

Modeling in Studying the Accultural Strategies of Youth

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Abstract

Background/Objectives: Development of mathematical methods and their penetration into ethno sociology expanded the horizons of modeling applications in the study of ethno-social processes and, in particular, ethnically mixed families, which determines urgency and significance of this research. **Methods:** To study the influence of the type of family on the accultural strategies selected by the child the following methods were applied: simulation, typologization, mass sociological survey, technique of Sh. Schwartz for studying value orientations, and individually-typological questionnaire by L. N. Sobchik. The study was conducted in the Republics of Khakassia and Sakha (Yakutia). **Findings:** The findings have proved the effectiveness of the use of modeling to study the dynamics of ethnically mixed and ethnically homogeneous families in Russia, as well as youth typology. The results of the specific socio-psychological studies carried out by the authors enable to conclude that modeling as a method of studying the ethno-social processes taking into account the different levels of diverse tendencies, as well as the phenomena determined by them, make it possible not only to reconstruct the reality, describe and explain the running processes, identify the vectors of their development, but also to take into account regularities determined by it in the elaboration of educational and socio-economic programs of development of regions and the country as a whole, including those concerning the formation of youth policy and the demographic situation. **Applications/Improvements:** These original results offer a new angle in studying the role of the family in the formation of the child's behavior patterns, his values, and the choice of the future environment.

Keywords: Ethnosocial Processes, Modeling, Types of Families

1. Introduction

The complexities of studying the dynamics of ethno-social processes are determined both with a multidimensional construction of the research procedure and the need to take into account the large amount of information distortions arising because of the political, historical, ideological filters. Nevertheless, the attempts to analyze including those in line with the study of civilization processes were undertaken by scholars and prominent Russian scientists as well: N. Danilevsky¹, P. Sorokin². They used modeling method in their studies that gave generalization of events over a long period of time being characteristic of humanities. Development of methods of mathematics and their penetration into ethnosociology expanded the horizons of enabling to apply modeling

in the study of ethno-social processes, give grounds not only to construct descriptive models, but also to create predictive and even correction models³. The complexity of the construction of the latter is the lack of understudied dynamics of ethno-social processes in the regions, conditioned by methodological, economic, and political reasons, complicates construction of the latter. A set of issues relating to the influence of family, education as social institutions on the formation of social and cultural situation is virtually unexplored.

Family as an object of research in ethnosociology is poorly studied. At the same time, it is of great importance in the socialization, enculturation of the child, it affects his choice of acculturation strategies⁴⁻⁷. Typologization of families by ethnicity in the Soviet period was almost not carried out for ideological reasons. In the post-Perestroika

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period to study influence of families on the upbringing of the child in accordance with the ethnic identity of the parents was even more of complicated in view of the fact that the issue of ethnic self-identification was excluded from the All-Russian census questionnaire. Nevertheless, forecasting tendencies in the development of social processes and in particular ethno-social processes is one of the most important application scientific problems of practical importance for the effective organization of state and municipal government, as well as the regulation of inter-ethnic cooperation.

One way of forecasting is a re-creation of modeling-based processes, which is not only an effective means of obtaining new knowledge about the world, but also a special theoretical procedure requiring verification of existing knowledge by construction and description of idealized objects (models), including their hypothetical developmental variants. Thus, the subject of modeling study is not a real object but its idealized construction, the greatest match of which with the real object is a prerequisite of the accuracy of the obtained forecasts⁸.

To construct such a model, various methods of obtaining information about the real object are used: the heuristic and factographic description, modeling, qualitative⁹ and quantitative methods of research. Within the framework of this article, the technology of model construction will not be the subject of discussion.

The classification of forecasting methods in terms of modeling: structural, network, matrix and simulation, has been quite well summed up by L. A. Ginis¹⁰.

Ethnosocial processes being a reflection of the processes going on in society have their own specifics, due to both the tendencies of development and preservation of ethnic culture and the use of ethno-cultural factor in the political and economic issues solution. Thus, modeling in the field of ethnosociology involves the multi-level construction of society development scenarios through the prism of interests of the state, regional and local community, ethnic group and the individual. According to Ruth and Hannon notes¹¹, the research potential of models is valuable for understanding the degree of impact of the decisions taken on the studied reality, in this context, on the present and future of ethno-social processes.

At the same time, it is important to highlight several traditional features of models developed in the study of social processes in general. First one is the dominance of consideration of the linear character of the evolution. Thus,

despite the long prehistory of using modeling method in the study of social development and socio-economic problems in particular^{12,13}, most of the models in the mathematical apparatus are equilibrium models based on the assumption of the linear nature of the evolution of the system, the smoothness of the approximating functions. Thus, the apparatus of differential, integral calculus and analytical determination of the trajectories of development has often been used to construct the forecast.

Currently developed models for forecasting the ethnic and social processes are not exceptions. Thus, when offering a model for forecasting the inter-ethnic interaction taking into account cross-border interaction between ethnic groups, O. V. Tikhanychev¹⁴ uses “a simplified mathematical model based on a mathematical apparatus of description of the electric current flow”. When creating a model, such concepts as “the difference between social and ethnic potential”, “social and ethnic tension” are used, as well as the analogy with the “breakdown voltage” physical phenomenon.

The second feature inherent mostly in Russian works is a global modeling level. It means that the subject of modeling is the state, the nation or humanity as a whole. And the characteristic time intervals are tens or hundreds of years¹⁵⁻¹⁸. This feature of Russian studies is partly determined by the development of the ethnogenesis theory of L. N. Gumilyov.

Numerous domestic studies describing the tendencies of ethno-social processes are characterized by generalized description of processes¹⁹⁻²¹ without due regard to the levels, multi-directional tendencies and detailed description in terms of the impact on social institutions.

This tendency is characteristic for describing models of national policies that have been recently widely presented as the “program” documents justifying the strategy of development of the regions. After the President of the Russian Federation approved the Strategy of the State National Policy by the Decree, the countries have ceased to develop concepts and models at the regional level, and focused on the creation of more specific documents designed only for the implementation of the existing strategy.

Thus, the model (concept) as the name of the program document has ceased to be relevant. But the modeling itself as a process needed for the analysis, substantiation and preparation of an adequate strategy situation, programs of forming interethnic harmony in the region

still remains important. Without understanding the specifics of the behavior of ethno-social processes in the regions, without a clear vision of tendencies in changing the ethnic picture, without formation of migration flows it is difficult to prepare a program document that would ensure the quality of national policy management.

In contrast to the Russian researchers, in the study of ethno-social problems the western scientists proceed from the local level, by analyzing the interaction of individuals. This can be exemplified by the multi-agent-based modeling of the 1990s^{22,23}. One of disadvantages of these models is the study of the individuals' behavior out the broader context of social and ethno-social processes in particular.

2. Concept Headings

In this article, we will consider the use of modeling as a method of studying ethno-social processes and present the results of a particular socio-psychological survey carried out by the same technique in two politically, ethnically and economically diametrically different republics of Russia. In particular, we will demonstrate the influence of parents on the selection of accultural strategies by young people as exemplified with the study of different types of families (ethnically mixed and ethnically homogeneous).

In the context of complicating picture of ethno-social changes acquiring a global nature, as well as reducing the time of their development it becomes the most significant to elaborate multi-factor and multi-level model of ethno-social processes. They enable to more accurately reflect the real object of study, to identify the mechanisms of development trends, and can also be the basis for the forecasts and decision-making for their regulation. To build models being adequate to the processes it is important to consider not only the socio-economic and political characteristics of the region, but also the ethnic composition of the population that determines the choice of accultural strategies by young people, as well as the formation of future ethnically mixed or ethnically homogeneous families. It is necessary to use sociological and psychological tools to conduct the study of such an order.

When building models, it is important to consider the levels of ethno-social processes analysis: national, regional and local, ethnic (groups and individuals).

In this context, modeling of ethno-social processes may presuppose their study at the level of:

- State decision making, including the decisions regarding management of ethno-social processes (national policy framework, development concepts, legal acts);
- Description of the situation, forecasting the development of social institutions (demographics, education system, economy);
- Studies of the dependence of characteristics, behavior of the individual (acculturation strategies, choice of marriage partner, educational trajectory, migration strategies, etc.).

In accordance with the objectives of the research, the developed models can be of the following types:

- Cognitive (used to describe and identify predicted patterns);
- Forecasting (model of the future);
- Pragmatic (used to build an algorithm of desired future).

When developing the model of implementation of the national policy strategy in the region, all three types are sort of stages of its construction. Within the framework of this article, the issues of technology models construction have not been planned to be raised. It is important for us to emphasize that modeling as a process of ethno-social process research and the model and its result, although are not synonymous to the model of national policy and modeling as the process of its implementation at the level of countries and regions, but when using a fundamental approach, they presuppose the construction isomorphism.

In this regard, the method of analysis of national policy model and its implementation in the region could be built on the basic principles of: adequacy (the situation in the region, the processes in the country), continuity (alignment of goals, principles, and developed regulatory and legal documents) and feasibility (implementation in programs, financial support, human resourcing).

For the study of ethno-social processes, it is important already at the empirical stage to develop a model that will perform the measurement (measurement of the social characteristics) and description (fixation of empirical research results and their expression in scientific terms)²⁴.

Thus, the empirical stage of the study of ethno-social

processes within a particular region based on the use of modeling method may involve the following:

- Identification of the structure of ethno-social processes, the development of the model;
- Identification of factors determining the change of characteristics of the components of the structure;
- Collection of empirical, statistical data on the dynamics of changes in the characteristics of components of the structure of ethno-social processes in the region;

The second stage of the study of ethno-social processes is the theoretical one which involves the following tasks:

- Identification of tendencies that determine the dynamics of changes in the characteristics of components of the structure of ethno-social processes in the region;
- Matching of the identified tendencies with the dynamics of changes in characteristics of components of the processes of ethno-social structure in neighboring regions and the whole country;
- Forecasting with due regard to the diverse tendencies.

In terms of modeling, the theoretical stage of the study makes it possible to reveal the essence of the ethno-social processes, to correlate the findings with the hypothetical model developed for the study, to check the validity of the theory, and perhaps correct the experimental model.

3. Results

For the study of ethno-social processes, we have chosen two republics: the Republic of Khakassia and Yakutia having their own economic, geopolitical, social and cultural specifics. On the one hand, they represent a model of the Eurasian civilization synthesizing Slavic, Turkic and Arctic socio-cultural components, and on the other hand they are regions with different proportion of Russian population (over 80% in Khakassia, less than 40% in Yakutia).

The study was theoretical and empirical, which required the development of an interdisciplinary (ethno-sociological, psycho-social and psychological) empirical explication of philosophical and sociological concepts in the form of indices and indicators for the mass specific surveys. Survey instruments included sociological questionnaire, socio-psychological technique for studying

human values according to S. Schwarz²⁵ and psychological methods of studying individually-typological personal characteristics according to L. N. Sobchik²⁶. Each respondent was generally interviewed using all three methods. There were 3,830 of pollees in the Republic of Sakha (Yakutia), and 1,843 pollees aged 14 to 30 years in the Republic of Khakassia. Polls have been conducted in 32 secondary educational institutions, 22 institutions of primary and secondary vocational education, as well as in colleges and 16 higher educational institutions and their branches in the Republic of Sakha (Yakutia), and Khakassia.

Among the questions analyzed within the framework of the survey was the analysis of the influence of socio-cultural type of young people on the choice of accultural strategies. When developing the model, special attention was paid to the study of regional, local and ethnic specifics of the dynamics determining the development and implementation of concepts regarding the regulation of inter-ethnic relations, education and the youth, social and economic policy^{21,27,28}.

For example, when modeling socio-cultural types of young people and identifying the ethnic and regional factors determining their formation, we revealed that ethnic and regional specificity determine the choice of the individual of strategies of behavior. Thus, the biggest share of polees recognizing the importance of the value of "collectivism" not only for the group but also for themselves was among the Khakas (75%) is shown in Table 1. Next was an indigenous small ethnic community (74%) not numerous in terms of ethnic composition of the region (the Republic of Sakha (Yakutia)). That is the principle: "We are few, so we need to get united to achieve our goals" fully illustrates the pattern identified. When in the Republic of Sakha (Yakutia) the Sakhas (the Yakuts) are not only nominally the titular ethnos, but also make almost a half of the region population (49.9%) (the second largest ethnos is the Russians: 37.8%), in the Republic of Khakassia, the situation is different: the Khakas make only 12.1%, and the Russians make 81.6%²⁹. At the same time, if we look at the dynamics of the increase in the number of ethnic groups in Russia as a whole, we will see that since 1926 the number of Sakhas has increased almost twice, and in particular, over the last 20 years the increase has been the most intense (by 100 thousand people). Although dynamics of increase in the number of Khakas is about the same, but in relation to the dominant Russian ethnos in the Republic of Khakassia (in 2002,

Russians were 438 thousand, in 2010: 428 thousand, while Khakas in 2002 were 65 thousand and in 2010 they were 63 thousand) the rate of ethnic group population growth cannot greatly impact the socio-cultural changes in the region. In the Republic of Sakha (Yakutia), the rate of Russian population growth from 1989 to 2002 was 71%, while the Sakhas made 118.4%³⁰.

Analysis of the distribution of social and cultural types by birth cohort of young people (14-19, 20-24, 25-29) has showed that with age, a share of “collectivists” having a formed ethnic identity” slightly increases: in Sakhas from 63 to 68%, in Russians from 43 to 48% in Yakutia and from 48 to 83% in Khakassia. At the same time, if Khakas by the age of 25 show a growth in the share of this group (from 61 to 73%); later by the age of 30, there is a decrease in it (up to 33%).

We have supposed that such a distribution of socio-cultural types among young people may also be due to the specifics of the requirements for the implementation of inter-ethnic cooperation, including for the choice of language for communication³¹. With the prevalence among young people of those indifferent to the ethnic and ethno-linguistic living environment, it is noticeable that among Indigenous Minorities of the North (IMN), Khakas

and Sakhas the share of such persons is significantly higher than among Russians. At the same time, Russian boys and girls prefer twice more often than their agetates among Sakhas, IMN and Khakassia to communicate in their native language (monolingual environment): 36% and 17% among the Russians in Yakutia and the Sakhas, 40% and 23% among the Russians in Khakassia and the Khakas, respectively, shown in Table 2. Apparently, it is due the fact that the Russian young people in the national republics do not know well the language of the titular ethnic group, while the young people of the titular ethnic groups usually speak both Russian and native language.

A certain part (about one fifth) among young people of Sakha, Khakassia and indigenous minorities of the North prefers monolingual environment of communication: because of the difficulties in the speaking Russian, insufficient adaptation to the multiethnic environment, more comfortable feeling when being among people of their “own” ethnos and for other reasons.

In Khakassia, the “mono-linguistic” socio-cultural type is presented larger than in Yakutia (33 and 23%, respectively), as it is more common among Khakas (than among Sakhas), and among Russians.

The analysis of age dynamics has showed that with age

Table 1. Distribution of young people according to the attitude to collectivism as to the personal and group value, %

Socio-cultural type “collectivism – ethnic self-identity”	Khakas		Sakhas		IMN		Russians in Khakassia		Russians in Yakutia		All over Khakassia		All over RS (Ya)	
	Rank of collectivism as an individual value (according to Schwarz)													
	H	L	H	L	H	L	H	L	H	L	H	L	H	L
Collectivist with formed ethnic self-identity	75	43	62	46	74	64	58	36	52	31	63	38	75	43
Collectivist with partially formed ethnic self-identity	10	11	8	14	7	21	9	8	9	16	9	9	10	11
Cosmopolite collectivist	2	24	6	6	7	7	10	18	16	22	8	20	2	24
Individualist with formed ethnic self-identity	9	13	17	26	11	0	16	22	14	16	9	13	17	26
Individualist with partially formed ethnic self-identity	5	4	5	5	0	7	1	4	3	5	5	4	5	5
Cosmopolite individualist	0	6	2	2	0	0	6	13	5	10	0	6	2	2
Total	100	100	100	100	100	100	100	100	100	100	100	100	100	100

Note: abbreviations used: H – high; L – low.

Table 2. Distribution of young people according to the choice of language for communication, %

Socio-Cultural Type, %	Khakas	Sakhas	IMN	Russians In Khakassia	Russians In Yakutia	All Over Khakassia	All Over RS (Ya)
Ethno-centrists	10	21	10	19	21	17	19
Preferring mono-ethnic environment	4	4	5	1	2	2	4
Preferring mono-linguistic environment	23	17	19	40	36	33	23
Ethno indifferent persons	63	57	66	39	40	49	55

the number of Russian people preferring monolingual environment in Yakutia and Khakassia increases.

At the same time, the number of those who prefer mono-ethnic living environment is extremely small: less than 5%, and among Russians: 1-2%. In conditions of a multi-ethnic environment, in every part of Siberia, it is usually difficult to imagine how young men and women of relatively minorities can realize such preferences. Most likely, this socio-cultural type comprises individuals experiencing certain problems in inter-ethnic communication.

Nevertheless, there are a lot of young people of an even more radical socio-cultural ethno-centrist type, when it is very important to both live among the people of the proper nationality, and to speak mother tongue: every fifth person among Russians and Sakhas, every tenth person among Khakas and IMN. Motives of the ethno-centric attitudes may be different: conflicts in the inter-ethnic relations, separatist political mindsets, and simply a prior experience of living in mono-ethnic environment, which feels like more comfortable and does not require efforts needed for adaptation in case of a multi-ethnic environment. But with increasing age of birth cohort, ethno-centrists become fewer in all selected ethnic groups.

The fact that there are so many Russian ethno-centrists is also due to the preference of communication using the mother tongue that in the conditions of the national republics is not always possible. And then, the Russian as an ethnic group are in a quite difficult situation: being apparently in their own country, but at the same time having difficulty in building a communicative space, without knowing the language of the titular ethnos a specific region.

4. Discussion

Within the framework of the study, it has been concluded that the development of this socio-cultural type is highly undesirable for the Russian society, especially in conditions of increasing ethnic migration and globalization. It is not unreasonable to assume that the differences in value orientations in selected socio-cultural types of young people should also be manifested in their life orientations, life plans and life path that will eventually determine their social and cultural adaptation, inter-ethnic relations, choice of an accultural strategy, relation

to financial security and the choice of profession and the family and marriage partner.

We have examined the origins of formation of these sets. The family is the primary institution of socialization and enculturation of the child, formation of his adaptation strategies and value hierarchy. We wanted to study the effect of family type (mono-ethnic and ethnically mixed) on the mindset of the child when selecting the accultural strategy.

Family typology can be performed for various reasons³² but for the accultural strategy study, it is particularly important to carry out the ethnicity typology of married couple based on ethnically homogeneous families (when husband and wife are of the same nationality) and ethnically mixed ones (with different nationalities), because it is assumed that in the ethnically mixed families the differences in ethnic and cultural traditions can have a contradictory effect on the ethnic attitudes of children and eventually on their accultural strategies.

Based on the concept of J. W. Berry³³ of the four types of accultural strategies of ethnic groups, Tajfel's theory of social identity³⁴ and Camilleri's concept of identity strategies in the process of self-identification^{35,36}, the following statements can be made. If it is important for the individual to preserve his own culture and respect and learn the features of another culture, he chooses the integration accultural strategy that is identified in terms of the government policy as the strategy of multiculturalism, which is manifested in the recognition of the importance of civil and ethnic identity of individuals. When the civil identity is more important than the ethnic one, interethnic interaction management strategy comes down to the tactics of the "melting pot", and at the individual level it is manifested as an lower drive to preserve and know the individual's own culture, due to the adoption of the culture of dominant ethnos, which is manifested in the use of assimilation strategy. In a situation of exaggeration of interests of a particular ethnic group and the pursuance of ethnocentrism, the policy of interethnic interaction management comes down to the use of separatism tactics that at the individual level is manifested as a desire to preserve the individual's own culture and to reject the one of others. And the last accultural strategy is marginalization which means the absence of desire neither to know and preserve the individual's own culture nor to study the characteristics of other cultures. Lowering the significance of the preservation and learning the features

of different cultures by some individuals can be verbalized as recognition of the idea of cosmopolitanism which implies the unification of cultures.

Tendencies of changes in the ratio of ethnic and civil (all-Russian) identities in conditions of contemporary Russian transformations have been quite well studied. The importance of national identity has increased and the importance of the ethnic identity has got reduced in the regions of Russia at the beginning of the XXI century^{37,38}, however the impact of types of families on these processes is almost unstudied.

For interdisciplinary sociological and socio-psychological research of accultural strategies of young people, we have chosen two republics with different ratios of Russian and the title population (which determines the name of the country): Yakutia (2:3) and Khakassia (4:1) to verify the hypothesis about the influence of the ethnic structure in the region and the mentioned ratio on the formation of ethnic types of families (homogeneous and mixed) and on the strategies of acculturation of young people from these types of families.

The sampling frame included young people as follows:

in Yakutia - 2697 persons from the ethnically homogeneous families and 739 persons from the ethnically mixed families (this ratio demonstrates well the distribution of ethnic groups in the country); in Khakassia – 1,401 and 274 persons, respectively. Cumulative data on accultural strategies of young people of different nationalities and ethnic types of families are summarized in Table 3.

The results have shown that young men and young women of all nationalities and from both types of families (ethnically homogeneous and mixed) generally (50-85%) choose integration strategy (the ethnic and the all-Russian identities are equally important for them).

The opposite separation strategy, when the priority of ethnicity over citizenship includes the potential threat to the integrity of the country, is supported by a small part of the young people, and to a certain extent is followed most often by representatives of the titular peoples. At the same time, a considerable part (13-42%) of Russian young people living in the national republics supports the strategy of assimilation. We assume that the reason for the mentioned differences should be found in the ethnic composition of mixed families shown in Table 4.

Table 3. Selection of accultural strategies by the young people from different types of families, %

Republics	Ethnic group	Accultural strategies							
		Ethnically homogeneous families				Ethnically mixed families			
		Integration	Separation	Assimilation	Marginalization	Integration	Separation	Assimilation	Marginalization
Tyva	Tuvinians	82	9	8	1	57	8	27	8
	Russians	85	0	13	2
	Sakhas	74	10	14	2	62	8	28	2
Sakha (Yakutia)	IMN	67	13	18	2	77	7	14	2
	Russians	65	3	29	3	56	3	38	3
	Others	60	6	30	4	49	5	35	11
Khakassia	Khakas	82	7	In10	1	59	7	30	4
	Russians	65	4	26	5	51	3	42	4

Note: ... the group is scarce.

Table 4. Accultural strategies of the young people from ethnically mixed families having different composition, % in the group

Republic	Ethnic Composition of the Family	Accultural strategies			
		Integration	Separation	Assimilation	Marginalization
Sakha (Yakutia)	Sakhas-Russians	53	6	39	2
	Sakhas- IMN	77	7	14	2
	Sakhas - other peoples	51	8	41	0
	Russians – IMN	71	8	21	0
	Russians – other peoples	54	2	38	6
	IMN – other peoples	54	2	38	6
Khakassia	Khakas - Russians	50	2	46	2
	Russians – other peoples	52	3	38	7

In the main part (87%) of indigenous minorities' youth, people from ethnically mixed families (parents are members of the Sakha and indigenous peoples), the formation of ethnic self-identity is under the decisive influence of Sakhas. Along with the cultural and ideological factor, the accultural strategies of the indigenous peoples youth (the children from both ethnically homogeneous, and especially ethnically mixed families) is influenced by the political and legal status of indigenous minorities giving them some economic and social preferences.

At the same time, the children from ethnically mixed families, where the parents are of ethnic Russians-Sakhas and Russians-Khakas, on the contrary, choose the assimilation strategies (39 and 46%, respectively). Their agetates from ethnically homogeneous families of Sakhas and Russians in Yakutia, Khakas and Russians in Khakassia often choose integration acculturation strategy. In other words, the "expansion" of ethnic identity of Russians in such ethnically mixed families is manifested to an even greater extent than in homogeneous Russian families in these republics.

5. Conclusion

Despite the fact that in each of these republics, the proportion of ethnically mixed families is less than 3% according to our estimates. But in general, these families according to the all-Russia population census data for 2010, in the Republic of Sakha (Yakutia) – 18%, in the Republic of Khakassia – 14%³⁰. We have found in our study that the influence of the ethnically-mixed families on determination of accultural strategies by children is of great importance. The novelty of the obtained data is conditioned by not only identification of the existing influence, but also by the discovery of the relationship between the increase in the number of children selecting assimilation strategies and respectively decrease in the number of those choosing integration strategies. This result leads to the conclusion that regional specificity of changing the ethnic picture, as well as the demographic situation and the change of the institution of family and marriage can significantly influence the formation of sociocultural situation in the region, the formation of attitudes among the younger generation in the inter-ethnic interaction, choosing a marriage partner, near and far social circle, conservation or unification of national traditions. Thus, the materials of our research make it actual to conduct the new socio-psychological, educational and political

studies, since general understanding and consolidation of the efforts of all ethnic groups and regional communities are very important for the maintaining and development of the country.

Such specific socio-psychological studies make it possible not only to reconstruct the reality, describe and explain the running processes, identify the vectors of their development, but also to take into account regularities determined by it in the elaboration of educational and socio-economic programs of development of regions and the country as a whole, including those concerning the formation of youth policy and the demographic situation.

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