsky described this stage as "the expansion of the social environment" [24]. The teenager builds new relationships with the surrounding social environment, to say more

precisely, in a new way, experiences his or her relations with the surrounding social reality (the experience, in the opinion of L.S. Vygotsky and is a unit of consciousness) [25-28]. These new relationships establishment with the environment is associated with a change in the social position of the adolescent. An essential feature in the changing these social relations is the transformation of his or her social position: self-determination in the system of social relations, referring himself or herself to one or another social group. Analyzing the originality of this age stage, E. Erikson designated it as an "identity crisis" [29]. It is important that the tolerance phenomena are inextricably linked with identity and self-identification, which determines the possible ways of forming a tolerant consciousness. Belonging to a particular group allows a person to assign certain qualities, acquire practical experience. That is why the work on including a teenager in the youth organizations activities, in school self-government becomes so important. However, today there are serious contradictions associated with the formality of these organizations.

CONCLUSIONS

When young people unite for the sake of creativity, and the state on its part takes steps to meet, revealing the life prospects for the younger generation, including in joint activities to build the image of the future, attainable and real, where everyone can find the point for their forces application, only then we can talk about the tolerant consciousness formation of civil society in the country. One of the steps in this direction, in our opinion, is the negotiation platforms creation, where, when discussing important social problems, the younger generation will learn to build a dialogue, negotiating and building mutually beneficial relations based on jointly developed rules.

REFERENCES

1. Sergienko, N. L., & Moukha, V. N. (2013). State action of forming tolerance in youth environment: performance evaluation. *Theory and practice of social development*, 10, 69-71.
2. Khuziakhmetov, A. N. (2015). Social Competence Formation of Students In the Process of Students Self-Government. *IEJME - Mathematics Education*, 11(1), 81-89.
3. Khuziakhmetov, A. N., & Nasibullov, R. R. (2016). Dialectics of Correlation of the School Student Personality Socialization and Individualization in Pedagogical Theory and Practice. *International electronic journal of mathematics education*, 11(4), 475-487.
4. Li, N., Pyrkova, K. V., & Ryabova, T. V. (2017). Teaching Communication Skills and Decision-Making to University Students. *EURASIA Journal of Mathematics, Science and Technology Education*, 13(8), 4715-4723.
5. Golubkova O. N., Masalimova A. R., & Bírová J. (2017). The Development of Sociocultural Competence in Future Translators via the Methodology of Culture-Oriented Interpretation of English Language Fictional Texts. *Man in India*, 97(14), 73-83.
6. Kong, Y., Kayumova, L. R., & Zakirova, V. G. (2017). Simulation Technologies in Preparing Teachers to Deal with Risks. *EURASIA Journal of Mathematics, Science and Technology Education*, 13(8), 4753-4763.
7. Erina, I. A., & Kayumova, L. R. (2017). The Issue of the Ethnic Relations in a High School's Conditions. *Man in India*, 97(15), 257-268.
8. Panarina, N. N. (2010). Social phenomenon of globalization as the result of human activity. *Humanitarian, socio-economic and social Sciences*, 11, 43-46.
9. Razov, V. P. (2013). The Forms of social adaptation of citizens. *The Power*, 4, 140-143.
10. Kazakov, A. V., Zakirova, V. G., & Bírová, J. (2017). Modeling the Process of Forming Social and Cultural Competence among Students of Linguistics Faculty. *Man in India*, 97(14), 291-305.
11. Valeeva, R. A., & Gafurov, I. R. (2017). Initial teacher education in Russia: connecting theory, practice and research. *European Journal of Teacher Education*, 40(3), 342-360.
12. Yarullin, I. F., Nasibullov, R. R., Khuziakhmetov, A. N., & Nasibullova, G. R. (2017). Organizing moral education for teenagers in the course of humanitarian subjects. *Man in India*, 97(14), 349-357.
13. Khuziakhmetov, A. N., & Gabdrakhmanova, R. G. (2016). Creativity in joint activity of teacher and student in the learning process. *IEJME - Mathematics Education*, 11(4), 735-745.
14. Orekhovskaya N. A. (2011). The tolerance of the mass consciousness of youth as a factor of socio-political stability of the Russian society. *Vestnik of the Moscow state University of culture and arts*, 3, 145-150.
15. Ismagambetova, Z. N., Rysbekova, S. S., & Balpanov, N. M. (2016). Religious Tolerance. *Modern problems of science and education*, 3, 148-149.
16. Benin, V. L. (2012). Tolerance in the system of ensuring national security. *Scientific review: Humanities research*, 1, 20-25.
17. Zolotukhin, V. M., & Ovcharov, A. A. (2001). Problems of dynamics of socio-cultural processes: towards building critics of contemporary economic-anthropological experience. *Vestnik KuzGTU*, 6, 97 - 102.
18. Lutsenko, E. L., & Efimova, D. V. (2012). Tolerance in youth: sociological aspects. *Modern research of social problems*, 11, from: www.sisp.nkras.ru
19. Krylov, I. A. (2002). *Fable, Comedy, story*. Moscow: Publishing house AST.

20. Kiseleva, N. I. (2012). To the issue of Internet addiction of the youth. *Economy and society: contemporary models of development*, 3, 100-105.
21. Orekhovskaya, N. A. (2009). National resistance – determining quality of the mass consciousness of Russians. *Sociology of power*, 5, 103-108.
22. Kibakin, M. V. (2017). Latest approaches to the study of risk, vulnerability, trust. *Insurance*, 4, 58-60.
23. Palko, I. N. (2017). Scientific Analysis of the Definition «The Cross-Cultural Tolerance» in Modern Studies. *Aktuální pedagogika*, 3(2), Retrieved from: <http://paper.researchbib.com/view/issn/2464-675X/2/3>
24. Vygotsky, L. S. (2004). *About pedological analysis of the pedagogical process*. Moscow: Eksmo.
25. Ozerov, A. A., Tyurikov, A. G., & Chernitskaya, A. L. (2015). Management education: innovation and modernization. *Innovations in education*, 12, 23-34.
26. Orekhovskaya, N. A., Lisitzina, T. B., Bezborodova, L. A., Popova, O.V., Gazizova, F. S., & Bolshakova, S. V. (2017). Inclusion as a Form of Sociality Overcoming in the Educational Environment. *Man in India*, 3(97), 533-541.
27. Stukalova, O. V. (2011). Postmodernism as a factor of social practice of modern youth. *Humanitarian space*, 1, 180-193.
28. Gilmeeva, R. Kh. (2015). Formation of the spiritual and moral immunity of youth as a condition for the prevention of extremism in a safe educational environment. *Kazan Pedagogical Journal*, 6-3, 56-61.
29. Erickson, E. (2006). *Identity: youth and crisis*. Moscow: Publishing house “Progress”.

<http://www.eurasianjournals.com>